LIṄGA MAHĀPURĀṆA

(An Exhaustive Introduction, Sanskrit Text, English Translation & Index of Verses)

Translated into English by

Shanti Lal Nagar

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LIṄGA MAHĀPURĀṆA

(Sanskrit Text & English Translation)

Translated

Shanti

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The Purāṇas in the Indian Religious context are considered to be the important set of the religious literature, after the Vedic literature totally became beyond the reach of the common man. The void thus created in the Indian religious thought was filled by the epics of the Rāmāyaṇa of Vālmīki as well as the Mahābhārata. But besides these, the Purāṇas which were composed by the sage Vyāsa and other sages gained the importance of their own. Some of them were devoted to Viṣṇu, while others were devoted to Śiva, Śakti as well as the other deities. Of these, Śiva Purāṇa and the Liṅga Purāṇa are mainly the Śaiva Purāṇas. In these Purāṇas, lord Śiva is eulogised in different ways and both of them have their own importance.

The distinctive aspect of the Liṅga Purāṇa is that thousand and eight names of Śiva have been repeated twice in this Purāṇa. In Chapter-65, the thousand and eight names have been spoken out by the sage Taṇḍin, while in chapter-98 of the same Purāṇa, the thousand and eight names of Śiva were recited by lord Viṣṇu himself in order to get *cakra* from lord Śiva, at the behest of the gods. Besides these, there are many other topics in this Purāṇa, which will be of great interest to the readers. This Purāṇa is divided into two parts. The first part has a hundred and eight chapters, while the second part has fifty five chapters.

This is for the first time that an English translation of Liṅga Purāṇa is being published along with complete Sanskrit text. The importance of the book is enhanced with an exhaustive introduction on the subject and an index of verses is provided at the end of the second volume for the benefit of the readers.

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LIṄGA MAHĀPURĀṆA

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WITH AN EXHAUSTIVE INTRODUCTION AND INDEX OF VERSES

Vol. I
(Chapters 1-108)

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Preface

वन्दे देव उमापतिं सुद्गुरुं वन्दे जगतकारणम्
वन्दे पन्नग भूषणं मृगधरं वन्दे पशूनां पतिम्॥
वन्दे सूर्य शशांक वह्नि नयनं वन्दे मुकन्द प्रियम्।
वन्दे भक्तजनाश्रयं च वरदं वन्दे शिवं शङ्करम्॥

Lord Śiva is being worshipped in the country and abroad from time immemorial. Genesis of Śiva worship can be traced in the Harappan culture as well, where he is believed to have been adored in the human as well as symbolic form. Naṇdin, his bull, too had immense importance at that stage of the Indian culture, where the bull is depicted over a large number of seals discovered from the Harappan sites of the stage of history. In fact, Śiva is the great god, Mahādeva. He is the immortal Divine Principle who has entered the mortal beings. He is known as the Death-conquering Deity, *Mṛtyuñjaya.* The Great God is the eternal life-principle. He incarnates in matter and comes within the orbit of individual experience. He is unmanifest in his universal form, but manifest in each individual body whether of men, animals or plants. At each level of manifestation, the immortal and divine nature of the Great God is evident. He represents the predominant effect of existence and the mysterious force called Life or Prāṇa.

Mahādeva is named as Rudra and Śiva in Indian tradition. He is identified with Agni or *vice versa.* Agni is stated to be of a double aspect, *viz.*, Rudra in his terrible form and Śiva in his auspicious form. Agni is called the immortal god. The Vedic thinkers expressed their concept of the Great God in a threefold formulation : firstly, the Agni is Rudra; secondly, that Agni is the immortal principle among mortals; thirdly, that Agni is the life-principle called Prāṇa within the mortal bodies. For example, it is stated in the *Ṛgveda*; "O Agni, you are Rudra." In the *Śatapatha Brāhmaṇa*, it is said : "Who is Rudra, is the same as Agni." In the *Tāṇḍya Brāhmaṇa*, we read : "Rudra is Agni", and in the *Taittirīya Brāhmaṇa*, "That which is Agni is Rudra."

Śiva – Mahādeva has been worshipped for thousands of years as the Great God of India. His cult extended from the homeland of the Śakas in Central Asia to Kanyā Kumārī or Cape Comorin on the seashore. There are numerous myths and legends associated with him. He was conceived as the God of the Mountain, married to the Daughter of the Mountain. He is the Lord of Yogins and the foremost teacher of Yoga. He expounds all the mystic doctrines and the occult religious cults of Tantras, Āgamas and Saṁhitās. His great exploits are the vanquishing of the Aṅdhakāsura or the Demon of Darkness, and Tripurāsura, the Demon of the three cities of Gold, Silver and Copper. He is also the controller of the Ten-Headed king of Laṅkā named Rāvaṇa who casts a challenge to all gods and men.

Śiva is identified in the Vedas as the Immortal God, who has entered the mortal beings, who is the same as Agni or the mysterious Vital Fire manifest in matter or the five gross elements, who as Yogī consumed the God of Love, Kāmadeva and re-created him in the subconscious world of the human mind and the conscious spheres of the human body or the central nervous system. It has been a matter of extreme happiness for us to gain an insight into the mysteries of Śaiva philosophy as limited not to cosmic lucubration but Yoga and spiritual *Sādhanā* for the control of the Prāṇic energy. It is this aspect of the symbolism of Śiva which received the greatest emphasis from the Vedic times and in the Purāṇas and Śaiva Āgamas.

The great Kailāśa is the symbol of the highest mind on which god Śiva has his eternal abode as the Universal Divine Principle wrapped in *samādhi* or mental illumination where Universal Consciousness throws open its innermost sheaths for the vision of man. The working and powers of the cortex or higher brain are still a mystery to modern science. The ancient *Yoga-Vidyā* has explained them in an orthodox symbolism or terminology which deserves to be studied and interpreted for the modern man who wishes to understand the fully chartered map of his personality as expressed on the level of mind, vital airs and material elements. These three are the basic elements described as the three cities of Gold, Silver and Copper and symbolised as the demon Tripura, who could be pierced by a single shaft released from the bow of Śiva which is none other than the central nervous system, named as Sumeru or Pināka that is the Golden Rod or Axis of the human body.

In this symbolism, *Kuṇḍalinī* or the metabolic energy symbolised as Pārvatī is destined to play an important role and that was made the subject of Yogic and Āgamic descriptions of the most pleasing kind. The vital energy of *Prāṇa* is the fiery principle of metabolism or basal vitality in which all the Yogins of the east and the west have believed from the ancient most times. She was conceived as the Serpent Power which lies coiled in the lowest caves or chambers of the human body but when properly quickened unfolds her vibrating and buoyant hoods in upward sweeps and lighting up the five plexi or centres within the spinal cord into multi-coloured flames ultimately enters the brain through the *Krauñca Dvāra* by taking a crooked bend. Its entry into the three regions of the lower, middle and higher ends is a celestial event occasioning her wedding with Lord Śiva. Its beatitude and blissful chain-action is said to be beyond the region of words. Just as human wedding releases the highest ecstasies of the flesh, similarly the wedding of *kuṇḍalinī* with Śiva in the snowy atmosphere of Kailāśa or the Higher Mind is the best symbol of the Universal Bliss attainable by the individual. In mythology these regions of the hypothalamus and the cortex are conceived as the snowy atmosphere of Kailāśa where the Voice of Silence or the Eternal Speech rests in layers upon layers with infinite meanings which the yogins decode as Knowledge by means of Vedic symbols or images.

The half-male and the half-female aspects of Śiva symbolise the two Universal Parents also named as the Father and the Mother or Heaven and Earth throughout Indian literature and also other great religions of the world. In ancient Egypt and Greece, these definitions recur with truthful sobriety. In actual cult, most beautiful prayers were sung as homage to the joint form – the Male and the Female (*Nara-Nārī-maya-vapuḥ*) and it appears that the symphonies of Nature are demonstrating this truth in every flower or life-cell.

The five faces of Śiva described mythically as Pañca-Brahma are the five material elements constituting the physical, vital and physical man. This was the basis of the triple structure underlying Vedic cosmogony and also the cosmology of the three *Lokas* by reckoning the material elements as five and the vital airs as two, this was worked into a scheme of the eight forms of Śiva, *Aṣṭamūrtis.* The material manifestation of life in matter depends entirely on the integrated constitution of these triple aspects or energies. These were the eight Vasus of the Vedas, the eight *Mūrtis* of Śiva in the Purāṇas or the eight handfuls of flowers prescribed in the religious cult of Śiva. The *Gītā* mentions them as the eightfold forms of Lower Nature (*aṣṭadhā aparā prakṛti*), the physical body being its lower base and the vital airs and the mind its two super-imposed summits. The more we think of the mystery of Śiva and his mythology, the greater become the orbits of our understanding their meaning.

The Gaṅgā is the river of Life, the great flood descending from immortal heaven to mortal earth. Śiva's matted locks represent the world or creation in all its modalities and endless forms. The matted locks are as vast and complicated as the affairs of the world. The River of Life permeates every nook and corner of the worldly creation. There the flood of prāṇic energy remains concealed until it is released by the grace of Śiva and as the outcome of the principle of *tapas* invoked by human beings. The river is named Gaṅgā owing to her quality of movement, or the ceaseless flow from the beginning to the end of Time as a mighty stream which makes all bodies or material forms sanctified by its waters.

The great dance of Rudra is demonstrated best in the rhythmic movements of the sun. Sūrya is an exemplar of Naṭarāja Śiva. The balance and rhythm underlying both in their dance poses, bespeak of the over-riding rhythm which is the basis of cosmic creation. In each solar system, there is an axis around which all the movements and regulations are arranged as proceeding from a fixed centre and vertical line. God Śiva arranges his dance steps inside a *maṇḍala* of fire-flames and so does Sūrya, the sun-god has his being inside the periphery of his thousand rays. It should be noted that Sūrya is not the dead matter orb of 92 or more elements but according to the Indian conception, it is the visible form of the supreme divine or transcendent reality called Brahman.

The sun, moon and fire are said to be the triple eyes of the great god. Fire symbolises the central energy whereas sun and moon, its twofold extension as heat and cold, as light and darkness, or as the twin principles of *Prāṇa* and *Apāna*, the in-breath and out-breath, the introvert and extrovert forces that ceaselessly impact against the centre that remains stable and unmoved. That centre is called *Sthāṇu*, the *axis mundi* of the universe which is the same as the Great Arrow, *Bāṇa* piercing the axial centre of the earth, the atmospheric region and Sūrya so that the three stand in integration for all time to come. Time is threefold but eternity is one; it cannot be parcelled out, howsoever, one may wish to do so. So does the eternal aspect of the Great god remain undifferentiated and one without a second. But in nature or manifestation it is threefold.

The author of the *Yajurveda* has clearly said that Sūrya is the symbol of *Brahman*, the light of *Brahman* is reflected in Sūrya. If we wish to have an idea of the effulgent lustre of *Brahman* let us look at Sūrya the sun god whose radiation is measureless and who is filling all space by his shining rays of light and heat up to the ends of the four directions. The full glory of Sūrya is beyond description. We may remember that in each orderly system of the world, there is a central sun representing the charge of energy and power in that system, we have millions and billions of such dazzling solar units, all placed in one axial alignment; and their totality would give some indication of the light and energy of Brahman. The same *Brahman* is the great god Śiva.

The energy of his *Tāṇḍava* dance is beyond the power of words. Constellations are splashed as particles of dust in space by the movements of his feet. The impact and stirrings of energy released by his movements are beyond description both for science and philosophy. His matted locks are dangled this side and that deriving their energised tendencies and dimensions from the depths of his spiritual being.

Śiva is the lord of all creatures and therefore called Paśupati. The word *Paśu* is significant denoting a prāṇic centre. Each *paśu* or living creature is an exemplar of the life-principle. In their differentiated aspects the *paśus* are numberless and Śiva as the archetypal divine principle of life, is the Lord of them all. The bond that keep them together are known as *paśa*. Unless these bonds are loosened both by the grace of the Lord and the endeavour of the devotee, no one can get rid of them and the soul that is soiled by matter remains bound in the snares of death. The five elements of gross matter are such a snare from which it is difficult to extricate oneself without the supreme laws of Salvation or Deliverance becoming operative in the life with which we are all bound. This is known as *Śakrajālā* (same as *Indrajālā*) that is the mesh woven around the soul which is Indra.

Śiva is surrounded by his *gaṇas* or hosts and *pramathas* or deformed beings. They are just caricatures of the human spirit or cartoons of normal personality, deformed and ugly beings, in whom the grotesqueness of mind and matter becomes concretised. The world is full of such specimens and aberrations of the life-principle or *prāṇa*. They are all subordinated to Śiva as the Lord of Fire or prāṇic energy; Śiva is therefore called Gaṇapati. The fiery prāṇic principle when wedded to its counterpart the Soma or Pārvatī represents perfection and beauty but the deformities of the *gaṇa* hosts are specimens of ugliness that are the hungry spirits yearning for their share of Soma, the immortal principle of beauty and spiritual satiation. The *gaṇas* are controlled by their leader, Nandīśvara, the principle of bliss or *Ānanda*.

On the body of Śiva is besmeared dust or the ashes (*bhasma*). It signifies that fire is always accompanied by its ashes refused or dross. When fire burns some dross is left over as its surplus. When food is eaten and processed through the energy of digestive fire (*jaṭharāgni*), some kind of surplus is thrown out and then only the process of assimilation remains balanced with that of elimination. *Brahman* eats his food called *Brahmaudāna* the boiled rice of *Brahman*, and when his bowl of food is consumed and properly assimilated the surplus refuse that follows is the cosmos.

In fact, lord Śiva had been dominating the Indian religious scene from the time immemorial. His presence has been witnessed in the ancient sites of Harappa and Mohenjodaro. He is also eulogised in the Vedic literature as Rudra and occasionally as Śiva as well, besides by many other forms. While travelling from the Vedic to the Puranic times there had been a tremendous boost in his personality and he came to be known in many forms both, benevolent as well as the terrific. Out of these, the terrific forms were relegated to the background, and his benevolent forms became more popular.

(1) Benevolent forms :

(a) ***Caṇḍeśanugrahamūrti*** – According to the account given by Gopinatha Rao, "In the village of Scynalur on the bank of the river Manni in the Cola country, there lived a pious and learned Brāhmaṇa named Yajñadatta of the Kaśyapagotra. He had a son named Vicārasarman of great intelligence. One day when the lad was going to school, he saw a cowherd brutally assaulting a cow, the sacred animal which deserved to be worshipped. Incensed at the behaviour of the cowherd, young Vicārasarman took upon himself the duty of tending the cows of the village, to which the villagers acceded. From that day onwards, the cows became happy and began to yield much more milk than their udders could hold and naturally the extra milk began to flow out. Vicārasarman seeing that the milk was wasted, collected it in vases, set up *liṅgas* made of sand and began to bathe them with this extra milk, with intense piety for Śiva. The cowherd, who lost his position because of this Brāhmaṇa boy, found this a fine cause for denouncing him and immediately reported to the villagers that the boy Vicārasarman was not only milking cows, drinking milk with his chums but also spilling the rest on mounds of sand. The complaint thus often repeated, made one of the villagers go and see for himself the truth of the accusation preferred by the cowherd. To his surprise, the villager saw young Vicārasarman actually pouring milk on sand mounds, but he did not pause to investigate and see that it was only extra milk that the boy, in his intense devotion to Śiva was offering to the sand-made symbol of *liṅga*. Forthwith he complained to the father of the boy, Yajñadatta, about the wickedness of his son. On this complaint, the father also went one day to the river side to see what his boy was doing and found him spilling milk in the sand. He approached the boy and stood near him, but, in his deep devotion the proximity of the father was not perceived by Vicārasarman. On seeing the apparent mischief of his son, Yajñadatta in anger, kicked the mound of sand, whereupon the son woke up from his *samādhi* and cut off with his axe, the leg that kicked the object of his worship and with the result that Yajñadatta fell. Śiva, who was pleased with the devotion of the boy, Vicārasarman, appeared on the scene with his consort Pārvatī and offered him his grace. Śiva told the boy that in his intense love for himself (Śiva), he even went to the extent of cutting off the leg of his father, and promised him that thenceforth he would be *loco-parentis* to him, embraced him and made him the head of his *gaṇas* and the steward of his household under the name Caṇḍeśa. Śiva commanded that henceforth the offerings made to him should be set aside for his devotee and in token of his favour, he also tied round the head of Vicārasarman, the flower garland then worn by him."

Aṁśubhedāgama prescribes that the Caṇḍeśanugraha form of the lord Śiva should be seated with Pārvatī as in the case of Umāsahitamūrtī, but his face should be turned a little to the left; his right hand should be held in *varada* pose and the left hand should be placed on the head of Caṇḍeśa. With hands folded in *añjali* pose, Caṇḍeśa should be standing on a *Padmāsana* in front of Śiva; the colour of Caṇḍeśa should be golden yellow. Uttarkāmikāgama states that Śiva and Umā should be seated as in the case of Candraśekharamūrtī and Caṇḍreśvara with hands in *añjali* pose, should either be standing or sitting before Śiva, who with his right hand should be holding the end of a flower-garland; with his left hand tying it round the head of Caṇḍeśa. The height of the figure of Caṇḍeśa may be upto the knee, thigh, navel, breast, neck or mouth of Śiva and it should be made in accordance with the *adharma-daśa-tāla* measurement. The *Pūrvakāraṇāgma* and *Śilparatna* have practically the same description of this form of Śiva as by described the other texts.

इन्दु मौलि प्रतिष्ठां तु वक्ष्यैः लक्षणपूर्विकाम्।
आपाद्य च शिलादीनि तैः कुर्यात्प्रतिमा गुरूः॥
चतुर्भुज स्त्रिनेत्रश्च समपात्सथनके स्थितः।
वरा भस्मायुक्त पूर्वस्थक पल्लवः॥
वरदं वाम हस्ते स्याद भयं दक्षिणे करे।
वरदं यदि तं कुर्यादथान्यस्सिंह कर्णिकः॥
उरु स्पृष्ट करोवापि कटको वा विधीयते।
मृगटंककरा वन्यौ दोस्सीमान्तं व्यवस्थितौ॥
मृगटंकौ तु कर्णान्तकौ कर्तंरी संव्यवस्थितौ।
पराङ्मुखौऽभिमुखौ वा मृगष्टकं पराङ्मुखः॥

(Uttarakāmikāgama)

As to the representation of this form of Śiva in Indian art, it may be pointed out that Banerjea has referred to an oval seal with bull seated to the left, inscribed with the name of Caṇḍeśvaradāsa in Gupta characters. It means the slave or devotee of Caṇḍeśvara. Caṇḍeśvara indeed is one of the forms of Śiva and is also the name of one of the principal *Śivagaṇas.* A relief illustrating the Caṇḍeśanugrahamūrtī of Śiva belonging to Pallava period is carved out in the Kailāśnātha temple, Kanjeevaram. Here, Śiva is standing on his right leg, while the left one is resting upon the raised seat. He has four hands, the right one of which is held in *varada-mudrā.* The attributes of the other hands are not clear. To the right of Śiva stands Caṇḍeśvara with the axe resting upon his right shoulder, with which he cut out the leg of his father. Below him and fallen on the ground is the father of Caṇḍeśa with his left hand held in *vismaya* pose. The sculpture is in a highly damaged condition. Other such specimens are preserved in the Sachindram temple, Mīnākṣī Sundareśvara temple, Madurai, as well as at Gaṅgākoṇḍā-Colāpuram.

(b) ***Cakradānamūrti*** – The *Mahābhārata* contains an account according to which Viṣṇu needed *cakra,* possessed by Śiva, to slay some *asuras.* With this end in view, Viṣṇu sat in adoration before a *Śivaliṅga* and on each day, he offered one thousand lotus flowers to the god. One day when Viṣṇu sat worshipping Śiva, he found at the end of it one lotus flower missing from the required number of one thousand. Actually Śiva secretly took it out in order to test the strength of the devotion of Viṣṇu. Viṣṇu is known as *kamalalocana* – one having lotus eyes, and he immediately plucked out one of his eyes and offered it to Śiva, who was ultimately pleased and granted him the *cakra*. The *Uttarkāmikāgama* and *Śrītattvanidhi* describe this form of Śiva similarly with minor deviations. According to the first authority, Śiva should have three eyes, four arms, a pacific appearance and be decorated with a *jaṭāmukuṭa* on the head. The left leg should be bent and resting on the seat, while the right one should hang down. He should hold a *ṭaṅkā* and a *cakra* in right hands while the left ones should project a *varada* pose besides holding a black deer. To the left of Śiva, Pārvatī should be seated and on the right, Brahmā should be standing. Viṣṇu with hands folded in *añjali* pose, should be worshipping or offering *pūjā* to Śiva with lotuses and his eyes. *Śrītattvanidhi* is not particular about the *ṭaṅkā* in the hand of Śiva but provides *parśu* as an alternative. In this text, Viṣṇu is required to be standing to the left of Śiva in such a manner as to indicate his readiness to receive the boon, the *cakra*, after finishing his *pūjā* of Śiva with his lotus eye. Śiva should be depicted as presenting Viṣṇu with a *pītāmbara*, the *kaustubha* and a *cakra*. Viṣṇu should be black in colour, clad in yellow garments and adorned with all the ornaments. In two of his hands, he should have a *śaṅkha* and a *cakra*, while the other two hands be held in *añjali* pose.

The *Vāmana Purāṇa* contains the reference to *Cakradāna* by Śiva to Viṣṇu (ch. 82). The *cakra* according to this account is described as similar to *kālacakra* :

ततः प्रीतः प्रभुः प्रादाद्विष्णवै परमं वरम्।
प्रत्यक्षतेजसं युक्तं दिव्यं चक्रं सुदर्शनम्।।
तदत्वा देवदेवाय सर्वभूत मयः प्रदम्।
कालचक्रानिभं चक्रं शंकरो विष्णुमब्रवीत्।।

(Vāmana Purāṇa, 56.23-24)

The *Sudarśana cakra* is said to be of twelve-spokes (RV.1.164.11) and six naves, which are the six seasons :

आरासंस्थास्त्वमी तत्र देवा मासाश्च राशयः।
शिष्टानां रक्षणर्थाय संस्थिता ऋतपश्चषट्।।

(Vāmana Purāṇa, 56.26)

विष्णुस्त्वीशुपरः स्थितोञ्जलिकरो देवस्य पादाव्जयौ
स्संस्थाप्याक्षिल सत्सुमाल्य मनिशं पीताम्बरं कौस्तुभम्।
यस्तस्मैः दव्यां परं पशुपति पद्माक्ष इत्याख्या
दङ्क कृष्ण मृगं वरं च दधतं चक्रप्रदं तं भजे।।

(Śrītattvanidhi 82.26)

This form of Śiva is variously represented in Indian plastic art. A panel in the Kailāśanātha temple at Kāñjeevaram illustrates Śiva as seated on a raised seat with Pārvatī, having his two bank hands raised in astonishment. The right front hand rests on the seat and the other left hand is held in *siṁhakarṇa* pose. Behind Śiva stands an attendant, and below the seat Viṣṇu is kneeling down. With one of his left hands, he is plucking out his eye. The other left hand holds the last of the lotus flowers, while one of the right hands is held in *kaṭaka* pose and the attributes of the other one is not clear. A similar scene is available in the Mīnākaṣi Sundreśvara temple, Madurai. A painting from Kangra depicts, Śiva as Cakradānamūrti. Śiva in this case is shown with five heads and seated over a double-petalled lotus. Each one of the heads have three eyes. He has four arms, each carrying a *mṛga*, a *paraśu, cakra* and *varada* pose. Snakes serve him as his ornaments including the necklace. Pārvatī is seated to the left while Nandī appears in the foreground. Viṣṇu, four-armed stands to the right and is about to receive the *cakra* from Śiva. His two hands are joined in añjali pose, while the other two joined together about to receive the *cakra* from Śiva. (Panthey Saroj, *op.cit.* p.49 pl.34). A seventeenth century painting from Bharwain shows five headed Śiva, seated over a *padmāsana* granting the *cakra* to Viṣṇu who is standing wearing a vanamālā and receiving the *cakra* from Śiva.

(c) ***Nandīkeśvaranugrahamūrti*** – Nandī is one of the most important of the *gaṇas* of Śiva. He is found present in all important temples of Śiva in the country. Different accounts are available as to the genesis of Nandikeśvara. According to *Śiva-Māhāpurāṇa*, he was the son of sage Sālaṅkāyaṇa, who was long without a son, and to have one, he started penance under a Śāla tree at a place called Śālāgrāma. Appreciating his austerities, Viṣṇu appeared before him and offered him a boon. The sage prayed for a son of great virtue. Soon after, a man appeared from the right side of Viṣṇu, resembling Śiva in every way. He was given the name of Nandīkeśvara.

According to another account concerning the birth of Nandīkeśvara, a sage named Nandī was performing *tapas* in *Tretāyuga* at the Mandāra mountains. Pleased with the devotion of Nandī, Śiva appeared before the sage. On being told by Śiva to ask for a boon, Nandī wanted to be bestowed with an unshakable faith in Śiva and also sought the position of the chief of Śiva's *gaṇas*, which was granted by Śiva.

The *Liṅga Purāṇa*, however, prescribes that a blind sage named Śilāda once practised penance to get an immortal son, not born of human beings. Indra, however, appeared on the scene to inform him that his desire could be fulfilled by Śiva alone. The sage, thereafter, addressed his penance to Śiva as advised by Indra. Thereafter, Śiva got pleased with the sage and promised that he himself would be born as a son to the sage. After some time, when Śilāda was engaged in sacrifice, a lad came from the room in which the sage was performing the sacrifice. He looked like Śiva with a *jaṭāmukuṭa* on his head, having three eyes and four arms. He was carrying in his hands a *śūla,* a *ṭaṅka*, a *gadā* and a *vajra.* Because the sage became happy with the fulfilment of his desire with the appearing of the lad, his son not born by human agency, Śiva gave the land the name Nandī and disappeared. Then Śilāda and his son both together repaired the sage's *āśrama.* There the boy lost his superhuman form and became an ordinary mortal. But the sage gave good education to the boy and by the age of seventeen, he became well-versed in the *Vedas.*

Sometimes later, two sages names Mitra and Varuṇa came to the *āśrama* of Śilāda and after observing the boy, realised that his life was to end in a year's time. The sage got perturbed with this news, but the boy on hearing this started meditating on Śiva intently, who appeared before him. Śiva then bestowed long life on him, freeing him from old age and granted him three eyes and ten arms and an appearance exactly like Śiva himself. He was later married to Surjasā, the daughter of Maruts.

(d) ***Kirātārjunamūrti*** – The *Mahābhārata* contains the account relating to the worship of Śiva by Arjuna – the Pāṇḍava hero, in order to obtain from him the Paśupata weapon, under the advice from Indra. Following this, the story was adopted by *Bhāravi* in his work entitled "*Kirātārjunīyam*". Arjuna went to the Himālayas, where he began to observe severe austerities for pleasing Śiva to acquire Pāśupata weapon. The Ṛṣis were alarmed at the severity of the austerities of Arjuna and reported the matter to Śiva. Assuring the *ṛṣis* that he would deal with Arjuna, Śiva took the form of a Kirāta – a hunter and approached Arjuna. Just at that moment, an *asura* in the form of a boar, was about to attack Arjuna. Arjuna, having seen the boar coming to charge him, aimed an arrow at it. But the Kirāta disputed the right of Arjuna to shoot the boar which he was first to aim at. Arjuna did not consent to the Kirāta's claim; they both simultaneously shot the boar and killed it. Arjuna then reviled the Kirāta as an unsportsman like person, upon which a fight started between Kirāta and Arjuna, in which the latter was unsuccessful and at the end fell exhausted. After he regained his senses, he recognised in Kirāta, Śiva himself and fell at his feet and praised him. Śiva, in his turn, admitted the strength of Arjuna and presented the most powerful weapon, the *Pāśupatāstra* to Arjuna.

Śrītattvanidhi has prescribed the following iconographical features for Kirātārjunīyamurti :

चतुर्भुजं त्रिनेत्रं च जटा मुकुट संयुतम्।
सर्वाभरण संयुक्तं दिव्याम्बर समावृत्तम्।।
धनुर्वाणयुतं रक्तं कृष्ण परशु संयुतम्।
उपवीत समायुक्तं समभंगतनु कुरु।।
वामेगौरी समायुक्तं दक्षिणै त्वर्जुनं स्थितम्।

(Śrītattvanidhi)

The Kirātārjunīya is described as having four arms, three eyes, and a *jaṭāmukuṭa* over the head. He is adorned with all the ornaments and wears nice garments and a *yajñopavīta.* His colour is red. He stands erect, carrying in his hands a bow, an arrow, a *paraśu* and the *mṛga.* Arjuna is to be seen standing to the right of Śiva, and Gauri on the left. Arjuna should be represented as having only one face, set with two eyes and standing with his hands held in *añjali* pose. His head should be adorned with *jaṭāmukuṭa* and he should have all the ornaments on his body.

Two illustrations of Kirātamūrti form of Śiva from Tirucchengattengudi, and the other from Śrīśailam have been produced by Gopinatha Rao. In the former case, both Śiva and Pārvatī stand together, Śiva carries a *paraśu*, a *mṛga* and a bow. In the Śrīśailam image, Śiva is shown in the act of giving *Pāśupatāstra* to Arjuna. Bhavani Museum, Aundh, is said to have a set of ninety-five paintings, possibly from Tehri Garhwal in which the episode of Kirātārjunīya has been illustrated in considerable detail. In one of these paintings, seeing the hard penance of Arjuna, the *ṛṣis* approached Śiva to request him to grant the wish of Arjuna, who is shown seated in meditation. He carries a bow and an arrow with him and some *ṛṣis* are seen standing by his side. Śiva is shown standing over the top of the mountains, having a *jaṭāmukuṭa*, a third eye and snakes as ornaments. He has four hands and carries in them a bow, arrows, a *paraśu* and the right hand is placed over the hump of the bull. A panel of Kirātamūrti Śiva is available in Bṛhadīśvara temple, Thanjavur in which the narration of the whole episode, including the encounter with Arjuna, is depicted. Śiva, wrestling with Arjuna, is also depicted in a specimen from Chandimau currently preserved in the Indian Museum, Calcutta.

In another painting from the same province, Śiva has been shown as Kirāta with peacock feathers. He holds a bow and an arrow in his hands. (Panthey Saroj, Iconography of Śiva, p. 50)

On learning that Arjuna has pleased Śiva, and has obtained the Pāśupata weapon. Ultimately Bhīma too was blessed by Śiva.

(e) ***Vighneśvaranugrahamūrti*** – In this aspect of Śiva, Vighneśvara was blessed by Śiva immediately after he was restored to life by placing on his shoulder the head of an elephant. Detailed account of this episode has been discussed in various *Puranic* text, but according to *Śiva Purāṇa*, once Jayā and Vijayā – the two companions of Pārvatī suggested her that besides the Śiva's *gaṇas*, viz. Nandī and Bhṛṅgī, she should take someone else as her own attendant. Pārvatī therefore started giving serious thought to the advice of both Jayā and Vijayā. It so happened in the meantime, that when Pārvatī was bathing in one of the inner apartments, Śiva not knowing where his consort was, entered the place of bathing. Pārvatī thereafter realised the usefulness of the advice of her friends and resolved upon taking a servant who could be faithful to her. Once she took a little sandal paste from her skin and created out of it a lovely being in a human form and asked him to keep guard at her gate and not to allow anyone in without her permission. Once Śiva himself tried to approach his consort, but the new guard would not allow him in. Śiva therefore asked his *gaṇas* to subjugate the person and ultimately he was beheaded by them.

When the news of the death of Vighneśvara reached Pārvatī, she became furious and started harming the gods. On being praised by the gods, she promised to restore peace as soon as her son was brought back to life. Śiva, on hearing this, ordered the gods to proceed northward and bring the head of the first living being they came across and fix it over the beheaded son of Pārvatī. They did so and came across an elephant. The *gaṇas* beheaded the elephant and attached the head to the trunk to Vighneśvara. The elephant had only one tusk and even today the god is known by the name of Ekadaṁta.

Vighneśanugrahamūrti has been described by *Uttaramkāmikāgama* as having three eyes, four arms and the head adorned with *jaṭāmukuṭa* and seated with his consort Pārvatī. Śiva should have one of his right hands in *abhaya* pose placed over the head of Vighneśvara, the corresponding left hand should carry a *varada* pose and the remaining hands should carry a *paraśu* and a *mṛga*. The right leg of Śiva should be bent and be resting on the seat, while the left one should be hanging down. The colour of Śiva should be black and he should be adorned with all the usual ornaments. Pārvatī should be seated to his left holding an Utpala flower and wearing a smile. Her left hand should be held in *varada* pose. Her right leg should be bent and the left one should be hanging. Vighneśvara on the other hands should be of red colour, having a *krītamukuṭa* over his head, carrying in his hands a *pāśa* and an *aṅkuṣa*. He should stand reverently before Śiva with his other two hands in *añjali* pose.

(f) ***Rāvaṇanugrahamūrti*** – Once Rāvaṇa, the king of Laṅkā, went to defeat Kubera, the god of wealth. The purpose was achieved and on his return Rāvaṇa approached a place called Sarvaṇa, where Kārttikeya was born. He ascended the hill from the top of which he saw an extremely pleasant garden towards which he diverted his Puṣpaka *vimāna*. But on reaching close to the place, the *vimāna* would not move any further. At this place Rāvaṇa met a tawny coloured, monkey-faced and powerful dwarf by the name of Nandikeśvara, one of the strong adherents of Śiva. On being asked why the car was enable to move further, he told Rāvaṇa that Mahādeva with his consort Umā was sporting on the mountain, and had prohibited all, even the gods from crossing the way. In great anger, Rāvaṇa asked who that Mahādeva was and laughed contemptuously at the monkey-faced Nandikeśvara, who was no more than the form of Śiva. He grew incensed at the insult offered to him by Rāvaṇa and cursed the latter that he should be destroyed by monkeys like himself in appearance and strength. Unable to proceed further and being cursed by Nandikeśvara, Rāvaṇa determined to uproot the mountain Kailāśa. He, therefore, threw his arms around the mountain and began to lift it up. He was able to move it, and those who were perched on the mountain trembled. Umā out of fear clung to her Lord. Śiva, realising the real cause, pressed the mountain firmly pinning down Rāvaṇa beneath it. Rāvaṇa, realising his own miserable condition, started adoring Mahādeva and wept for a thousand years, singing hymns in praise of Śiva. Śiva was ultimately pleased with Rāvaṇa to whom he presented a sword at his request and allowed him to return to Laṅkā. He was thus given the name of Rāvaṇa because he cried before Śiva.

Rāvaṇanugrahmūrti of Śiva has been depicted in the Kailāśa temple at Ellora. The panel portrays the demon king of Laṅkā making his supreme effort to raise the Kailāśa mountain with Śiva, Umā and their attendants on it. "Inspite of the great damage which the relief has suffered, it displays in a remarkable manner the great artistic skill of the sculptor in giving so noble and magnificent a shape to the mythological theme. Rene Grousset observes, contrasted with the subterranean violence of the Titan, the serenity of the god, who with the touch of his toe steadies the mountain and crushes the disturber." Comparing the Ellora sculpture with Michael Angelo's 'Last Judgement at the Vatican', the author remarks, 'In both scenes, so different in so many ways, there are inforetable vision of the cosmic power of the Eternal one

(The Sun of History, p. 128)'. In this Indian relief, however, Śiva is not presented as "a god of justice and of vengeance, crushing the disturber, but as a bestower of grace on the demon king by curbing his inordinate pride and presumption, and by putting him in his proper place."

Gopinatha Rao has illustrated a sculpture depicting the same scene from Belur, in Karnataka, which is elaborately curved in characteristic Hoysala style. The Kailāśa mountain is so minutely curved as to accommodate in it a large number of deities and all sorts of animals, from the elephant down to the snake. On the top and in the finely curved *maṇḍapa* are seated Mahādeva and Pārvatī surrounded by a number of deities who are praising him. Below the mountain is to be seen Rāvaṇa in a kneeling posture trying to lift up the mountain. He has a sword in his hand.

The immense strength of Śiva in dealing with Rāvaṇa who intended to raise the mount Kailāśa is the Pallava inscription of seven *padas* in which it is stated that the strength of the toe of Lord Śiva is so mighty that with a slight push, the heavy mountain of Kailāśa is pressed down on Rāvaṇa.

यस्यांगुष्ट भाराक्रान्तः कैलासस्य दशाननः।
पातालं गमन्मूर्ध्ना श्रीनिधिस्तम् विमत्यजम्॥

(2) Destructive forms :

(i) ***Andhakāsuravadhamūrti*** – According to the Paurāṇic account of the birth of Andhakāsura, two sons known as Hiraṇyākṣa and Hiraṇyakaśipu were born to Kaśyapa by Diti. They were respectively killed by Viṣṇu in his Varaha-avatāra and Narasiṁha-avatāra. Prahlāda, the son of Hiraṇyakaśipu, became a devotee of Viṣṇu and renounced all concerns of worldly life. After him, Andhakāsura began to rule over the *asuras.* By piously practising a long series of austerities, he obtained several boons from Brahmā and became very powerful. He then began to cause annoyance to the *devas*; and they ran to Kailāśa in order to complain to Śiva about the troubles caused by the *asuras* chief. Even as Śiva was listening to their complaint, Andhakāsura appeared at Kailāśa to carry away Pārvatī.

Śiva, thereupon, got ready to fight the *asura*; he made the three well-known snakes Vāsuki, Takṣaka and Dhanañjaya serve as his belt and bracelets. An *asura* named *Nīla,* who had secretly planned to kill Śiva came out in the meanwhile in the form of an elephant. Nandī came to know of this and informed Vīrabhadra; and he took the shape of a lion (the natural enemy of the elephant) and attacked and killed Nīla. The skin of this elephant was presented by Vīrabhadra to Śiva. It was worn by Śiva as his upper garment. Clad with his curious garment and ornamented with the serpents, and wielding his powerful *Triśūla*, Śiva started out on his expedition against Andhakāsura taking with him his army consisting of *gaṇas.* Viṣṇu and the other gods also went with him to offer help. But in the struggle that ensued Viṣṇu and the other devas had to run away. At least Śiva aimed his arrow and shot at the *asura* and wounded him; blood began to flow in profusion from the wound, and each drop of it, as it touched the ground assumed the shape of another Andhakāsura. Thus, there arose thousands of

Andhakāsuras to fight against Śiva. Immediately Śiva thrust his *triśūla* through the body of the original and the real Andhakāsura and began to dance. Viṣṇu destroyed with his Cakrāyudha the secondary *asuras* on the earth, Śiva created out of the flame that was issuing from his mouth, a Śakti called Yogeśvarī. Indra and other devas also sent their Śaktis to serve the same purpose. Ultimately the *asura* met his end at the hands of Śiva.

Andhaka, the *asura*, was originally blind. In *Vāmana Purāṇa*, Nārada asks Pulastya a question as to why Andhaka who was blind was given the kingdom by Prahlāda. To this, Pulastya replied that Andhaka was the son of Hiraṇyākṣa and thus a cousin of Prahlāda, although he was sightless in the beginning he obtained his vision during the life time of his father and therefore, consecrated to kingship by Prahlāda. Then Nārada asked about the conduct of Andhaka. Pulastya replied that Andhaka performed penances and obtained from Śiva a boon to become invincible from gods and men. He appointed Śukrācārya as his priest and conquering the whole earth, overpowered all the kings. He, thereafter, subjugated all the gods, who prayed to Śiva to protect them. The same text provides a graphic account of the story of Andhakāsura falling in love with Pārvatī, who in order to vanquish the asuric forces created a hundred goddesses out of her own body and struck the king of the *asuras* with her Śakti. He fell down senseless and on regaining consciousness retired to Pātāla. This happened when Pārvatī was alone in Kailāśa as Śiva had gone to perform *tapas* to replenish himself with magical powers which he had lost. It was for this reason that Pārvatī had to fight alone against Andhakāsura.

Vāmana Purāṇa further testifies that much against the advice of Prahlāda, Andhaka sent Saṁhara as a messenger to Śiva. Saṁhara reached Śiva on the Mandāra hill and asked him to deliver both Mandarāçala and Pārvatī in favour of his master. Śiva replied that Mandāra hill was given to him by Indra and he alone could transfer it to anyone else. As for Pārvatī she was free to decide for herself. Thereupon, Pārvatī said to Saṁhara that only he who would defeat her in battle could have her. Saṁhara came back and delivered the message to Andhaka, who ordered his forces to march with a host of twenty-eight *Asura* chiefs including Jāmbha, Saṁhara, Bāli, Bāṇa, Śibi, Virocana, Hayagrīva, Duryodhana, Kālanemī, Bala and Vṛtra. It is an impressive list which includes all the *asura* names in mythology and religion brought together for a concerted trial of strength against Śiva and Pārvatī.

When all the *asuras* reached the Mandāra mountain Śiva also ordered Nandī to assemble all his *gaṇas* and *Pramathas*. Many names of *asuras* are given here, but what is significant in this list is the inclusion of several of the Śaivas like Pāśupatas, Kālamukhas, Mahāvratins, Maha-Pāśupatas, Naigameyas and other followers of Kumara cult. In the battle that ensued, the entire asura army was destroyed. Andhaka then approached Śukrācārya, the asura priest, and apprised him of the *asura* plight in the battle. Thereupon, Śukrācārya re-invoked *Sañjīvani-vidyā* by which the dead *asuras* were brought back to life. When the *asura* army was revived in this way, the matter was reported to Śiva, who at once summoned Nandī and asked him to bring Śukrācārya to his presence. Nandī brought Śukrācārya to Śiva who immediately swallowed him alive. In Śiva's belly Śukra recited a stotra by which the deity was propitiated and granted Śukra a boon as a result of which Śukra came out of Śiva's body. Thereafter, the battle between Śiva and Andhaka continued for long in which Indra, Viṣṇu and other gods too joined. Ultimately Śiva pierced his trident into the asura's body and lifted him up. Lord Śiva gazed with his piercing eye for a full thousand years at the body of Andhakāsura held aloft on the top of his trident and thereby reduced him to a mere skeleton. Thus the king of *asuras* was freed of all his sins. Thereafter the *asura* declared :

अम्बिका जननी मह्यं भवान्वै त्रयम्बकः पिता।
वंदामि चरणौ मातुमाननीयौ ममाधिकम्॥

Śiva, in the form of Andhakāsuravadhamūrti, has been represented in the Daśāvatāra and Kailāśa temples at Ellora, besides in the cave temple at Elephanta. Gopinatha Rao has described these specimens thus : "In all the three instances, Śiva has eight arms, in two of which he carries a *triśūla*, at the end of which is pinned the body of Andhakāsura and from it, blood drops down. The goddess Yogeśvarī squatting on the ground, holds in her hand a cup in which she catches the blood drops as they trickle down. Śiva himself bears a *kapāla* in one of his hands to collect in it the blood flowing from the body of Andhakāsura. In the other hands of the sculpture of Daśāvatāra cave, Śiva is seen keeping the *ḍamaru* and the *khaḍga*; two other hands of his hold stretched skin of the elephant in the shape of *prabhāmaṇḍala* and the remaining hand is held in *tarjanī* pose. Yogeśvarī or Kāli carries in her other hand a short curved dagger. Her body is represented as very emaciated and her head is surrounded by *jaṭāmaṇḍala*. Just above the head of Kāli is the figure of a Ḍākinī, half human and half birth, sitting and waiting for human flesh. In the right of Kāli is the Devī seated upon a *padmāsana* and viewing with awe the events that are taking place before her."

V.S. Agrawala however feels that Andhaka symbolises the principle of Darkness, the blind spot which must be flooded with divine light in order to become effective and useful for life.

However, according to *Matsya Purāṇa* (ch. 179), a fierce battle between Śiva and Andhaka took place in the Mahākāla forest of Avanti. Śiva used his Paśupata weapon against Andhaka by which the *asura* was torn into innumerable pieces. Śiva then created the Divine Mother to deal with Andhaka, who was ultimately slain.

(ii) ***Gajāsurasaṁhāramūrti*** – This form of the god was earlier associated with one of the names of Śiva as Kṛttivāsa or the one who has skin as garments. In the Śatarudriya section of the *Yajurveda* which was the nucleus of the elaborate story of Gajāsurasaṁhāramūrti and in illustration thereof numerous images of Śiva were made in which he was shown as using the hide of the slain elephant demon as his outer covering. In the *Kūrma Purāṇa* this story is elaborated in relation to the origin of the *Kṛttivāsa Liṅga* in Kāśī. It is said that Śiva came out of the *liṅga* when as *asura*, who assumed the shape of an elephant came near to disturb the meditations of the devotees, killed the elephant and made his skin his upper garment. The *Varāha Purāṇa* and *Suprabhedāgama* provide slightly different versions of the episode.

The iconography of the images of Gajāsurasaṁhāramūrti of Śiva is provided in the *Aṁśubhedāgama*, the *Śilparatna* and other *Śaivāgamas*. In the *Aṁśubhedāgama*, Śiva is conceived to have four or eight arms, one of the right hands holds a *pāśa* and the other, the skin of the elephant, while two left hands hold the elephant tusk and skin separately. In case of eight hands, three out of the four right hands should carry a trident, a *ḍamaru*, a *pāśa*, an elephant's skin and the fourth left hand should hold a *kapāla*, a tusk and elephant skin while the fourth one should project *Viṣmaya-mudrā.* The left leg of Śiva should be firmly planted over the head of the elephant and the right one should be bent and lifted up above the thigh of the other leg. The tail of the elephant should be visible over the *mukuṭa* of Śiva. The four legs of the elephant should be projected in an artistic manner. The skin of the elephant should be so arranged as to resemble a *prabhāmaṇḍala* of Śiva. Śiva should be adorned with all the ornaments and should wear garments of silk or of tiger's skin. The colour of Śiva should be deep red. According to the same authority, Śiva should have a trident, a sword, an elephant tusk and skin in his right hands, while the left should hold a *kapāla*, a shield, a *ghaṇṭā* and the elephant skin. The left leg of Śiva should be firmly placed over the head of the elephant and the right one bent and held as in the *Utkaṭikāsana* posture. On the left side of Gajāsurasaṁhāramūrti, Devī should be depicted as standing with Skanda in her hands trembling with fear at the ferocity of her lord.

The artist of the Indian plastic arts did not fail to notice various aspects of Śiva in this form and used his skill in translating the provisions of the texts into sculptural art. The Amṛteśvara temple at Amritapura near Mysore depicts Gajāsurasaṁhāramūrti form of Śiva with sixteen arms. Though most of the hands are broken, it is evident that the attributes held in them were a *pāśa*, a *danta*, a *trident*, an *akṣamālā* and a *kapāla*. Two of these hands are seen holding the skin of the elephant. The elephant skin also decorates the *prabhāmaṇḍala* on the top of the skin and from the right to the left are placed the *aṣṭadikapālas* or the guardians of the eight quarters. Towards the right of Śiva stands Brahmā with four faces, playing *vīṇā* with two hands and carrying a *śruka* and *śruva* by others. A four-armed deity stands besides Brahmā. To the left of Śiva, six-armed Viṣṇu stands holding a flute in two hands, while the remaining four hands carry the usual attributes – a *śaṁkha*, a *cakra*, a *gadā* and a *lotus*. Umā, Gaṇeśa, Nandī and Bhṛṅgī also appear on the scene.

The Śiva temple at Valuvar also has an identical representation of the god in bronze. In this case the god has eight arms; one of the right hands holds an elephant skin, the other two hold a trident and *khaḍga*, while the attribute of the fourth hand is not quite clear. Each one of the left hands carries a *kapāla*, a *kheṭaka*, a *ṭaṅka* and a skin. Below the right foot of Śiva is placed the head of the elephant while its tail is visible at the top.

Another specimen of this type is available in the Hoyasāleśvara temple at Halebidu. Śiva has sixteen arms, which have attributes like the *khaḍga, aṅkuśa, vajra, ḍamru, bāṇa, gadā, khaṭvāṅga, ṭaṅkāk, ghaṇṭā, sarpa, dhanuṣa* and *kapāla*. The upper two hands are seen holding the skin. Images of this form of god are available from various other sites, like Ellora, Tanjore, Kanchipuram, Kodumbulur, Belur and Mahabalipuram.

(iii) ***Jālandharaharamūrti*** – This form of Śiva deals with Jālandhara, an *asura* who was awakened as a child by the fire that emanated from the third eye of Śiva, at the time of the failing off of the three castles of Tripurāsura into the sea where the river Sindhu joins the Arabian sea. The detailed account of the *asura* is available in the *Śiva Purāṇa* according to which the young Jālandhara married Bṛndā, the daughter of Kālanemī. Gradually, he became a reputed and powerful king. Once Rāhu with a maimed body appeared in the court of Jālandhara, who asked him the cause of his deformation. Rāhu, thereupon, narrated the story of the churning of the ocean, distribution of the objects including *amṛta* between the two partners and the punishment he received at the hands of Viṣṇu because of his misconduct in posing as a *deva.* He further stated that the gods took away from the ocean a large quantity of gems. The news of possession of enormous riches by the *devas* induced Jālandhara to wage a war against them and he started attacking the gods one after the other. The gods approached Viṣṇu for help : Viṣṇu, on the other hand, was highly appreciative of Jālandhara and asked him to demand for a boon. The *asura* prayed to Viṣṇu to come to his capital with his consort Lakṣmī and reside there. Viṣṇu, therefore, was obliged to repair to the city of Jālandhara. Having been disappointed by Viṣṇu, the gods turned towards Śiva for the help. With this end in view, Nārada was entrusted with the job of creating enmity between Śiva and the *asura.*

Nārada, thereafter, went straight to the palace of Jālandhara and praised Pārvatī for her beauty trying to induce him to make her his life-partner. Jālandhara, thus, incited by Nārada despatched a messenger to Śiva to demand surrender of Pārvatī to him.

Śiva then set out with his army of *gaṇas* to punish the *asura* for his indiscreet behaviour. Though Śiva and his army fought well, they could not overpower the *asura* and his formidable army. In the meantime, the *asura* created a host of extremely pretty Gandharvas and *apsarās* before Śiva who started to dance and music. Seizing the opportunity, Jālandhara took the form of Śiva and proceeded to Kailāśa to ravish Pārvatī. But she, knowing the real identity invoked Viṣṇu to come to her rescue. Viṣṇu appeared on the scene and Pārvatī asked Viṣṇu to do the same to the demon's wife. On being ravished by Viṣṇu, Bṛndā was unable to bear the indignity caused to her and ended her life, cursing Viṣṇu that in one of his incarnations he would suffer the loss of his wife at the hands of an *asura.*

On the other hand, unable to find Pārvatī in her abode, Jālandhara returned to his capital. By then, Śiva had also recovered from the spell of the *asura's* music and started a battle with the *asura* who was ultimately killed by the *cakra* which Śiva obtained from the sea.

Śrītattvanidhi prescribes for the Jālandharaharamūrti to be of red colour, having three terrific looking eyes, a pair of arms and carrying an umbrella and a *kamaṇḍalu.* He should be adorned with the *jaṭāmukuṭa,* with crescent moon and Gaṅgā. He should have all the ornaments including earrings, *hāras* and anklets on his person. He should be wearing sandals. According to the same text, Jālandhara should have two arms, and be adorned with *Kirīṭamukuṭa,* bracelets and other ornaments. He must have a sword tucked up below his forearm, while the two hands should be held in the *añjali* pose. On the hands thus held, there should be the *Sudarśanacakra.* The colour of Jālandhara should be yellow.

(iv) ***Brahmāśiraśchedanamūrti*** – This is another aspect of Śiva which represents his exploit as an Ugramūrti. *Varāha Purāṇa* describes that once Brahmā called Śiva *Kapālī* and asked him to protect the world. Śiva felt insulted at this, and in anger, cut off the fifth head of Brahmā with his left thumb-nail. But the head of Brahmā stuck to the hand of Śiva. Then Brahmā was requested by Rudra to suggest him the way to get rid of the head stuck up in his hand, for which Brahmā prescribed to Rudra the observance of Kāpālika's life for twelve years, at the end of which the head would fall off. At the end of that period, he arrived at Vārāṇasī where this Kapālamocana took place. Even today the place is famous for its ancient sanctity.

A somewhat different account is found in the *Kūrma Purāṇa* which originated from a controversy as to who was the originator of the Universe, Brahmā arrogated it to himself. At the same time Śiva who appeared on the scene claimed the feat for himself. This resulted in a conflict. Though the Vedas declared that Śiva was the greatest of all the gods, Brahmā would not accept the verdict. Then, there appeared on the scene a huge illumination in which the figure of Śiva was discernible. Śiva then asked Bhairava to cut off that fifth head of Brahmā which spoke to him with haughtiness and disrespect. By the power of *yoga*, Brahmā escaped death and he also learnt about the superiority of Śiva at the cost of one of his heads. According to another account Śiva severed the fifth head of Brahmā because of his incestuous approach towards his own daughter. This scene is depicted in a painting from Bharwain.

Vāmana Purāṇa also gives an account of how Śiva became afflicted with Brahmahatyā and the way he went on roaming and visiting many holy *tīrthas* in order to be relieved of the curse. He went to Nara-Nārāyaṇa *tīrtha* in Badrikāśrama, then the holy sources of Yamunā and Sarasvatī, on to Puṣkararaṇya, Maghadhāraṇya, Saindhavāraṇya, Naimiṣāraṇya, Dharmāraṇya and other sacred places, but this stigma remained unwashed, and his soul was not purified. Ultimately, he went to Kuru-Jāṅgala country and saw there an image of Viṣṇu with Garuḍa. Śiva extolled Viṣṇu with a *stotra* and the latter asked him to go to Vārāṇasī, where his curse could come to an end. Thereupon, Śiva came to the sacred city of Vārāṇasī and visited various sacred places, but the *kapāla* stuck to his hand was removed only after taking a bath in the sacred pond, known as Kapālamocana *tīrtha.*

The symbolism concerning the *Brahmahatyā* of Śiva has been dealt with by V.S. Agrawala in considerable details. He observes :

"In the *Purāṇas*, the *Brahmahatyā* forms part of several legends. According to Vedic legend, the greatest exploit of Indra was his killing the demon Vṛtrāsura, but this involved him in *Brahmahatyā* since Vṛtra is said to be a Brāhmaṇa. In the present story, Brahmā takes the place of Vṛtra and Śiva is transgressed because of which sin accrues to the Divine Creator and unless that is washed off there is no escape. This descent of the universal Deva to the level of *Pañca Bhūtas* or material manifestation is the inevitable ordinance of creation. The universal or Mahat or Brahmā is eclipsed in its glory by being subjected to the principle of individuation. The phenomenon of the wedding of the two principles of immortality and death of *Amṛta* or *Mṛtyu*, of Deva and Asura, are symbolised as *Brahmahatyā*.

Śrītattvanidhi prescribes for Śiva, in this form, a white complexion, three eyes, four arms, a *jaṭāmukuṭa* over the head. The attributes of the right hands have to be a *vajra* and a *paraśu* and of the left hands a Śula and Brahmā's head. He is to be dragged in a tiger's skin.

(v) ***Kālārimūrti*** – The *Purāṇas* describe how Śiva once got annoyed with Kāla – the god of death, who tried to take life out of Mārkaṇḍeya, the only son of sage Mṛkuṇḍu, who happened to be a great devotee of Śiva. According to these Puranic accounts, the sage Mṛkuṇḍu was without a son. He prayed to god for getting a son. Pleased with his devotion, the god appeared before him and offered him either to have a brilliant son, having a short life of sixteen years or a number of useless sons each with a long-life. The sage opted for the former and was blessed with a son, who was named Mārkaṇḍeya. The child soon grew up to be an exceptionally intelligent boy. He also learnt about the short span of his life. He, therefore, resolved to devote much of his time to the worship of the gods and ultimately he reached Tirukadavur and started worshipping the *liṅga* there enshrined in a temple. Just then the emissaries of Yama arrived to take Mārkaṇḍeya with them, fastening a noose to his throat. Because of the intense devotion of the boy to the Lord, the emissaries of Yama were unable to accomplish the assignment of their Master. On knowing the truth, Yama reached the spot to conduct the operation himself. The moment Yama tried to drag the boy from Śiva's temple, the lord burst out of the *liṅga* in great anger and kicked Yama on the chest, which unnerved him completely. Yama, therefore, realised his folly and went back without the boy. Śiva then blessed Mārkaṇḍeya that he would forever remain sixteen-year old and become *ciranjīvī.* Śiva in the act of chastising Yama is known as Kālārimūrti. *Padma Purāṇa* has described the event of Śiva's dealing with Kāla thus:

लिङ्गादथ समुत्तस्यौ मूर्तिमान परमेश्वरः।
अनिदेर्श्यवयोरुपश्चन्द्रार्ध कृतशेखरः॥
गर्जन् मेघ इवोदग्रं हुंकृतेन स तत्क्षणात्।
उत्धृत्य पादकमलं प्रजहार भुजान्तरे॥

(*Padma Purāṇa*, 236.72-73)

The iconography of the Kālāri form of Śiva has been provided in various texts, including, *Aṁśubhedāgama. Utarkāmikāgama, Suprabhedāgama, Śilparatna* and *Pūrvakāraṇāgama.* The image of Śiva in this form should have three eyes, lateral tusks, eight or four arms and a *jaṭāmukuṭa.* The right foot of the Kālārimūrti – Śiva should be placed upon the *padmapīṭha* and the left being lifting up so as to reach the chest of Yama over which the toe of Śiva should rest. In cases in which Śiva has four arms, one of the right hands should carry a *śūla*, the other hand should carry a *paraśu* or be held in *varada* pose. In case the hand holds a *paraśu*, its cutting edge should be turned towards the person of Śiva and the height at which this hand is to be kept raised is that of *hikkasūtra.* The front left hand should be held with the palm in front, at the height of the navel and this hand should be in *sūci* pose. The back left hand should be kept in *vismaya* pose; in this case the ring finger of the hand should be raised as high as the *uṣṇīṣa* or the lower portion of the crown. In the case of the image having eight arms, the right ones should hold a *paraśu*, a *śūla*, a *khaḍga* and a *vajra*, while in the two left hands a *kheṭaka* and a *pāśa* should be held, and the remaining two hands should be shown in *sūci* and *vismaya* poses. Śiva in this case is conceived of red colour and is to be adorned with all the ornaments. Yama, the god of death should have two arms and two legs, with side tusks. He should be wearing a *karaṇḍamukuṭa* over his head. He should be posed in *añjalimudrā* to Śiva and a *pāśa* should be held in one of his hands. He should be projected as trembling with fear with the body covered with blood. He should be looking upto Śiva for his grace.

(vi) ***Bhairava*** – Bhairava, according to *Śiva Purāṇa*, is the complete form of Śiva. He is so called because he protects the universe *(Bharaṇa)* and is also awful (*bhīṣaṇa*). He is also called Kālabhairava because, even Kāla – the god of death is afraid of him. He is also called *Amarakaṇṭaka* because he kills the evil persons, and functions as *Pāpabhakṣaka* since he swallows the sins of his devotees. Bhairava is also known as the lord of the sacred city of Kāśī.

The *Viṣṇudharmottara* states that Bhairava should have a pot belly, staring eyes, open mouth, showing fangs, decorated appearance of the head, he has snakes as ornaments, which frighten even the goddess of mountains. He has multi arms, is adorned with all the weapons, and carries all the weapons. He is dark complexioned and is clad in the elephant hide :-

अथातो रूप निर्माणं वक्ष्येहं भैरवस्य तु।
लम्बोदरं तु कर्तव्यं वृत पिंगल लोचनम्।।
दष्ट्रांकराल वदनं फुल्लवासा पुटं तथा।
कपालं (या) लिगं रौद्रं सर्वस्सर्प भूषणम्।।
व्यालेवत्रासयन्तम च देवी पर्वतनन्दिनीम्।
सजलाम्बुद संकाशं गज चर्मोत्तरच्छदम्।।
बहुभिर्बाहुभिर्व्यासं सर्वायुध विभूषणम्।
बृहत्षाल प्रतीकासैस्तथा तीक्ष्ण मरवैः शुभै।।
सांची कृतमिदं रूपं भैरवस्य प्रकीर्तितम्।

(Viṣṇudharmottara Purāṇa)

The *tāntric* texts speak of eight types of Bhairavas and sixty four *yoginīs* who serve as consorts to each one of the Bhairavas, who serve as their guardians. Some of the important Bhairavas are detailed here under :-

(i) ***Svacchanda Bhairava*** – According to the *Aparājitapṛcchā*, the god should have five faces, three eyes and fifty arms – all in motion. The special feature of the formation of the figure is the weapons and the attributes some of which being *caśaka, pustaka,* poison, snakes, *modakas*, parrot and *yoni-mudrā* etc. In fact, fifty attributes have been prescribed in his fifty hands, out of which two are placed over the this form of Bhairava as under :-

स्वच्छन्द भैरवं वक्ष्ये आयुधानां तथा क्रमम्।
गदा पट्टिश परशुश्च शक्तिबाणो धनुस्तथा॥
पुष्पाक्ष सूत्र सर्पाश्च बीजपूरक मुद्गरौ।
चषकं अर्थ शतघ्नीकोशं डमरू मौशले॥

शुचिस्तथा च खण्डेन्दुः पूयूषं दर्पणादिकम्।
वामोर्ध्वं क्रमेणैव गदाद्या दर्पनान्तगाः॥
वरदं शशिनी खड्गश्चाकुंशं ज्ञान पुस्तकम्।
चामरं पूर्णं कलशं शूलं खट्वागं मेव च॥

(Aparājitapṛcchā, p. 22(i))

(ii) ***Vaṭuka Bhairava*** – According to *Vaṭuka Bhairavakalpa*, the god is required to have eight arms, in six of which he is to hold a *khaṭvāṅga*, a *pāśa*, a *śūla*, a *ḍamaru*, a *kapāla* and a snake while in the remaining two hands, one is to carry flesh, and the other has to display *abhaya* pose. By the side of Bhairava, should be a dog of the same colour as that of the master. But *Rūpadaṇḍana* states that the god should have locks of hair of the red colour, besides three eyes, and the complexion of his body should also be red. He should carry in his hand, a *śūula*, a *pāśa*, a *ḍamaru* and a *kapāla*. The god has to serve as his mount. The god has to be naked and has to be surrounded by a crowd of demons.

Images of Vaṭuka Bhairava have been discovered from Taxila, a few of them are available in the Indian Museum, Calcutta as well as the Royal Asiatic Society Museum, Mumbai, as well as the Dogra Art Gallery Jammu.

विकीर्णं लोहितं जटं त्रिनेत्रं रक्तविग्रहम्।
शूलं कपाल पशांश्च डमरूं दधतं करै॥
नाना रूपै पिशाचैश्च नानारूप गणैर्वृतम्।
श्वानारूढं च निर्वाणं बटुकं भैरवं भजे॥

(Vaṭuka Bhairava Kalpa)

खट्वाङ्गमांसं पाशं च शूलं च दधतं करैः।
डमरू च कपालं च परदं भुजगं तथा॥
आत्मवर्णं समोपेतं सारमेयं समन्वितम्।
ध्यात्वा जपेत्सु संहृष्टः स्वान्कामानवाप्नुयात्॥

(Rūpamaṇḍana)

Gopinatha Rao has illustrated the Bhairava described the *Rūpamaṇḍana*, from Pattisvaram belonging to the 12th-13th century A.D. The god in this case carries a *śūla*, a *ḍamaru*, a *pāśa*, a *kapāla* and stands naked with a dog standing in the background. His *jaṭāmukuṭa* is surrounded by flames, and he wears around his neck a long necklace made of small bells, besides a number of well wrought golden and other necklaces. He has a *kaṭisūtra* of a snake around his loins. To display the terrific aspect of the god, the eyes of the image are made round, and in the mouth, side tusks are shown.

J.N. Banerjea has interpreted the deity appearing on a seal from Taxila to be of Vaṭuka Bhairava thus : "The bronze seal No. 12, unearthed at Sirkap, Taxila is described by Marshall in A.S.I.A.R. 1914-15, p. 35, Pl. XXIV, 50, as Herakles trampling down a bull-dragon, the

Kharoṣṭhī legend in it was tentatively read by him as *Tilusa Vibhumitarasa.* This figure most probably represents Śiva as Viśvāmitra, the name of the person in the seal being after the name of the god reproduced. The bull below the left leg of the principle figure is significant. The name is one of the various appellations of Śiva and one of his aspects is described as Vaṭuka Bhairava."

Gopinatha Rao has further reproduced illustrations of this form of Śiva from Indian Museum, Calcutta, Madras Museum and the Museum of the Royal Asiatic Society of Bombay but they do not strictly tally with the descriptions of the texts. The theme of Vaṭuka Bhairava has been depicted in a painting in the Dogra Art Gallery, Jammu in which the god has a bow in the right hand and a club in the left hand. A dog with a beaded collar around its neck follows him. In another painting from the same source, the god is seated holding a snake in the right hand and a bowl in the left. An eight armed Bhairava from Guler has the goddess Pārvatī seated to his left (Panthey Saroj, Iconography of Śiva in Pahari Paintings.

(iii) ***Svarṇākarṣaṇa Bhairava*** – This form of the god, as per *Śrītattvanidhi* should have yellow complexion, four arms, three eyes and should be clad in yellow garments. He has to be adorned with all the ornaments, and all the gods are required to praise him. This form of the god should project perfect happiness and masterful authority. His attributes include, a vase filled with gold and precious gems, a *camara*, a tomara and a large trident resting on the shoulder :-

पीतवर्णं चतुर्बाहुं त्रिनेत्रं पीतवाससम्।
क्षययं स्वर्णमाणिक्यं गणपूरित पात्रकम्॥
अंसाहित महाशूलं चामरं तोमरोद्वहम्।
सन्ततं चिन्तयेद् भक्त्या भैरवं सर्वसिद्धिदम्॥
नानाभरण शोभाढ्यमानन्दं सुख रूपिणम्।
मदोन्मत्तं सदानन्दं सर्व देव नमस्कृतम्॥

(Śrītattvanidhi)

This form of Śiva is found depicted on the Jagamohana of the Surya temple Konarka, Airavateśvara temple, Darasuram.

Śiva in Bhairava form is also depicted in Indian art in the form of dancing. Several dancing Bhairavas are depicted on the *Jagamohana* of the Sūrya temple at Konarak. One of them is four-headed, of which only three heads are visible in front; holds a trident in one right hand, while another right hand supports a *kapāla.* The upper left hand holds a drum. The three heads of the god are decorated with snake ornaments, besides the *yajñopavīta* of a snake. The god dances over a boar. The image has a close similarity to the Bhairava from Airāvateśvara temple at Darsuram, having in common three heads, a crown of flames and the identical foot and body position. But Darasuram Bhairava holds a trident in the upper right hand, and the lower right hand holds a sword. The upper left hand holds a club and the lower left hand holds an indistinct object. The image has three faces, all bedecked with a third eye, fangs and moustaches. The snakes decorate the arms, ankles, waist and also the sacred thread.

(iv) ***Mārtaṇḍa Bhairava*** – The description of this form of Bhairava is hardly met within the texts, but a composite form of the god in combination with Sūrya has been discovered from Modhia-Panna district of Madhya Pradesh. The god in this case is six armed. In two left hands, he holds a trident and a lotus while the third is in *Varadamudrā*. One of the right hand is broken and the other two hold a lotus and *mṛgāṅka*. The legs are covered with shoes and possible the seven horses with Arma with present at the pedestal. The solar features are brought out with the presence of books and lotuses in two has while the trident and the deer symbolise the lord Śiva. The vehicle bull is curved on the left corner and Garuḍa is made to appear to the right side, which could be the representation of Viṣṇu. Another form of Śiva and Sūrya, comes from V.R.S. Museum, Rajashahi which has also been identified as Mārtaṇḍa Bhairava. It is a three-faced and ten armed image belonging to 12th century A.D. It has three heads : the central face is placid, the side ones being fierce. Its two pairs of hands are broken but full blown lotuses in one pair are visible, the back hands carry a *khaṭvāṅga*, a trident, a *śakti*, a *nīlotpala*, a *ḍamaru* and a snake. The flames issue from its head and shoulder.

(v) ***Hanu Bhairava*** – Hanumān has been described in *Śiva Purāṇa* as one of the twenty one incarnations of Śiva. Bhārata Kalā Bhawan, Vārāṇasī, has an interesting painting showing Hanumān as Bhairava. This is not evidently supported by the texts, though *Śiva Purāṇa* has described Hanumān as one of the twenty-one incarnations of Śiva. The deity in this case has five heads, the main head is that of Hanumān, the others being of a lion, Garuḍa, an elephant and a human. The figure has also been identified as Pañcamukhī Hanumān or Pañcamukhī Mahādeva. Pañcamukhī Hanumān has iconographical bearing and the very fact that Hanumān has other four heads, with a third eye on the human forehead, and his perching over a *makara*, which happens to be the vehicle of Gaṅgā who is associated with Śiva, as described in *Śiva Purāṇa*, make us believe it to be the composite form of Śiva and Hanumān.

There is another aspect of the matter. The depiction could be composite form of many deities. Śiva has been represented with a third eye, the elephant head could represent Gaṇeśa, the boar head could be treated as representing the boar incarnation of Viṣṇu and Garuḍa's head as the vehicle of Viṣṇu, while the human head with a third eye could represent Śiva, making it a composite deity.

(vi) ***Kaṅkālamūrti / Bhikṣāṭanamūrti*** – According to the sages once assembled at the Meru mountain, where a question arose about the real creator of the universe. Śiva suddenly appeared at the scene and claimed the title for himself. Though the claim of Śiva was supported by the Vedas, Brahmā refused to accept it. At last at the instance of Śiva, there appeared a huge column of light which projected the greatness of Śiva. But Brahmā still failed to accept it. Incensed with the arrogant behaviour of Brahmā, Śiva asked Bhairava to severe one of the heads of Brahmā. Somehow Brahmā could survive his temporary death because of his yogic powers, but still he lost one of his five heads. But Bhairava, a form of Śiva, was afflicted with the sin of *Brahmahatyā*. Bhairava then requested Brahmā, to advise him about the means to rid himself of the *Brahmahatyā* sin. Brahmā advised Śiva to beg food in the skull of Brahmā's head, cut off by him till he met Viṣṇu who could suggest him the way out of the mess. Brahmā said, "Till then the sin would assume the form of a woman and pursue him always." Bhairava, thereafter, surrounded by *Bhūtagaṇas*, wandered from place to place begging for food. But strangely enough wherever he went for begging, the ladies of the household fell in love with him and set out singing and dancing with him. He ultimately reached the abode of Viṣṇu where he killed Viśvakasena, the gatekeeper adding another *Brahmahatyā* to himself on the advice of Viṣṇu. Śiva, ultimately, went to Kāśī where he was relieved of the sin of *Brahmahatyā* by bathing at the *kapālamocana tīrtha* there. The skull of Brahmā which was stuck to Śiva's arm as well as the body of Viśvakasena carried over the trident left Śiva and plunged into the nether world. Thereafter, he attained the exalted position of Maheśvara.

The *Śilpaśāstras* describes that Śiva in the form of Kaṅkālamūrti would be always standing, with left leg firmly planted on the ground and the right slightly bent and kept moved a bit forward, suggesting that the god is on the move. The body of Śiva should be pure white. He should be wearing upper garment of red colour, while the undergarment should comprise of silk and tiger skin. The head should have a *jaṭāmukuṭa* with a digit of moon lodged over it, besides the *dhatūrā* flowers and a snake. He should wear Makara kuṇḍala in his right ear and *aṅkhapatra* in the left ear. Three out of his four hands should carry a *Bāṇa*, a *ḍhāka*, a skull, a *daṇḍa*, while the fourth one should be in *kaṭaka* pose. The *bhūtagaṇas* should surround him while he should be dancing and singing. One of the Bhūtas should carry on his head a vast vase for storing food received in alms and should be placed in front of Śiva.

> पादौतु पादकौपेतौ वामपादंतु सुस्थितम्॥
> गमनापेक्षया सव्यपादमीषत्समुद्धृतम्।
> शुद्ध श्वेतनिभं वर्षं सर्वाभरण भूषितम्॥
> रक्त कञ्चुकबद्धाङ्गं जटामुकुट मण्डितम्।
> घुर्धुर पुष्पनागं च वामे सव्येन्दु शेखरम्॥
> हसितं वक्त सन्धार्य सुगेय गण सेवितम्।
> किंचित्प्रकाशितान्तस्थ दशनांशु विलासितम्॥

(Aṁśubhedāgama)

The Bhikṣāṭana form of Śiva in stone is found in the Brahadiśvara temple, Thanjavur, which dates back to the 6th century A.D. Lord Śiva is shown here four arms and naked with the six organ prominently displayed. The body is well propositioned and quite slim. The begging sack is tied to the cover of a stick held by the lord in his left hand and placed at the back of the shoulders. The lower left hand carries a begging bowl. The lower right hand falls down holding the deer, while the upper right hand carries a *ḍamaru* like object. He wears the armlets of snakes with expounded hood. A *muñjamekhalā* is worn around the waist, and the *yajñopavīta* (sacred thread) emerges from the left shoulder. He wears a *hāra* and a necklace which falls over the chest in the front. He wears a *karaṇḍa-mukuṭa* with skull appearing in the centre. The two eyes are wide open while trace of the horizontal third eye over the forehead can be seen. The *jaṭās* are expanded at the back, and the crescent moon is placed over the right of the head. He wears round kuṇḍalas over the head. A deer stands over its hand legs to the right, while a dwarfish yakṣa carrying a basket over the head appears to the left.

Another Bhikṣāṭana form of Śiva is found at Darasuram, Thanjavur, in which the lord is shown standing in the same position as in the earlier one. He wears a *karaṇḍa-mukuṭa.* He holds a begging sack tied to a ród on the upper left hand and a *ḍamaru* is held in the lower left one. The upper right hand is held against the chest and the lower right hand touches the deer standing on hind legs. To his left in a row appear the drummers playing symbols. On his right stand seven damsels with developed breasts. Another Bhikṣāṭana form of Śiva has been reported from Sākṣiśvara temple, Thanjavur, which belongs to the eleventh century A.D.

(3) Universal Forms :

(i) ***Mahāsadāśivamūrti*** – This form of Śiva is conceived to have twenty-five heads and fifty arms bearing as many attributes in each one of these hands. The five heads of Śiva in Sadāśiva form represent five aspects of Śiva called *Pañcabrahmas* who happen to be lords of creation and protection, etc. Each one of these heads in Mahāsadāśiva form is substituted by five heads making a total of twenty-five heads. The *Mānasāra* prescribes that Mahāsadāśiva should be represented with twenty-five faces, having on the whole seventy-five eyes and fifty arms. The heads should be adorned with *Jaṭāmukuṭas* and the ears with *kuṇḍalas* and there should be a number of snake ornaments.

(ii) ***Maheśamūrti*** – This form of Śiva too has five heads and the faces of four only could be visible, because the head at the back is seldom visible. *Suprabhedāgama* describes this form of Śiva as having five heads. Each one of the faces should have three eyes, besides a mouth, a nose, a pair of ears and each one of them should be placed above the neck. Maheśamūrti should have two legs and ten arms. Two of his hands should display *abhaya* and *Varadamudrās*, while the other ones should hold a *Śūla*, a *paraśu,* a *Vajra*, a *khaḍga*, *kheṭaka, aṅkuśa, pāśa* and a bell. The complexion of this form of Śiva should be crystal clear, with the lustre of the sun. He should look cool as the dew or the moon. Maheśa has to be clad in white garments and should also wear a *yajñopavīta* besides all the ornaments. The figure of Śakti, wearing a *karaṇḍa-mukuṭa* and bedecked with all the ornaments should be made to appear by his side.

(iii) ***Sadāśivamūrti*** – Sadāśiva is the highest spiritual being beyond the comprehension of anyone, subtle, luminous and all pervading not affected by the qualities of *guṇas* and is above all the actions. It is from this Supreme being that everyone else owes his origin. *Sadāśivatattva* is *sakala* as well *niṣkala* and for this reason after a cosmic destruction, a cosmic evolution has to follow because those souls which have not been cleaned of the dirt of their actions have to undergo the worldly bondages once again. Thereby the souls are enabled to run down the erfects of their evil *karmas* of the past births and accumulate in the present good *karmas* and finally be relieved of the mundane existence.

Sadāśiva form of Śiva indeed contains the entire philosophy of Śudha Śiva school of Śaivism without an adequate understanding of which it is not possible to appreciate as to why

Śiva is held in highest esteem by the Śaivas. In fact, three tattvas of Śiva i.e. Śiva, Sadāśiva and Maheśa are *Niṣkala, Sakala-niṣkala* and *sakala* aspects of the god. In Sadāśiva, therefore, there are three *tattvas* of Śiva, which are variously represented in Indian art.

The Sadāśiva form of the Lord has been described in *Mahānirvāṇatantra* in which he is said to be clad in tiger's skin and his sacred thread is made of the serpents. His body is covered with ashes and he wears ornaments of snakes. In this case he has five faces having the colour of smoke, yellow, red, white and black. The river Gaṅgā decorates his head. He has ten arms, and his forehead is beautified with a crescent moon. His left hands carry a skull, the fire, a noose, a bow and an axe, while the right hands carry a trident, a thunderbolt, an aṅkuśa, an arrow and *Varadamudrā.* He is praised by the gods and the best of the sages. His look is resplendent and he grants the highest bliss. His complexion resembles the snow, jasmine flower or the moon. The bull serves as his vehicle and is always praised by the *Siddhas, Gandharvas, Apsarās* and the ascetics. He is the lord of Umā and is the only refuge of the neck and the down trodden. *Uttarakāmikāgama,* on the other hand, describe this form of Śiva in almost the same manner and further goes on to say that the colour of the Sadāśiva form of Śiva should be white and he should stand on a lotus. He has to possess five heads and each one of the head is required to be decorated with *jaṭāmukuṭa* of brown colour. He is to be ten armed. In five right hands he has to hold a *Śakti, Śūla,* a *khaṭvāṅga,* besides displaying *abhaya* and *varada mudrās.* On the five left hands, he is required to hold a mace, *akṣamālā,* a *ḍamaru, nīlotpala* and a citron or otherwise Sadāśiva should have a single face with three eyes representing *Icchāśakti, Jñānaśakti* and *Kriyāśakti,* with the moon digit decorating the head, which is interpreted as a symbol of Jñāna or wisdom, lodged over the *jaṭāmukuṭa.* He is to be adorned with all the ornaments besides the *yajñopavīta.*

An image of Sadāśiva form of Śiva, has been reported from South, which is in private collection at Madras in which the seated lord is depicted with five heads, each one of which is adorned with *jaṭāmukuṭa.* He has ten arms. One of the right hand is held in *abhaya-mudrā* and the corresponding left hand is in *varada* posture. The other hands carry *akṣamālā,* a *pāśa,* a *khaḍga,* a *ṭaṅkā* or a *paraśu* and a *kamaṇḍalu.* The other attributes are not clear.

(4) ***Dakṣiṇāmūrti-Śiva*** – This form of Śiva has been described in detail in the *Dakṣiṇāmūrti upaniṣad* as well as the *Sūta Saṁhitā,* according to which the lord Śiva, at the end of the *kalpa* (aeon), absorbs within himself the whole universe, and remains resplendent with bliss. In fact knowledge according to the scholars is known as *Dakṣiṇ* and since *dakṣiṇ* is ever in front of Śiva and is gazing at him in the form of *Dakṣiṇāmūrti,* he has been described accordingly. The *Apasmārapuruṣa* under his foot represents ignorance of the living beings, which he keeps under subjugation, beneath the tread of his foot. *Dakṣiṇāmūrti* is viewed in four different aspects *i.e.* the teacher of *yoga* and *jñāna,* besides being the expounder of the other Śāstras. A tenth century sculpture from Punjai, Madras, depicts *Dakṣiṇāmūrti* form of Śiva seated in *ardhaparyaṅkāsana* placing the left foot over the right leg which is falling down, resting over an *apasmāra-puruṣa.* A deer and a cobra appear at the pedestal. He is four armed displaying *varada, yoga-mudrās* in two hands besides a deer in the upper left hand. The lower

left hand is placed over the left thigh. He wears a *yajñopavīta*, his lucks of hair have curls which fall on both the sides. The image is quite impressive. Two other stone images of the form of god are reported from Thanjavur Art Gallery and Budoh Pathari, which belong to Medieval times. Each one of the forms of this type of images of Śiva is described here under:-

(i) ***Vyakhānadakṣiṇāmūrti*** – Paṭala-105 of the *Uttarakāmikāgama* describes this form of Śiva as under :-

अथ वक्ष्ये विशेषेण दक्षिणा मूर्ति लक्षणम्।
लम्बयेद्दक्षिणं पादं वामाङ्घ्रेर्नलकाग्रकम्॥
सव्योर्वग्रे निधातव्यं वाम पादं तु शाययेद्।
नतमध्यर्ध मात्रं स्याच्चतु भुज समन्वितम्॥
दक्षिणे पूर्व हस्तं तु ज्ञान मुद्रां तु धारयेत्।
दक्षिणे पर हस्तं तु अक्षमाला धंरपरम्॥
वरदं वामहस्तं स्याद्दण्डहस्तमथापि वा।
वाम नानु परिष्टातु वरदे तल पृष्टसम्॥

(Uttarakāmikāgama)

The god has to possess four arms. One of the right hand should possess Jñānamudrā, while the other one, should hold *akṣamālā.* The left hand should project *varadamudrā* and the other one should hold a *daṇḍa*. He should have three eyes, with a crescent moon over the head. He should be wearing the tiger skin besides other divine garments. He should have *jaṭāmukuṭa* over the head. The right leg should hang below, while the left one should be bent and rest across the right thigh.

(ii) ***Yogadakṣiṇāmūrti*** – Paṭala-75 of the *Aṁśubhedāgama* describes the features of this form of Śiva as follows :-

ज्ञानमुद्रा हृदि स्थाने त्वम्यन्तरमुखं करम्॥
वरदं वाम हस्तं तु मेढ्र पीठोपरि न्यसेत्।
अपरे दक्षिणे चाक्ष मालाब्जं वामहस्तके॥
नामाग्रं तु समीक्ष्याक्षमर्जवं सूत्र देहकौ।
अपरे तु जटा लम्ब्य ऋषिभिसेवितं परम्॥
योगमूर्तिहिति ख्यातं ध्याने दुःख निवृत्तिदम्।
लम्ब्ये दक्षिणं पादं वाममुत्कुटिकासनम्॥

(Aṁśubhedāgama)

This form of Śiva should be made in three different ways. In the first both the legs of the image should be crossed while the front right hand should be held near the chest in *yogamudrā* posture and the front left hand should rest in the lap in *yogamudrā* pose. The left hand should hold a lotus and an *akṣamālā.* In the other type, the left leg of the figure should be bent in *utkalikāsana.* The body should be surrounded by a *yogapaṭṭa* while the left leg should hang down the seat. The front arm should be stretched and should rest by the elbow, on the knee of the bent left leg. In the third form, the two legs are bent and crossed in more or less of a vertical position and *yogapaṭṭa* is placed round the body. The front two arms rest on the knees while the remaining too hold an *akṣamālā* and *kamaṇḍalu.* The god should have *jaṭāmaṇḍala* over the head, studded with a crescent moon. The colour of the body should be white and the neck should be black.

Image of this type of Śiva has been reported from Kanjeevaram, in which the lord is shown seated under a Banyan tree.

Gopinatha Rao has referred to Viṣṇu-Kāñcī (Kanjeevaram) images, in one of which the gods bent left leg is kept in position by a *yogapaṭṭa*, his back right hand holds an *akṣamālā* and the front left hand is in *vitarkamudrā.* The god is seated under a Banyan tree on a raised seat, below which are two deer; sages surrounding the god are listening to his discourse on *dharma* or *yoga.* This composition reminds one of the Buddhist theme of the First Sermon and also testifies that the author of the *Bhāgavatapurāṇa* must have had some such *Śaivite* beliefs in mind when he described the visit of the gods to Śiva seated in his mountain abode in Kailāśa.

(iii) ***Jñānadakṣiṇāmūrti*** – The seventy fifth Paṭala of the *Aṁśubhedāgama* describes the lord in this form as follows :-

तदेववीण हीनं तु ज्ञानमुद्रा भयन्वितम्।
वामं प्रसारितम् हस्तं, वामजानूरुकर्परम्॥
दक्षिणे त्वपरे चाक्षमाला वामेऽब्जमुत्पलम्।
शुद्ध श्वेतनिभं वर्णं शेष पूर्व वदाचरेत्॥
ज्ञानमूर्तिरिति ख्यातं सर्व कारण कारकम्॥

(Aṁśubhedāgama)

There is hardly any difference between *Vyākhyānamūrti* and *Jñānamūrti* of Śiva. In both the cases, the seating posture of the god remains the same but one of the right hand should hold *akṣamālā* and the left an *utpala.* The front right hand should be in *jñānamudrā,* while the front left hand may be kept in *abhaya* or *daṇḍa* pose.

(iv) *Vīṇādharamūrti* – Śiva is believed to be the great teacher of music both in vocal as well as instrumental. In this form, he has been described in *Aṁśubhedāgama* and other texts as follows :-

तदेव वाम पादेनौत्कुटि(त्कटु ?)कासन संयुतम्।
पूर्वहस्त द्वयोवीणाधृतं युक्त्या द्विजोत्तम॥
शेषं प्रागिव कर्तव्यमेतद्वीणाधरं भवेत्।

(Aṁśubhedāgama, Paṭala-75)

तदेव वामपादेनोत्कुटिकासन संयुतम्।
पूर्व हस्तद्वये वीणा चेतद्वीणाधरं स्मृतं॥

(Śilparatnam)

Accordingly, the two front hands should hold a *Vīṇā,* the other should have the same position as described in *Vyākhyānamūrti.* A stone sculpture of the god from a temple at Turiayur in Tiruchirapalli district in the south depicts the four-armed standing Śiva in *Vīṇādhara* form, holds the *Vīṇā* in the lower right hand and the upper left hand. The other left hand is broken. The upper right hand holds an indistinct object – possibly the deer. He has a *karaṇḍa-mukuṭa* over the head and wears armlets and wristlets, a necklace and round *kuṇḍalas.* The lower garment is spread well upto the thighs. A dwarfish figure stands to the right, while an attendant stands to the right. The beaded anklet can be seen over the left foot. The feet are bare. A tenth century image of *Vīṇādharamūrti*, in stone, discovered from Nachana, Madhya Pradesh, shows the god seated in *paryaṅkāsana* with both the legs falling below the pedestal. He is multi-armed but most of them are broken. He holds the *Vīṇā* in the lower right and the lower left hands. One of the left hands possibly held a *khaṭvāṅga.* He had *kuṇḍalas* in the ears and the *karaṇḍa-mukuṭa* over the head. The attributes of the rest of the hand are not quite distinct. Nandī – the bull is lodged at the right of the pedestal, while the indistinct moving figure appears to the left of the pedestal.

An eighth century A.D. image of Vīṇādhara form of Śiva is preserved at Mahābalipuram, in which the four armed god carried a *Vīṇā* in the lower right and the upper left hands. He is adorned with a *karaṇḍa-mukuṭa* and the attributes of the rest of the two hands are beyond recognition.

(v) ***Gaṅgā-avataraṇa*** – According to the Paurāṇic account, Gaṅgā was required to be brought on earth for the redemption of the sons of the king Sagara, who had been reduced to ashes because of the curse of the sage Kapila. Bhagīratha, therefore, took up the task for the bringing of Gaṅgā on earth and for that purpose, he initially adored Gaṅgā in the Himālaya for long. She was ultimately pleased after a prolonged *tapas*, and she asked Bhagīratha to seek for a boon. He in turn prayed her to descend herself on earth for the welfare of the mankind. At this she asked him that who would bear the force of his descending on earth? He was advised to pray to Śiva for the purpose. Thereafter, Bhagīratha performed *tapas* for Śiva, who was gracious enough to agree to bear the force of Gaṅgā, while falling from the heaven.

Accordingly, Gaṅgā with the thundering force and great arrogance fell over the matted locks of hair of Śiva, who in order to reduce her force kept her wander in his *jaṭās.* She was ultimately released by Śiva again at the request of Bhagīratha, who followed him, while proceeding forward blowing the conch.

This scene is depicted in two paintings by the artist. In the first one Gaṅgā (also in the form of a female) is shown falling with great force from the sky over the raised locks of hair of Śiva, seated in *dhyānamudrā* while Bhagīratha is shown seated before him with folded hands over a deerskin.

In the second painting, the four-armed Gaṅgā, wearing a *mukuṭa* with hallo and a serene smile on her face is shown seated over the back of a crocodile holding a vase. She is beautifully dressed and wears profound jewellery. Bhagīratha is walking ahead of her, blowing a conch.

(vi) ***Mṛtyuñjaya form of Śiva*** – Mṛtyuñjaya is a form of Rudra-Śiva, who should wear a garland of skulls over his head. He is of white complexion, clad in tiger's skin. He should be six-armed and should carry in two of his three right hands a trident and an *akṣamālā*, and of the left hands, two should hold a *kapāla* and *kamaṇḍalu*. The remaining right and left hands should be kept in *yogamudrā*. This form of Śiva is depicted in a painting in Chandigarh Museum, where the god has six hands, two right and left hands are raised and pouring water over his own head. The three hands hold vases, while one of the right hands holds a rosary. The painting from Bharata Kala Bhavan depicts the god with eight hands, six of which are holding a vase, while one of the right hands holds a rosary, the other left hand is placed over the head of an animal. The god from Bāṇaliṅgeśvara temple, Chamba, has three heads and eight hands. The uppermost pair of hands pours water over the head, the next pair has an unidentified object and a *mṛga*; the third pair presents a *varada* pose and a *pāśa* while the fourth pair also holds pots.

(vii) ***Śarabheśamūrti Śiva*** – Once Śiva took the form of Śarabha to subjugate the Narasiṁha form of Viṣṇu, who destroyed Hiraṇyakaśipu, a staunch devotee of Śiva. The story is told in the *Skanda Purāṇa*, and other texts as well. Even after the destruction of the *Asura*, Hiraṇyakaśipu, Viṣṇu continued his terrific posture and went on causing damage in the universe. The gods ultimately approached Śiva who then assumed the form of a Śarabha – an animal with two heads, two wings of resplendent beauty, eight legs of lion with sharp claws, and a long tail. Śarabha tore away the skin of Narasiṁha and wore it as his garment. Thereafter, Viṣṇu came to realise his folly and retired to Vaikuṇṭha. Subsequent to that, Śiva came to be known as Śarabheśamūrti.

Kāmikāgama describes the deity as a bird of a golden hue, having two uplifted wings, two red eyes, four legs resembling those of a lion, resting upon the ground and four others with sharp claws kept lifted upwards and an animal tail. The body above the waist has to resemble a human being with the face of a lion bedecked with a *Kirīṭamukuṭa*. He should have terrific appearance with two side-tusks. Śarabheśa should carry Narasiṁha in *añjali* pose.

Śrītattvanidhi prescribes however thirty two arms for this form of the god, carrying in the right ones a *vajra*, a *muṣṭi*, *abhaya*, a *cakra*, a *śakti*, a *daṇḍa*, an *aṅkuśa*, a *khaḍga*, a *khaṭvāṅga*, a *paraśu*, an *akṣamālā*, a bone, a *dhanuṣa*, a *mūsala* and fire, whereas the left ones should keep the *pāśa*, *varada*, a *gadā*, a *bāṇa*, a *dhvaja*, a sword, a snake, a lotus, a *kapāla*, a book, a *hala* and a *mudgara* and one hand should be embracing Durgā.

Uttarkāraṇāgama, however, says that there should be three eyes of Śiva representing sun, moon and fire, while his tongue is known as *baḍvānala*, his two wings are Kālī and Durgā; his nails Indra, the belly Kālāgni, the thighs represent Kāla and Mṛtyu; and his gigantic strength Mahāvāyu. In Śarabhopaniṣad, Śara means the *jīva* or soul; Hari himself is Śarabha who is capable of granting *mokṣa* (emancipation).

Śarabha is represented in Indian art as well. A bronze image of Śarabha is installed in the Śiva temple at Tribhuvanam in Tanjore district, in which he is represented as having three legs, the body and face are those of a lion, a tail and four human arms. In the right hands, he holds a *pāśa* and *paraśu* and in the lower left fire. Śarabha has placed the front leg over Narasiṁha who with eight arms is struggling with Śiva.

(viii) ***Episode of Satī –***

(a) ***Satī's encounter with Rāma*** – Once Śiva riding on his bull with Satī roaming over the earth, reached the *Daṇḍakāraṇya* and saw Rāma searching for his abducted wife. Śiva on seeing Rāma bowed before the latter who was none other than an incarnation of Viṣṇu. On seeing Śiva bow to Rāma, Satī was puzzled. Even the assurance of Śiva to Satī that Rāma was an incarnation of Viṣṇu could not satisfy her curiosity. Śiva then playfully asked Satī to herself test the divinity of Rāma. Satī, then took the form of Sītā and approached Rāma, staging a play of her own, thinking that if Rāma was infact an incarnation of Viṣṇu, he would recognise her true identity. As Sītā, she went to Rāma who, on seeing her, laughed and uttered, "Śiva". Satī felt ashamed for not having believed Śiva and having doubted Rāma. Repenting, she returned to Śiva. Śiva knew everything including the part played by Satī in testing the personality of Rāma, and he recalled his vow he had made in presence of Viṣṇu that if Satī at anytime doubted his words, he would abandon her. Therefore, Śiva mentally abandoned Satī, without talking to her about it. They then went back to Kailāśa and there Śiva entered into a *Samādhi.*

(b) ***Dakṣa's insult*** – After sometime, Śiva and Satī went to Prayāga to attend a *yajña* there. When the assembly was almost full with gods and sages, including Śiva and Satī, Dakṣa arrived. On his arrival, all those present except Śiva rose up and bowed to Dakṣa. This insult infuriated Dakṣa. In his anger, Dakṣa accused Śiva of being an outcast without a religion and nobility and cursed him to loose his share of the ritual offering.

(c) ***Dakṣa's sacrifice*** – After the rainy season, Dakṣa himself arranged a great sacrifice at Kanakhala near Gaṅgādvāra or Haridvāra, in which all the gods, except Śiva were invited. One day Satī, who did not know of the great sacrifice that her father was about to hold at Gaṅgadvāra, saw Moon and Rohiṇī going to Dakṣa's residence. Satī asked her attendant to find out from the Moon and Rohiṇī as to where they were going. When she came to know of the sacrifice at her father's house, she approached Śiva and requested him to let her go to Dakṣa's house to attend the sacrifice. Śiva advised Satī not to visit her father's house uninvited, but when Satī insisted, he permitted her to go to her father's house. Satī, therefore, reached her father's house riding on Śiva's richly ornamented bull followed by sixty-thousand *gaṇas.* On reaching there, she dismounted from Nandī and went along inside the palace, and saw the portions of ritual offerings laid out for all the gods. But nothing was assigned for Śiva. She therefore became intolerably angry. On seeing her, Dakṣa became furious and asked why had she come at all. Forgetting the vow which the goddess Kālikā had made, before she became his daughter, Dakṣa told Satī to her face that Śiva was the king of ghosts, goblins and spirits of lowly origin, improperly and indecently dressed and that Śiva has been accepted by him as his son-in-law, because Brahmā induced him to this folly, but since she had come to the sacrifice, she could have her share. Satī, however, replied that she would cast off her body, abandon her contemptible body sprung from Dakṣa and gain happiness. She further added that Dakṣa would himself be killed by her lord Mahādeva. He would be born as the son of ten *Pracetās* not as a Brahmin but as a Kṣatriya.

(d) ***Satī's self-immolation*** – She then became silent. Seated on the ground, she meditated on Śiva. Controlling her breath, she burnt her body by the *yogic* fire. Her ashes remained on the ground.

(e) ***Śiva's reaction over Satī's death*** – When Śiva heard of Satī's death, he tore out a bunch of his matted hair and threw it angrily at the top of the mountain. From his breath, a hundred 'fevers' were born. Śiva then went to Dakṣa's house and after destroying the sacrifice killed Dakṣa, but on a prayer from the *ṛṣis* present there, Śiva agreed to revive Dakṣa, carrying a goat's head instead of the usual human one. When Śiva came to the spot where Satī had consumed herself in flames of anger, Śiva smeared his own body with her ashes. He then carried the body of Satī on his shoulders and started roaming about in the country. All the gods were struck with terror. Viṣṇu with the help of other gods, however, cut the body of Satī in pieces which fell here and there, till Śiva was completely relieved of the body. Wherever the pieces of Satī's body fell, those places came to be known as *Śaktipīṭhas*, or sacred spots. At each one of those *pīṭhas*, a Bhairava was attached. However, the *yoni* of Satī fell in Kāmarūpa and sank into the nether world. Śiva was shaken and he changed himself into a mountain and in the shape of the rock; *liṅga* upheld the *yoni*.

(ix) ***Water sport of Śiva and Viṣṇu*** – According to Paurāṇic account, once Śiva and Viṣṇu enjoyed a water sport in the Gaṅgā splashing the water over each other, which ended in a pleasant mood. The scene is beautifully projected in a modern painting.

(x) ***Bhikṣāṭanamūrti*** – In the case of the *Bhikṣāṭanamūrti*, the general features of Śiva are the same as described in *Kaṅkālamūrti*. The front right hand and the back left hand are held as in the *Kaṅkālamūrti* whereas the front left hand should carry a *Kapāla* and the back right one a *ḍamaru*. The head may have dishevelled hair arranged in the form of a circle – *Jaṭāmaṇḍala* with the crescent moon on it. The god should have no clothings on his person and snake should be tied round his waist. Other snakes should serve as his ornaments. The neck of Śiva should be blue and the forehead should have the trident mark. There should be a pair of wooden sandals on his feet.

(xi) ***Burning of Tripurāsura*** – This represents an episode relating to the subjugation of three *aśuras* by Śiva, who were dwelling in three different forts, earning the god the title of Tripurāntaka. The episode has been narrated in the *Mahābhārata* according to which the three sons of Tārakāsura performed great penance and Brahmā was pleased to grant them boons according to which the three forts were to be united into one after a thousand years and on that particular occasion, they were to be destroyed by single arrow only. Out of these three forts, one was made of gold, another of silver and the third of iron. Each one of these forts was occupied by one of the three sons of Tārakāsura. The *asuras* gradually started harassing the Devas. These gods were unable to contain the pressure of these *asuras*. Even the *vajra* of Indra was of no effect. The gods then approached Brahmā to find a way out of this situation. Brahmā, however, advised them that these *asuras* could be destroyed only by a single arrow by Śiva alone and none else.

On being prayed to by the gods, Śiva took upon himself the task of subjugating these *asuras* on the condition that the gods yield half of their energies to him. This being done, Śiva became more powerful. Not only that, Viṣṇu became his arrow, Agni its barb, and Yama its feather. Śiva then made the Vedas his bow, with Sāvitrī as the bow string. Brahmā officiated for a charioteer. With this device, Śiva, ultimately, destroyed the forts of the *asuras* with their inhabitants.

The *Vājasneyī Saṁhitā* states that the *asuras*, being defeated by gods, performed austerities and built three forts, which were destroyed by Agni. Similarly, *Śatapatha Brāhmaṇa* states that the gods and the *asuras*, though born of the same father Prajāpati, fought against each other. For destroying them, Indra is said to have prepared his *vajra* with Agni as his shaft, Soma as the iron and Viṣṇu as the point. According to *Taittirīya Saṁhitā*, the *asura* had three forts the lowest being made of iron, the others being of silver and gold respectively. The gods could not conquer them. They, therefore, made an arrow, consisting of Agni as the wooden shaft, Soma as iron and Viṣṇu as the point. Śiva was entrusted with the job of using the weapon, who ultimately destroyed the formidable forts. Similar accounts are given in *Aitareya Brāhmaṇa* and other texts.

(xii) ***Kārttikeya*** – The birth of Kārttikeya or Subrahmaṇya is given at some length in the *Bālakāṇḍa* of the *Rāmāyaṇa.* Śiva, after he was married to Umā, began to indulge in gratifying his love towards her; a thousand years of the gods passed thus but no issue was born. The gods in the meanwhile becoming alarmed that the offspring which might be born to Mahādeva would be of an extraordinary character, entreated him to practise austerity. Śiva acceded to their prayer but inquired what would become of the seed which he had already discharged. The gods replied that this should be received by the earth, Agni and Vāyu. Agni accordingly entered it and produced a white mountain, where Kārttikeya was born. Out of gratitude, the gods worshipped Śiva; the consort of Śiva cursed the gods that their wives should become barren, because she was denied the pleasure of becoming a mother.

In another place in the same work, the birth of Kārttikeya is described differently. While Śiva, the lord of the gods, was performing penance, the other gods went to Brahmā and asked him to provide them with a commander in the place of Śiva, their former commander, had since taken to austerities. To this Brahmā replied that in consequence of the curse of Umā no sons could be born to the gods; but he suggested that Agni could beget a son on Gaṅgā and that the offspring might become the commander of the gods. In obedience to the advice of Brahmā, the gods went to the mount Kailāśa and appointed Agni to carry out their wish. Agni accordingly consorted with Gaṅgā and begot Kārttikeya.

The *Liṅga Purāṇa*, by the title could create an impression that it might be dealing exclusively with the Śiva Liṅga form of Śiva, which is not the case as this Purāṇa is the compendium of various subjects and topics, a glimpse of which could be glanced from the list of contents available in this work. The earliest references to the *liṅga* worship could be found in the *Ṛgvedic* text. During the epic period, the references to the worship of *Śiva Liṅga* are clearly available and Śrī Rāma is said to have consecrated a *Śiva Liṅga* at the seashore of Rāmeśvaram, which is still a holy place. During the Paurāṇic period, the references to the worship of *Śiva Liṅga* are more explicit and fuller. In the *Mārkaṇḍeya Purāṇa*, there is a story in which Mārkaṇḍeya declares that Śiva and Viṣṇu are the creators of the universe and they form *Ardhanārīśvara* of lord Śiva. This is an allusion to the *Haryardha* form of Śiva in which the female principle is identified with Viṣṇu and the male and the female principles are inseparable and are ever found together in the cosmic evolution in the real form of *Ardhanārīśvara* form of Śiva. The same idea is also conveyed in the *liṅga* and *yoni.* In the second Skanda of the *Śrīmad-Bhāgavat-Purāṇa* (Skanda-II), Mahādeva is described by Brahmā as Parabrahman – the lord of Śakti and Śiva, who are the womb and the seed respectively.

The *Liṅga Purāṇa* also states that Pradhāna (nature) is called the *liṅga* and Parameśvara is called the *liṅga.* The pedestal of *liṅga* represents Mahādevī Umā, while the *liṅga* represents Mahādeva. A more express allusion to the generative power of *liṅga* and the *yoni*, the emblem of the Śiva cult is found in the *Viṣṇu Purāṇa* wherein we are told that Brahmā asked Rudra, born of his anger to divide himself. Thereafter, Rudra divided himself into two – a male and a female portion. The *Liṅga Purāṇa* testifies the same aspect as under (As quoted by Gopinatha Rao) :-

वचनाद्वो महाभागाः प्रणम्योमां तथा भवम्।
सा भगाख्या जगद्धात्रीं लिङ्गमूर्तेस्त्रिवेदिका॥
लिङ्गस्तु भगवान्द्वाभ्यां जगत्सृष्टिर्द्विजोत्तमाः।
लिङ्गमूर्तिः शिवो ज्योतिस्तमसश्चोपरि स्थितः॥

(Liṅga Purāṇa, 99.6-7)

(O highly blessed one, she is named Bhagā. She is the three fourth of the pedestal of the deity in the form of *Liṅga. Liṅga* is the lord himself. The creation of the universe is by both of them. Śiva is in the form of *Liṅga* and is the splendour lodged above the darkness.)

(a) ***Types of Liṅgas*** – The liṅgas are broadly divided into two classes *viz. Cala* (mobile) and *Acala* (immobile). The later class of *liṅgas* belongs to the large and heavy stone *liṅgas*, which are permanently set up in the central shrines of the temples. The *cala* or mobile *liṅgas* are those made of earth, or terracottas, precious stone, of wood or stone. There are *kṣaṇika liṅgas* as well which are temporarily made for a specific occasion.

(b) ***Materials used*** – The *Liṅgas* are made of the following materials :-

Mṛṇamaya Liṅgas – *Liṅgas* made of clay or the baked clay.

Lohaja Liṅgas – They are made of the following eight metals like gold, silver, copper, bell metal, iron, lead, brass and tin. Similarly, *ratnaja liṅga* can be carved of any precious stone or pearls, cat's eye, quartz, crystal, topaz, emerald, blue stone etc.

Dāruja Liṅgas – These *liṅgas* are made of wood like *Śami, Madhuka, Karṇikara, Maṇḍuka, Tiṇḍuka, Arjuna, Pippala, Udumbara,* besides *Bilva, Badara* and *Devadāru.*

Śailaja Liṅgas - can be made of any type of stone.

(c) ***Pīṭhas*** - The *liṅgas* are to be fixed in the *pīṭhas* or the pedestals and their side has been specified in the *Śilpaśāstras* in relation to the size of the *liṅgas* for which the *pīṭha* is to be used.

(d) ***Forms of Liṅgas*** – Even the *liṅgas* have versions according to the *Śilpaśāstras* as detailed below :-

Ekamukha liṅga - *Liṅga* with a single human face.

Dvimukha liṅga - *Liṅga* with two human faces carved on two sides of the *liṅga* facing two entrance gates to the shrine.

Caturmukha liṅga - *Liṅga* with four human faces carved over it facing the four entrance gates to the shrine.

Pañcamukha liṅga - *Liṅga* with four human faces carved on the four sides and one face at the top.

Sahasra liṅga - When a thousand miniature *liṅgas* are carved over the main *liṅga* under worship, it is called *Sahasramukha liṅga.* The method in this case is the same as at (vi) below.

Aṣṭottaraśata liṅga - These *liṅgas* are required to be carved on the *pūjābhāga* of the *liṅga.* They are produced by cutting equidistant horizontal deep lines on the surface of the *pūjābhāga*; at right angles to these and parallel to the axis of the *liṅga* are to be carved twenty-seven deep lines. The portions of the surface of the main *liṅga* formed by the intersection of the vertical and horizontal lines are smaller oblong blocks which are shaped into the form of *pūjābhāga* of ordinary *liṅgas* by surrounding the sides and the top. Thus, a hundred and eight *liṅgas* are formed.

(vii) ***Dhāra Liṅgas*** – The *pūjā bhāga* of *Dhāra-Liṅgas* has round it, the vertical floated facets ranging from five to sixty four in number. Different texts prescribe different number of facets for *Dhāra-liṅgas.*

While dealing with the Śiva *parivāra*, it may be added that besides Gaṇeśa, Kārttikeya and their vehicles, Nandī bull also is the integral part of the family of Śiva. He serves as a vehicle as well as the guard and is a powerful personality. It is he who pronounced a curse on the mighty Rāvaṇa – the king of Laṅkā, that he would meet his end at the hands of the monkey-faced warriors of Rāma. Śiva parivāra has been a favourite subject with the artist and many interesting scenes relating to the same were created by the artist in the historical past as well as in the modern art.

The presence of the Bull in Indian art is as ancient as the worship of lord Śiva himself, because a large number of the terracotta bulls were discovered for Harappan and other Indus Valley sites in the country and abroad. In India too, one can find gigantic size images of Nandī in the Śiva temples of the country, which are under worship together with the lord Śiva.

Besides the above *Śiva liṅga*, there is another set of *liṅgas* known by the name of *jyotirliṅgas*, which are twelve in number and are located in the entire length and breadth of the country. Their location bas been described in the *Śiva Purāṇa* as follows –

सौराष्ट्रे सोमनाथं च श्रीशैले मल्लिकार्जुनम्।
उज्जैनियां महाकालं ओंकारे यमलेश्वरम्।।
परल्यां वैद्यनाथं च डाकिन्यां भीमशङ्करम्।
सेतुवन्धे च रामेशं नागेशं दारुकावने।।
वाराणस्यां तु विश्वेशं त्र्यम्बकं गौतमी तटे।
हिमालये तु केदारं घृण्णेशं च शिवालये।।

Śiva Mahāpurāṇa, (Śatarudra Saṁhitā, 42.2-4)

The *Śiva Purāṇa* also contains a story about the origin of the *Jyotirliṅga* according to which Brahmā and Viṣṇu had a quarrel about their superiority. While Brahmā claimed it to himself being a creator, but Viṣṇu could not accept it being the sustainer of the entire word so created by Grandsire. When the discussion was so going on, a burning *liṅga* of great resplendence appeared there with dazzling light. Both of them could not understand the column of fire. Brahmā went upward in the form of a swan to know about the top end of the same and Viṣṇu went into the earth as a boar in order to find out its depth. Both of them failed in their efforts. While Viṣṇu plainly told lord Śiva that he has failed in his effort, Brahmā created false evidence of a Ketaki flower in support of achieving his goal. But lord Śiva detected the truth and cursed Brahmā by which he was deprived of his worship except at one place. Then both Viṣṇu and Brahmā worshipped the *Jyotirliṅgas* which was later on followed by the humans.

Shanti Lal Nagar

Contents

Chapter 1
Description of Liṅgodbhava form 1-3
Chapter 2
Table of contents 3-7
Chapter 3
Primary creation 7-10
Chapter 4
Start of creation 10-15
Chapter 5
Creation of the universe 15-19
Chapter 6
Glory of lord Śiva 19-21
Chapter 7
The esoteric secrets of Śiva 21-25
Chapter 8
The zones of Yoga 26-35
Chapter 9
Obstacles and Portents 35-40
Chapter 10
Faithfulness described 40-44
Chapter 11
Glory of Sadyojāta 44-45
Chapter 12
Glory of Vémadeva 45-46
Chapter 13
Glory of Tatpuruṣa 47-48
Chapter 14
The glory of Aghora 48-49
Chapter 15
The glory of Aghora 49-52
Chapter 16
Glory of Īśāna 52-55

Chapter 17
Glory of Liṅgodbhava form of Śiva 55-62

Chapter 18
Praise of Śiva by Viṣṇu 62-66

Chapter 19
Viṣṇu's enlightenment 66-67

Chapter 20
Enlightenment of Brahmā 67-74

Chapter 21
Prayer of Śiva by Śiva and Viṣṇu 74-82

Chapter 22
The origin of Rudra 82-84

Chapter 23
Description of different *kalpas* 84-88

Chapter 24
The incarnations of Śiva 88-99

Chapter 25
Method of taking bath 99-101

Chapter 26
Procedure for *Pañca yajñas* (five sacrifices) 101-104

Chapter 27
Method of the Liṅga worship 105-109

Chapter 28
Method of Śiva-*tattva* worship 109-112

Chapter 29
Victory over Death 112-118

Chapter 30
The story of Śveta Muni 118-121

Chapter 31
Prayer to Śiva 121-125

Chapter 32
Prayer to Śiva 125-126

Chapter 33
Speech of the Ṛṣis 127-129

Chapter 34
Praise of a Yogī 129-131
Chapter 35
Defeat of the king Kṣupa 131-134
Chapter 36
Controversy between Kṣupa and Dadhīci 134-140
Chapter 37
Grant of boon by Brahmā 140-143
Chapter 38
Creation of Brahmā 144-145
Chapter 39
Specific Dharmas of the four Yugas 145-151
Chapter 40
Extent of Caturyugas 151-159
Chapter 41
Birth of Brahmā 159-164
Chapter 42
Birth of Nandikeśvara 164-167
Chapter 43
Proposal for coronation of Nandī 167-171
Chapter 44
Coronation of Nandī 171-174
Chapter 45
The nether world 174-176
Chapter 46
Description of the Dvīpas and their lords 176-179
Chapter 47
Description of Bhāratavarṣa 180-182
Chapter 48
The Meru mountain 182-185
Chapter 49
Description of Ilāvarta 185-190
Chapter 50
Devas and their abodes 190-192

Chapter 51
The abodes of Śiva 192-194
Chapter 52
Global concept 194-198
Chapter 53
Layout of the Globe 198-203
Chapter 54
Circle of heavenly lights 204-209
Chapter 55
Description of the movements of the Sun 209-215
Chapter 56
Description of the Moon 216-217
Chapter 57
Movements of planets in the heavenly bodies 217-220
Chapter 58
Coronation of the Sun and others 220-222
Chapter 59
Form of the sun rays 222-225
Chapter 60
The Solar Maṇḍala (sphere) 225-228
Chapter 61
Description of planets and constellations 228-233
Chapter 62
Situations of Dhruva described 233-236
Chapter 63
Creation of the gods 236-243
Chapter 64
The episode of Śakti – the son of Vasiṣṭha 243-253
Chapter 65
Thousand names of Rudra 253-269
Chapter 66
The Story of Yayāti 270-276
Chapter 67
Story of Yayāti of Somavaṁśa 276-278

Chapter 68
Description of Races 278-282
Chapter 69
Recitation of Somavaṁśa 282-289
Chapter 70
Worldly creations 290-316
Chapter 71
Discourse of Nandikeśvara 316-330
Chapter 72
Rudra's chariot for destruction of Tripura 330-347
Chapter 73
Worship of Śivaliṅga as prescribed by Brahmā 347-349
Chapter 74
Consecrating Śiva Liṅga 349-352
Chapter 75
Advaita philosophy of Śiva 352-355
Chapter 76
Installation of the image of Śiva 355-360
Chapter 77
Building of Śiva temples 361-369
Chapter 78
Cleaning of Śiva shrines 369-371
Chapter 79
Method of the adoration of Śiva 372-374
Chapter 80
The holy rite of Pāśupata 375-380
Chapter 81
Adoration of liṅga for the removal of the bondage of Pāśupata 380-385
Chapter 82
Hymns of purification 385-393
Chapter 83
Vratas of Śiva 393-398
Chapter 84
Vrata of Umā Maheśvara 398-404

Chapter 85
Glory of Pañcākṣara mantra 404-423
Chapter 86
Suppression of worldly existence 423-435
Chapter 87
Suppression of the delusion of Munis 436-437
Chapter 88
Removal of delusion 438-445
Chapter 89
Definition of good conduct 445-456
Chapter 90
Repentance of Yatis 456-458
Chapter 91
Description of calamity 458-464
Chapter 92
Glory of Śrī Śaila at Vārāṇasī 464-481
Chapter 93
The story of demon Andhaka 481-483
Chapter 94
The Boar incarnation 483-486
Chapter 95
Subjugation of Narasiṁha 486-491
Chapter 96
Description of Śarabha form 491-501
Chapter 97
Killing of Jalandhara 502-505
Chapter 98
Viṣṇu's receiving of Cakra, reciting thousand names stotra of Śiva 505-518
Chapter 99
The origin of the Goddess 519-520
Chapter 100
Destruction of Dakṣa's sacrifice by Śiva 520-524
Chapter 101
Destruction of Kāmadeva 524-527

Chapter 102
Marriage of Umā 527-532

Chapter 103
Marriage of Pārvatī 532-538

Chapter 104
Prayer of the gods 538-541

Chapter 105
Birth of Vināyaka 541-543

Chapter 106
Description of Tāṇḍava dance of Śiva 544-546

Chapter 107
The story of Upamanyu 546-551

Chapter 108
Glory of Pāśupata vrata 551-553

श्री गणेशाय नमः।

श्रीलिङ्गमहापुराणम्

पूर्वभागः

प्रथमोऽध्यायः

Chapter 1

Description of Liṅgodbhava form

नमो रुद्राय हरये ब्रह्मणे परमात्मने।
प्रधानपुरुषेशाय सर्गस्थित्यंतकारिणे॥१॥

Salutation to Brahmā, Viṣṇu and Śiva, who are the cause of the creation, sustenance and destruction, who are the foremost and the lord of Puruṣa, being the supreme soul.

नारदोऽभ्यर्च्य शैलेशे शङ्करं सङ्गमेश्वरे।
हिरण्यगर्भे स्वर्लीने ह्यविमुक्ते महालये॥२॥
रौद्रे गोप्रेक्षके चैव श्रेष्ठे पाशुपते तथा।
विघ्नेश्वरे च केदारे तथा गोमयुकेश्वरे॥३॥
हिरण्यगर्भे चंद्रेशे ईशान्ये च त्रिविष्टे।
शुक्रेश्वरे यथान्यायं नैमिषं प्रययौ मुनिः॥४॥

Once, the sage Nārada, after adoring Śiva at the sacred places like Śaileśa, Saṅgameśvara, Hiraṇyagarbha, Svarlīna, Avimukta, Mahālaya, Raudra, Goprekṣaka, Pāśupata, Vighneśvara, Kedāra, Gomayūkeśvara, Hiraṇyagarbha, Chandreśa, Iśaṇya, Triviṣṭapa, Śukreśvara and other holy places, reached the sacred place of Naimiṣāraṇya.

नैमिषेयास्तदा दृष्ट्वा नारदं हृष्टमानसः।
समभ्यर्च्यासनं तस्मै तद्योग्यं समकल्पयन्॥५॥

The people of Naimiṣa felt delighted on the arrival of Nārada. They honoured him well after welcoming him and provided him with an appropriate seat.

सोपि हृष्टो मुनिवरैर्दत्तं भेजे तदासनम्।
संपूज्यमानो मुनिभिः सुखासीनो वरासने॥६॥
चक्रे कथां विचित्रार्थां लिङ्गमाहात्म्यमाश्रिताम्।
एतस्मिन्नेव काले तु सूतः पौराणिकः स्वयम्॥७॥
जगाम नैमिषं धीमान् प्रणामार्थं तपस्विनाम्।
तस्मै साम पूजां च यथावच्चक्रिरे तदा॥८॥

Nārada also took his seat delightfully so provided to him. Having been thus adored by the sages appropriately, Nārada discussed with them wonderful stories, together with the glory of the *Śivaliṅgas.* At the same time, the sage Sūta, who was well-versed in the Purāṇas himself arrived in order to worship the sages, in the Naimiṣāraṇya. The dwellers of Naimiṣāraṇya welcomed him with the recitations of *stutis* and songs, because he happened to be the pupil of (*Romaharṣaṇa*) Kṛṣṇadvaipāyaṇa Vyāsa. Therefore, all the sages of Naimiṣa became desirous of listening to the stories of the Purāṇas. Then they enquired from the sage Sūta about the glory of *Śivaliṅga* as propounded in the Purāṇas.

नैमिषेयास्तु शिष्याय कृष्णद्वैपायनस्य तु।
अथ तेषां पुराणस्य शुश्रूषा समपद्यत॥९॥
दृष्ट्वा तमतिविश्वस्तं विद्वांसं रोमहर्षणम्।
अपृच्छंश्च ततः सूतमृषिं सर्वे तपोधनाः॥१०॥

नैमिषेया ऊचुः

पुराणसंहितां पुण्यां लिङ्गमाहात्म्यसंयुताम्।
त्वया सूत महाबुद्धे कृष्णद्वैपायनो मुनिः॥११॥
उपासितः पुराणार्थे लब्धा तस्माच्च संहिता।
तस्माद्भवंतं पृच्छामः सूत पौराणिकोत्तम॥१२॥
पुराणसंहितां दिव्यां लिङ्गमाहात्म्यसंयुताम्।
नारदोप्यस्य देवस्य रुद्रस्य परमात्मनः॥१३॥
क्षेत्राण्यासाद्य चाभ्यर्च्य लिङ्गानि मुनिपुङ्गवः।
इह सन्निहितः श्रीमान् नारदो ब्रह्मणः सुतः॥१४॥
भवभक्तो भवांश्चैव वयं वै नारदस्तथा।
अस्याग्रतो मुनेः पुण्यं पुराणं वक्तुमर्हसि॥१५॥

The dwellers of Naimiṣa said–

O immensely learned sage Sūta, you, in order to achieve the knowledge of the Purāṇas eulogised the sage Kṛṣṇa Dvaipāyana Vyāsa and acquired from him the deep knowledge of the stories of the *Purāṇas.* O sage, well-versed in the Purāṇas, we would like to hear from you the stories about the glory of *Śivaliṅgas* as propounded in the Purāṇas. Nārada, the great son of Brahmā, has arrived here after going on pilgrimage to the sacred places of Rudra and worshipping all the auspicious *Śivaliṅgas* there. You are a devotee of lord Rudra, we and the sage Nārada are also devoted to lord Rudra. It would, therefore, be quite appropriate that in the presence of the sage Nārada, you conduct discourse on the importance and glory of *Śivaliṅgas* as brought out in the Purāṇas, because you have achieved everything relating to *dharma* and you must be possessing the best of the knowledge for the same.

सफलं साधितं सर्वं भवता विदितं भवेत्।
एवमुक्तः स हृष्टात्मा सूतः पौराणिकोत्तमः॥१६॥
अभिवाद्याग्रतो धीमान्नारदं ब्रह्मणः सुतम्।
नैमिषेयांश्च पुण्यात्मा पुराणं व्याजहार सः॥१७॥

When so addressed by the sages, Sūta, the foremost of the glorious orators on Purāṇas, was immensely delighted at heart. Then, the virtuous Sūta first of all bowed in reverence to Nārada, the son of Brahmā. Then, he also bowing in reverence to all the ascetics present there, started reciting the Purāṇa.

सूत उवाच

नमस्कृत्य महादेवं ब्रह्माणं च जनार्दनम्।
मुनीश्वरं तथा व्यासं वक्तुं लिङ्गं स्मराम्यहम्॥१८॥

Sūta said–

Before reciting the *Liṅga Purāṇa*, I bow in reverence to Śiva, Brahmā and Viṣṇu and then offer my salutation to the sage Vyāsa.

शब्दब्रह्मतनुं साक्षाच्छब्दब्रह्मप्रकाशकम्।
वर्णावयमव्यक्तलक्षणं बहुधा स्थितम्॥१९॥
अकारोकारमकारं स्थूलं सूक्ष्मं परात्परम्।
ओङ्काररूपमृग्वक्त्रं सामजिह्वासमन्वितम्॥२०॥
यजुर्वेदमहाग्रीवमथर्वहृदयं विभुम्।
प्रधानपुरुषातीतं प्रलयोत्पत्तिवर्जितम्॥२१॥
तमसा कालरुद्राख्यं रजसा कनकाण्डजम्।
सत्त्वेन सर्वगं विष्णुं निर्गुणत्वे महेश्वरम्॥२२॥
प्रधानावयवं व्याप्य सप्तधाधिष्ठितं क्रमात्।
पुनः षोडशधा चैव षड्विंशकमजोद्भवम्॥२३॥
सर्गप्रतिष्ठासंहारलीलार्थं लिङ्गरूपिणम्।
प्रणम्य च यथान्यायं वक्ष्ये लिङ्गोद्भवं शुभम्॥२४॥

I bow in reverence to Parameśvara, whose body is *Śabda-Brahman*, who exposes *Śabda Brahma*, whose limbs are indestructible, whose virtues remain un-exposed, but who exposes himself as *Vidhi* (or destiny) who is formed by the mystic syllable *Oṁ*, the one who is gross as well subtle, who is greater than the greatest, whose form is represented in *Oṁ*, whose face is *Ṛgveda*, the tongue is

Sāmaveda, the throat is *Yajurveda* and the heart is represented in *Atharvaveda.* The one who is Īśvara– beyond *Pradhāna* and *Puruṣa.* Who is beyond birth and death, the one who having been influenced with *tamoguṇa* is represented as *Kālarudra*, when influenced with *rajoguṇa* is represented as Brahmā, and when influenced with *sattvaguṇa* is represented by the all-pervading Viṣṇu, who inspite of being devoid of the three *guṇas* is known as Maheśvara, the one who while pervading in form of *Pradhāna* displays himself initially in seven forms, then in sixteen and finally in the twenty six forms. The one who is the main root of Brahmā, and the one who indulges in the sport of the creation, preservation and destruction of the universe, taking to the form of *Śivaliṅga.* I bow in reverence with devotion to the same lord Parameśvara and then recite the auspicious *Liṅga Purāṇa*.

इति श्रीलिङ्गमहापुराणे पूर्वभागे लिङ्गोद्भवप्रतिज्ञावर्णनं
नाम प्रथमोध्यायः॥१॥

* * *

द्वितीयोऽध्यायः

Chapter 2

Table of contents

अनुक्रमणिकाकथनम्

ईशानकल्पवृत्तांतमधिकृत्य महात्मना।
ब्रह्मणा कल्पितं पूर्वं पुराणं लैङ्गमुत्तमम्॥१॥
ग्रंथकोटिप्रमाणं तु शतकोटिप्रविस्तरे।
चतुर्लक्षेण संक्षिप्ते व्यासैः सर्वांतरेषु वै॥२॥
व्यस्तेष्टादशधा चैव ब्रह्माादौ द्वापरादिषु।
लिङ्गमेकादशं प्रोक्तं मया व्यासाच्छ्रुतं च तत्॥३॥

Sūta said–

In earlier times, the excellent *Liṅga Purāṇa* was created by Brahmā himself, which was based on the incidents occurred in the *Iśānakalpa.* Basically it had a crore of *chandas* (metres). Subsequently, in the age of Dvāpara, it was classified into eighteen parts, at the start of which is *Brahmāṇḍa Purāṇa.* The *Liṅga Purāṇa* happens to be the eleventh of the eighteen parts. This is what has been heard by me from the sage Vyāsa.

अस्यैकादशसाहस्त्रे ग्रंथमानमिह द्विजाः।
तस्मात्संक्षेपतो वक्ष्ये न श्रुतं विस्तरेण यत्॥४॥

O Brahmavādins, the number of metres in this Purāṇa runs to eighteen thousand. I shall describe them in brief, because I have not heard about them in detail.

चतुर्लक्षेण संक्षिप्ते कृष्णद्वैपायनेन तु।
अस्यैकादशसाहस्त्रैः कथितो लिङ्गसंभवः॥५॥

This Purāṇa was briefed by Kṛṣṇadvaipāyana Vyāsa in four thousand metres, then the *Liṅga Purāṇa* was summarised in eleven thousand metres.

सर्गः प्राधानिकः पश्चात् प्राकृतो वैकृतानि च।
अण्डस्यास्य च संभूतिरण्डस्यावरणाष्टकम्॥६॥

The detail of the first and the second creation is there and then there is the mention of the globe having been covered with eight layers.

अण्डोद्भवत्वं शर्वस्य रजोगुणसमाश्रयात्।
विष्णुत्वं कालरुद्रत्वं शयनं चाप्सु तस्य च॥७॥

Then Brahmā emerged out of the globe. Viṣṇu emerged out of *rajoguṇa* besides Rudra. There is also a mention of Viṣṇu's sleeping in the oceanic waters.

प्रजापतीनां सर्गश्च पृथिव्युद्धरणं तथा।
ब्रह्मणश्च दिवारात्रमायुषो गणनं पुनः॥८॥

The creation of Prajāpatis, rescue of the earth, length of nights and days of Brahmā and description of his entire *yuga* have been mentioned.

सवनं ब्रह्मणश्चैव युगकल्पश्च तस्य तु।
दिव्यं च मानुषं वर्षमार्षं वै ध्रौव्यमेव च॥९॥
पित्र्यं पितॄणां संभूतिधर्मश्चश्रमिणां तथा।
अवृद्धिर्जगतो भूयो देव्याः शक्त्युद्भवस्तथा॥१०॥

Creation of Brahmā, their *yugas* and *kalpas*, the divine and human years, the years of ascetics, the description of Dhruva and manes, origin of manes, the duties of the people at different stages of their lives, shortage of population in the universe, emerging of creative energy have been mentioned.

स्त्रीपुंभावो विरिञ्चस्य सर्गो मिथुनसंभवः।
आख्याष्टकं हि रुद्रस्य कथितं रोदनांतरे॥११॥
ब्रह्मविष्णुविवादश्च पुनर्लिङ्गस्य संभवः।
शिलादस्य तपश्चैवं वृत्रारेर्दर्शनं तथा॥१२॥

There is a mention of male and female nature of energy, creation of Brahmā, birth of twins, eight names of Rudra when crying, controversy between Brahmā and Viṣṇu, emerging of *liṅga* once again, the *tapas* of Śilāda, appearing of Indra – the killer of Vṛtra.

प्रार्थनायोनिजस्याथ दुर्लभत्वं सुतस्य तु।
शिलादशक्रसंवादः पद्मयोनित्वमेव च॥१३॥
भवस्य दर्शनं चैव तिष्येष्वाचार्यशिष्ययोः।
व्यासावताराश्चैव तथा कल्पमन्वंतराणि च॥१४॥

There is a description of the prayer for the birth of a son without human contact, impossibility of the birth of such a son, talk between Indra and Śilāda, birth of Brahmā from lotus, appearing of Bhava in the age of Kāli, the preceptor and the pupil, incarnation of Vyāsa, *kalpa* and *Manvantara.*

कल्पत्वं चैवकल्पानामाख्याभेदेष्वनुक्रमात्।
कल्पेषु कल्पे वाराहे वाराहत्वं हरेस्तथा।१५॥
मेघवाहनकल्पस्य वृत्तांतं रुद्रगौरवम्।
पुनर्लिङ्गोद्भवश्चैव ऋषिमध्ये पिनाकिनः॥१६॥
लिङ्गस्याराधनं स्नानविधानं शौचलक्षणम्।
वाराणस्याश्च माहात्म्यं क्षेत्रमाहात्म्यवर्णनम्॥१७॥
भुवि रुद्रालयानां तु संख्या विष्णोर्गृहस्य च।
अंतरिक्षे तथाण्डेऽस्मिन् देवायतनवर्णनम्।॥१८॥

Then, there is a mention of the nature of the *kalpas* and their various names, Meghavāhana *kalpa*, Viṣṇu in Varāha *kalpa* as Varāha, greatness of Rudra besides his glory, emerging of *liṅga* before the *ṛṣis*, establishing of *liṅga*, nature of purity, directions for taking a bath, glory of Vārāṇasī and other sacred places, the dwelling of Rudra and Viṣṇu between the earth and the sky.

दक्षस्य पतनं भूमौ पुनः स्वारोचिषेऽन्तरे।
दक्षशापश्च दक्षस्य शापमोक्षस्तथैव च॥१९॥
कैलासवर्णनं चैव योगः पाशुपतस्तथा।
चतुर्युगप्रमाणं च युगधर्मः सुविस्तरः॥२०॥

Fall of Dakṣa towards the earth in Svārociṣa Manvantara, curse of Dakṣa and relief from the same, description of Kailāśa, Yoga relating to Śiva Paśupati, expansion of the four *yugas*, description of the duties of each one of the *yugas* is also there.

संध्यांशकप्रमाणं च संध्यावृत्तं भवस्य च।
श्मशाननिलयश्चैव चंद्ररेखासमुद्भवः॥२१॥
उद्वाहः शङ्करस्याथ पुत्रोत्पादनमेव च।
मैथुनातिप्रसङ्गेन विनाशो जगतां भयम्॥२२॥

Intervening period between the two *yugas*, the activities of Rudra during the period, the cremation grounds and their development, emerging of the moon digit over the head of Śiva, his marriage, the birth of his sons, excessive indulgence in lustful union and the danger of the relative destruction is there.

शापः सत्या कृतो देवान्पुरा विष्णुं च पालितम्।
शुक्रोत्सर्गस्तु रुद्रस्य गाङ्गेयोद्भव एव च॥२३॥
ग्रहणादिषु कालेषु स्नाप्य लिङ्गं फलं तथा।
क्षुब्दधीचविवादश्च दधीचोपेंद्रयोस्तथा॥२४॥

There is a mention of the curse of Satī on gods including Viṣṇu, the excessiveness of which was reduced by Rudra, dropping of the semen by Rudra, birth of Kārtivīrya, importance of offering water over *liṅga* at the time of eclipse, controversy between Kṣapa and Dadhīci as well as Dadhīci and Viṣṇu.

उत्पत्तिर्नंदिनाम्ना तु देवदेवस्य शूलिनः।
पतिव्रतायाश्चाख्यानं पशुपाशविचारणा॥२५॥
प्रवृत्तिलक्षणं ज्ञानं निवृत्त्यधिकृता तथा।
वसिष्ठतनयोत्पत्तिर्वासिष्ठानां महात्मनाम्॥२६॥
मुनीनां वंशविस्तारो राज्ञां शक्तेर्विनाशनम्।
दौरात्म्यं कौशिकस्याथ सुरभेर्बंधनं तथा॥२७॥

Incarnation of trident bearer Śiva in the form of Nandī, the story of a chaste woman, discussion of Paśu (animal) and *pāśa* (noose), discussion on the soul, ignorance, nature of the worldly activities and complete knowledge, symptoms of the people fit to achieve *mokṣa*; birth of the sons of Vasiṣṭha, description of the great sages in the family of Vasiṣṭha, expansion of the families of sages, the forceable abduction of the divine cow Surabhī because of the cruelty of Viśvāmitra, destruction of the prowess of the *asura* kings, have been mentioned.

सुतशोको वसिष्ठस्य अरुंधत्याः प्रलापनम्।
स्नुषायाः प्रेषणं चैव गर्भस्थस्य वचस्तथा॥२८॥
पराशरस्यावतारो व्यासस्य च शुकस्य च।
विनाशो राक्षसानां च कृतो वै शक्तिसूनुना॥२९॥

Grief of Vasiṣṭha at the loss of a divine son, lamenting of Arundhatī, functions of her daughter-in-law, voice of the child in womb, birth of Pārāśara, Vyāsa and Śuka, killing of the Rākṣasas by Pārāśara – the son of Śakti, have been mentioned.

देवतापरमार्थं तु विज्ञानं च प्रसादतः।
पुराणकरणं चैव पुलस्त्यस्याज्ञया गुरोः॥३०॥
भुवनानां प्रमाणं च ग्रहाणां ज्योतिषां गतिः।
जीवच्छ्राद्धविधानं च श्राद्धार्हाः श्राद्धमेव च॥३१॥

Truth about the gods, complete knowledge by the grace of Īśvara, creation of the Purāṇas at the command of Pulastya, expansion of the *lokas*, movements of the planets and the constellations, performing of Śrāddha for the living beings, description of Śrāddha is also there.

नांदीश्राद्धविधानं च तथाध्ययनलक्षणम्।
पञ्चयज्ञप्रभावश्च पञ्चयज्ञविधिस्तथा॥३२॥

Procedure for the Nandī Śrāddha, method for the study of the Vedas, glory of the five *yajñas* and methods of performing them are also being mentioned.

रजस्वलानां वृत्तिश्च वृत्त्या पुत्रविशिष्टता।
मैथुनस्य विधिश्चैव प्रतिवर्णमनुक्रमात्॥३३॥

Behaviour of women during their menstrual period, the birth of excellent sons due to that conduct and rules about sexual intercourse with persons of different castes are also described.

भोज्याभोज्यविधानं च सर्वेषामेववर्णिनाम्।
प्रायश्चित्तमशेषस्य प्रत्येकं चैव विस्तरात्॥३४॥

Rules for the eatables and prohibited food for all the castes, methods for relieving oneself of various types of sins are also there.

नरकाणां स्वरूपं च दण्डः कर्मानुरूपतः।
स्वर्गिनारकिणां पुंसां चिह्नं जन्मांतरेषु च॥३५॥

Symptoms and forms of hells, symptoms for the people earning heaven or hell due to their deeds are also mentioned.

नानाविधानि दानानि प्रेतराजपुरं तथा।
कल्पं पञ्चाक्षरस्याथ रुद्रमाहात्म्यमेव च॥३६॥

The kinds of charitable gifts, the city of king, ritualistic details for the dead, the five syllabled *mantra* and the greatness of Rudra is also being described.

वृत्रेंद्रयोर्महायुद्धं विश्वरूपविमर्दनम्।
श्वेतस्य मृत्योः संवादः श्वेतार्थे कालनाशनम्॥३७॥

Conflict between Indra and Vṛtra, subjugation of Vṛtra in his universal form, discussion between Śveta and Mṛtyu, killing of Kāla by Śveta, have been described.

देवदारुवने शंभोः प्रवेशः शङ्करस्य तु।
सुदर्शनस्य चाख्यानं क्रमसंन्यासलक्षणम्॥३८॥
श्रद्धासाद्ध्योथ रुद्रस्तु कथितं ब्रह्मणा तदा।
मधुना कैटभेनैव पुरा हृतगतेर्विभोः॥३९॥
ब्रह्मणः परमं ज्ञानमादातुं मीनता हरेः।
सर्वावस्थासु विष्णोश्च जननं लीलयैव तु॥४०॥
रुद्रप्रसादाद्विष्णोश्च जिष्णोश्चैव तु संभवः।
मंथानधारणार्थाय हरेः कूर्मत्वमेव च॥४१॥

The incident of the arrival of Śiva in the forest of pine trees, story of Sudarśana, symptoms of *Karma Saṅyās*, Brahmā submits himself to Rudra, kidnapping of Brahmā by Madhu and Kaiṭabha; Viṣṇu's taking to the form of Matsya to impart supreme knowledge to Brahmā, have been also narrated. All the incarnations of Viṣṇu are merely his sports. There is also a description of the birth of Pradyumna, a son to Viṣṇu, Viṣṇu takes to the form of a tortoise in order to servc as a base for placing the churning rod.

सङ्कर्षणस्य चोत्पत्तिः कौशिक्याश्च पुनर्भवः।
यदूनां चैवसंभूतिर्यादवत्वं हरेः स्वयम्॥४२॥
भोजराजस्य दौरात्म्यं मातुलस्य हरेर्विभोः।
बालभावे हरेः क्रीडा पुत्रार्थं शङ्करार्चनम्॥४३॥

Then there is a narration about the birth of Saṅkarṣaṇa, rebirth of Kauśikī (Caṇḍikā), birth of Śrī Kṛṣṇa in Yādava race, wickedness of Kaṁsa, the maternal uncle of Śrī Kṛṣṇa, childhood sports of Śrī Kṛṣṇa, his adoration of Śiva for getting a son.

नारस्य च तथोत्पत्तिः कपाले वैष्णवाद्धरात्।
भूभारनिग्रहार्थे तु रुद्रस्याराधनं हरेः॥४४॥
वैन्येन पृथुना भूमेः पुरा दोहप्रवर्तनम्।
देवासुरे पुरा लब्धो भृगुशापश्च विष्णुना॥४५॥

With the head of Śiva, in the form of Viṣṇu, the water is produced, pleasing of Śiva by Viṣṇu to retrieve the burden of the earth, milching of earth by Vena – the son of Pṛthu, pronouncing of a curse by Bhṛgu on Viṣṇu during the war between the gods and the *asuras*, have been described.

कृष्णत्वे द्वारकायां तु निलयो माधवस्य तु।
लब्धो हिताय शापस्तु दुर्वासस्याननाद्धरेः॥४६॥
वृष्ण्यंधकविनाशाय शापः पिण्डारवासिनाम्।
एरकस्य तथोत्पत्तिस्तोमरस्योद्भवस्तथा॥४७॥
एरकालाभतोऽन्योन्यं विवादे वृष्णिविग्रहः।
लीलया चैव कृष्णेन स्वकुलस्य च संहृतिः॥४८॥
एरकास्त्रबलेनैव गमनं स्वेच्छयैव तु।
ब्रह्मणश्चैव मोक्षस्य विज्ञानं तु सुविस्तरम्॥४९॥

Stay of Viṣṇu in the form of Kṛṣṇa during his incarnation of Śrī Kṛṣṇa, the curse of Durvāsā which was beneficial for him, curse by Durvāsā for the destruction of Yādavas, increase in the spears and the reed, use of the reed in mutual conflict, destruction of his own kiths and kins by Śrī Kṛṣṇa using the reed, departure of Śrī Kṛṣṇa from the earth of his own accord and there is also an explanation of the expansion of knowledge on *mokṣa* and Brahman.

पुरांधकाग्निदक्षाणां शक्रेभमृगरूपिणाम्।
मदनस्यादिदेवस्य ब्रह्मणश्चामरारिणाम्॥५०॥
हलाहलस्य दैत्यस्य कृतावज्ञा पिनाकिना।
जालंधरवधश्चैव सुदर्शनसमुद्भवः॥५१॥

There is a narration of Andhaka in the form of Indra, elephant and the deer; victory over the fire god and Dakṣa; the description of eternal Brahman, victory of Śiva over the god of love and other enemies including the Daitya known as Halāhala, destruction of Jalandhara; emerging of the disc – *Sudarśana cakra.*

विष्णोर्वरायुधावाप्तिस्तथा रुद्रस्य चेष्टितम्।
तथान्यानि च रुद्रस्य चरितानि सहस्रशः॥५२॥
हरेः पितामहस्याथ शक्रस्य च महात्मनः।
प्रभावानुभवश्चैव शिवलोकस्य वर्णनम्॥५३॥
भूमौ रुद्रस्य लोकं च पाताले हाटकेश्वरम्।
तपसां लक्षणं चैव द्विजानां वैभवं तथा॥५४॥
आधिक्यं सर्वमूर्तीनां लिङ्गमूर्तेर्विशेषतः।
लिङ्गेस्मिन्नानुपूर्व्येण विस्तरेणानुकीर्त्यते॥५५॥
एतज्ज्ञात्वा पुराणस्य संक्षेपं कीर्तयेत्तु यः।
सर्वपापविनिर्मुक्तो ब्रह्मलोकं स गच्छति॥५६॥

Viṣṇu receives the excellent weapon, activities of Rudra, thousands of his unique activities, activities of Brahmā and Indra, description of *Śaktis* and *Śivaloka*, *Rudraloka* on earth, Haṭkeśvara in nether world, nature of *tapas, Śaktis* of the Brāhmaṇas, superiority of *Śivaliṅga* than other images of the gods, all these details have been well-arranged exhaustively in this Purāṇa. A person, who being aware of the essence of this Purāṇa, recites it in a regular way, he is relieved of all his sins and reaches the *Brahmaloka.*

इति श्रीलिङ्गमहापुराणे पूर्वभागेऽनुक्रमणिकावर्णनं नाम
द्वितीयोऽध्यायः॥२॥

तृतीयोऽध्यायः

Chapter 3

Primary creation

सूत उवाच
अलिङ्गो लिङ्गमूलं तु अव्यक्तं लिङ्गमुच्यते।
अलिङ्गः शिव इत्युक्तो लिङ्गं शैवमिति स्मृतम्॥१॥

Sūta said–

Absolute is the base of the one possessed of qualities. The apparent *Prakṛti* possesses qualities, while Śiva is absolute, but *Prakṛti* is believed to be linked with Śiva.

प्रधानं प्रकृतिश्चेति यदाहुर्लिङ्गमुत्तमम्।
गंधवर्णरसैर्हीनं शब्दस्पर्शादिवर्जितम्॥२॥
अगुणं ध्रुवमक्षय्यमलिङ्गं शिवलक्षणम्।
गंधवर्णरसैर्युक्तं शब्दस्पर्शादलक्षणम्॥३॥
जगद्योनिं महाभूतं स्थूलं सूक्ष्मं द्विजोत्तमाः।
विग्रहो जगतां लिङ्गमलिङ्गादभवत्स्वयम्॥४॥

Saguṇa or the one with qualities is called *Pradhāna* or *Prakṛti.* But Śiva is absolute, devoid of fragrance, colour, taste, sound, touch, who is stable and eternal (on the other hand). *Pradhāna* or *Prakṛti* possess fragrance, colour, taste, sound and touch. O Best of the Brāhmaṇas, this is the source of the origin of the universe and is found in gross and subtle forms. This is the material form of the universe. As a simple form it originates from *Nagana* or absolute.

सप्तधाचाष्टधा चैव तथैकादशधा पुनः।
लिङ्गान्यलिङ्गस्य तथा मायया विततानि तु॥५॥

It was initially divided into seven parts, and then into eight and eleven parts. Thus, with the influence, the absolute becomes *Saguṇa* (possessing qualities).

तेभ्यः प्रधानदेवानां त्रयमासीच्छिवात्मकम्।
एकस्मात्त्रिष्वभूद्विश्वमेकेन परिरक्षितम्॥६॥
एकेनैव हृतं विश्वं व्याप्तं त्वेवं शिवेन तु।
अलिङ्गं चैव लिङ्गं च लिङ्गालिङ्गानि मूर्तयः॥७॥
यथावत्कथिताश्चैव तस्माद्ब्रह्म स्वयं जगत्।
अलिङ्गी भगवान् बीजी स एव परमेश्वरः॥८॥
बीजं योनिश्च निर्बीजं निर्बीजो बीजमुच्यते।
बीजयोनिप्रधानानामात्माख्या वर्तते त्विह॥९॥

Out of them, a group of three gods emerged. Out of these three, the cosmos appeared out of one, the second one protects it and the third one destroys it. Thus, this universe pervades in Śiva. Thus, the *Trimurti* is divided into *liṅga, aliṅga* and *liṅgāliṅga.* Brahman is the cosmos himself. The Absolute Śiva is the source of the seed. The Parameśvara is the seed, the womb as well as without seed or the seed which does not sprout. The seed without sprout becomes the cause of cosmos. The word soul is used for the seed, the womb and for the invisible *tattva.*

परमात्मा मुनिर्ब्रह्मा नित्यबुद्धस्वभावतः।
विशुद्धोयं तथा रुद्रः पुराणे शिव उच्यते॥१०॥

The one who is known as Rudra, Brahmā and Viṣṇu is called Śiva in the Purāṇas. Therefore, it itself is eternal, resplendent and the pure *Prakṛti.*

शिवेन दृष्टा प्रकृतिः शैवी समभवद्विजाः।
सर्गादौ सा गुणैर्युक्ता पुराव्यक्ता स्वभावतः॥११॥

When Śiva maintains *Prakṛti*, he becomes Śaivī. O Brāhmaṇas, initially the *Prakṛti* was invisible but at the time of the start of creation, the same *Prakṛti*, in combination of the *guṇas*, takes to visible form.

अव्यक्तादिविशेषांतं विश्वं तस्याः समुच्छ्रितम्।
विश्वधात्री त्वजाख्या च शैवी सा प्रकृतिः स्मृताः॥

The entire cosmos which starts from the invisible form and ends in gross form, is born of the same. Thus, the *Śaiva Prakṛti* is the creator of the cosmos and is called unborn.

तामजां लोहिता शुक्लां कृष्णामेकां बहुप्रजाम्।
जनित्रीमनुशेते स्म जुषमाणः स्वरूपिणीम्॥१३॥
तामेवाजामजोऽन्यस्तु भुक्तभोगां जहाति च।
अजा जनित्री जगतां साजेन समधिष्ठिता॥१४॥

The individual soul is devotedly attached to the unborn *Prakṛti* of red, white and black colours, the *aja* (unborn) is single inspite of its being the mother of many. He resorts to her in her manifest form, and after enjoying, eschews her when he becomes unattached. This *Prakṛti* is the creator of worlds when presided over by *Puruṣa.*

प्रादुर्बभूव स महान् पुरुषाधिष्ठितस्य च।
अजाज्ञया प्रधानस्य सर्गकाले गुणैस्त्रिभिः॥१५॥

Mahat was developed at the time of creation at the instance of *Puruṣa* out of *Pradhāna*, consisting of three *guṇas* and was presided over by *Puruṣa.*

सिसृक्षया चोद्यमानः प्रविश्याव्यक्तमव्ययम्।
व्यक्तसृष्टिं विकुरुते चात्मनाधिष्ठितो महान्॥१६॥

With the urge to create, the *Mahat* being presided over by *Puruṣa*, enters the unchanging unmanifest *Pradhāna* and creates the manifest.

महतस्तु तथा वृत्तिः सङ्कल्पाध्यवसायिकाः।
महतस्त्रिगुणस्तस्मादहङ्कारो रजोधिकः॥१७॥

तेनैव चावृतः सम्यगहङ्कारस्तमोधिकः।
महतो भूततन्मात्रं सर्गकृद्वै बभूव च॥१८॥

Out of *Mahat* evolved (i) *Sāttvika ahaṁkāra*, characterised by the conception and determination, besides (ii) *Rajas ahaṁkāra* consisting of three *guṇas*, but *rajas* was prominent out of them, and (iii) *tamasa ahaṁkāra* in which *tamas* was prominent. The subtle elements emerging out of *Mahat* became the nucleus of all creation.

अहङ्काराच्छब्दमात्रं तस्मादाकाशमव्ययम्।
सशब्दमावृणोत्पश्चादाकाशं शब्दकारणम्॥१९॥

The sound of the subtle element emerged out of ego and from it emerged the unchanging ether. Thereafter, the ego, the cause of sound enveloped the ether.

तन्मात्राद्भूतसर्गश्च द्विजास्त्वेवं प्रकीर्तितः।
स्पर्शमात्रं तथाकाशात्तस्माद्वायुर्महान्मुने॥२०॥

O Brāhmaṇa, the creation of the gross elements from the subtle elements, is expounded in this manner. O great sages, the subtle elements 'touch' evolved out of the ether and the air evolved out of the same.

तस्माच्च रूपमात्रं तु ततोग्निश्च रसस्ततः।
रसादापः शुभास्ताभ्यो गंधमात्रं धरा ततः॥२१॥

From the air evolved the subtle element colour and from these emerged Agni (fire), from where evolved the subtle element taste, whence the water. From these evolved the subtle element smell and from it the earth.

आवृणोद्धि तथाकाशं स्पर्शमात्रं द्विजोत्तमाः।
आवृणोद्रूपमात्रं तु वायुर्वाति क्रियात्मकः॥२२॥
आवृणोद्रसमात्रं वै देवः साक्षाद्विभावसुः।
आवृण्वाना गंधमात्रमापः सर्वरसात्मिकाः॥२३॥

O Excellent Brāhmaṇa, the ether enveloped the subtle element touch. The air with the activity of blowing, enveloped the subtle element colour. The fire enveloped the subtle element, the waters having the nature of taste, enveloped the subtle element smell.

क्ष्मा सा पञ्चगुणा तस्मादेकोना रससंभवाः।
त्रिगुणो भगवान्वह्निर्द्विगुणः स्पर्शसंभवः॥२४॥
अवकाशस्ततो देव एकमात्रस्तु निष्कलः।
तन्मात्राद्भूतसर्गश्च विज्ञेयश्च परस्परम्॥२५॥

Therefore, the earth comprises of five qualities; the waters have four, the fire has three, the air has two and the ether has one quality. Thus, the creation of elements originated from the subtle elements through their mutual interaction.

वैकारिकः सात्त्विको वै युगपत्संप्रवर्तते।
सर्गस्तथाप्यहङ्कारादेवमत्र प्रकीर्तितः॥२६॥

The *Vaikārika* and the *Sāttvika* creation takes place simultaneously, yet, here it is explained as having been evolved gradually in the aforesaid manner.

पञ्च बुद्धीन्द्रियाण्यस्य पञ्च कर्मेन्द्रियाणि तु।
शब्दादीनामवात्यर्थं मनश्चैवोभयात्मकम्॥२७॥

For the purpose of perceiving sound and the rest, there are five organs of senses and five organs of action. Mind is also a sense, belongs to both the categories. The eleven senses evolve out of ego.

महादादिविशेषांता ह्यण्डमुत्पादयंति च।
जलबुद्बुदवत्तस्मादवतीर्णः पितामहः॥२८॥

The constituents of creation, beginning with *Mahat* or intellect and ending with *Viśeṣa* (earth) generates the cosmic egg where from Brahmā, arose like the water bubble.

स एव भगवान् रुद्रो विष्णुर्विश्वगतः प्रभुः।
तस्मिन्नण्डे त्विमे लोका अंतर्विश्वमिदं जगत्॥२९॥

He alone is Rudra and Viṣṇu pervading the universe. These worlds are enshrined in the cosmic egg and the universe is lodged within that cosmic egg.

अण्डं दशगुणेनैव वारिणा प्रावृतं बहिः।
आपो दशगुणनैव तद्बाह्ये तेजसा वृताः॥३०॥
तेजो दशगुणेनैव बाह्यतो वायुनावृतम्।
वायुर्दशगुणेनैव बाह्यतो नभसा वृतः॥३१॥
आकाशेनावृतो वायुरहङ्कारेण शब्दजः।
महता शब्दहेतुर्वै प्रधानेनावृतः स्वयम्॥३२॥
सप्ताण्डावरणान्याहुस्तस्यात्मा कमलासनः।
कोटिकोटियुतान्यत्र चाण्डानि कथितानि तु ॥३३॥

The cosmic egg is externally enveloped in water, ten times its magnitude. The water is externally enveloped by fire ten times its mass. The fire is externally enveloped by air, ten times its mass. The air is externally enveloped by the ether, ten time its magnitude. The ether is enveloped by ego, the cause of sound. The ego is enveloped by intellect and the intellect is enveloped by *Pradhāna*. They say that the cosmic egg has seven coverings, in which Brahmā is seated on lotus. There are crores and crores of eggs in existence.

तत्रतत्र चतुर्वक्त्रा ब्रह्माणो हरयो भवाः।
सृष्टाः प्रधानेन तदा लब्ध्वा शंभोस्तु संनिधिम्॥३४

In all these cosmic eggs, there are lodged four faced Brahmās, Viṣṇus and Rudras, who all were created by *Pradhāna*, after coming into contact with Śiva.

लयश्चैव तथान्योन्यमांद्यतमिति कीर्तितम्।
सर्गस्य प्रतिसर्गस्य स्थितेः कर्ता महेश्वरः॥३५॥

The dissolution is also mutual, but it begins from the end and goes upto the beginning. The great lord is the sole agent for this creation, sustenance and dissolution.

सर्गेच रजसा युक्तः सत्त्वस्थः प्रतिपालने।
प्रतिसर्गे तमोद्रिक्तः स एव त्रिविधः क्रमात्॥३६॥

In creation, he is endowed with *rajas*, in sustenances with *sattva* and with *tamas* in dissolution. He alone possesses the subtle nature in due order.

आदिकर्ता च भूतानां संहर्ता परिपालकः।
तस्मान्महेश्वरो देवो ब्रह्मणोधिपतिः शिवः॥३७॥
सदाशिवो भवो विष्णुर्ब्रह्मा सर्वात्मको यतः।
एतदण्डे तथा लोका इमे कर्ता पितामहः॥३८॥
प्राकृतः कथितस्त्वेष पुरुषाधिष्ठितो मया।
सर्गश्चाबुद्धिपूर्वस्तु द्विजाः प्राथमिकः शुभः॥३९॥

He is the first creator of all beings besides being their protector and the destroyer. So, the lord Maheśvara is the lord of Brahmā. He is also known as Śiva, Sadāśiva, Bhava, Viṣṇu and Brahmā, since he is all. All the worlds are lodged in the egg and so is the creator Brahmā. Thus, the elemental creation of Prakṛti has been described by me. It is presided by Puruṣa; O Brāhmaṇas, this auspicious creation with intellect (*Mahat*) at top is primordial.

इति श्रीलिङ्गमहापुराणे पूर्वभागे प्राकृतप्राथमिकसर्गकथनं
नाम तृतीयोऽध्यायः॥३॥

चतुर्थोऽध्यायः

Chapter 4

Start of creation

सूत उवाच

अथ प्राथमिकस्येह यः कालस्तदहः स्मृतम्।
सर्गस्य तादृशी रात्रिः प्राकृतस्य समासतः॥१॥
दिवा सृष्टिं विकुरुते रजन्यां प्रलयं विभुः।

औपचारिकमस्यैतदहोरात्रं न विद्यते॥२॥

Sūta said–

The period of the duration of the natural creation is said to be a day of Brahmā. There is the similar period for the night as well. The lord resorts to creation during the day time and the dissolution comes at night. He for himself has neither a day nor a night in true sense of the term. The term of day and the night is used in a secondary sense.

दिवा विकृतयः सर्वे विकारा विश्वदेवताः।
प्रजानां पतयः सर्वे तिष्ठंत्यन्ये महर्षयः॥३॥
रात्रौ सर्वे प्रलीयंते निशांते संभवंति च।
अहस्तु तस्य वैकल्पो रात्रिस्तादृग्विधा स्मृता॥४॥
चतुर्युगसहस्रांते मनवस्तु चतुर्दश।
चत्वारि तु सहस्राणि वत्सराणां कृतं द्विजाः॥५॥
तावच्छती च वै संध्या संध्यांशश्च कृतंस्य तु।
त्रिशती द्विशती संध्या तथा चैकशती क्रमात्॥६॥

During the day, all the *Vikṛtis* – the Viśvedevas, the Prajāpatis, and the sages stay by. During the night, all of them are dissolved. They are created again at the end of the night. His one day constitutes one *kalpa*. His night too stands for another *kalpa*. There are fourteen Manus by the time a thousand sets of four *yugas* come to a close. O Brāhmaṇas, the *Kṛtayuga* consists of four thousand years. Four hundred, three hundred, two hundred and a hundred years respectively, constitute the period of transition both at the beginning and end of the *yuga*.

अंशकः षट्शतं तस्मात्कृतसंध्यांशकं विना।
त्रिद्व्येकसाहस्रमितौ विना संध्यांशके न तु॥७॥
त्रेताद्वापरतिष्याणां कृतस्य कथयामि वः।
निमेषपञ्चदशका काष्ठा स्वस्थस्य सुव्रताः॥८॥
मर्त्यस्य चाक्ष्णोम्तस्याश्च ततस्त्रिंशतिका कला।
कलात्रिंशतिको विप्रा मुहूर्त इति कल्पितः॥९॥

The *aṁśaka*, therefore, is one-sixth of the duration of each *yuga*. The period of duration of *Tretā*, *Dvāpara* and *Kaliyuga* is respectively three thousand, two thousand and a thousand years without their *aṁśaka* parts. That of *Kṛta* has been mentioned above. The men of holy rites, fifteen winks in the eyes of a man of normal health, in normal condition constitute a *Kāṣṭhā*. Thirty such *Kāṣṭhas* make a *Kalā*. Thirty such *Kalās* make one *Muhūrta*.

मुहूर्तपञ्चदशिका रजनी तादृशं त्वहः।
पित्र्ये रात्र्यहनी मासः ग्रविभागस्तयोः पुनः॥१०॥
कृष्णापक्षस्त्वहस्तेषां शुक्लः स्वप्नाय शर्वरी।
त्रिंशद्ये मानुषा मासाः पित्र्यो मासस्तु स स्मृतः॥
शातनि त्रीणि मासानां षष्ट्या चाप्यधिकानि वै।
पित्र्यः संवत्सरो ह्येष मानुषेण विभाव्यते॥१२॥

The night contains fifteen such *Muhūrtas* and the day another such *Muhūrtas*. A lunar month according to human reckoning constitutes the night and the day of *Pitṛs*. Divided further, the dark half constitutes the day and the bright half constitutes their night, when they go to sleep. Thirty human months make one month of the *Pitṛs*. The period of three hundred and sixty months calculated according to human reckoning make one year of *Pitṛs*.

मानुषेणैव मानेन वर्षाणां यच्छतं भवेत्।
पितॄणां त्रीणि वर्षाणि संख्यातानीह तानि व॥१३॥

A hundred years when calculated according to human reckoning, make three years of *Pitṛs*.

दश वै द्वयधिका मासाः पितृसंख्येह संस्मृता।
लौकिकेनैव मानेन अब्दो यो मानुषः स्मृतः॥१४॥

On the other hand, the twelve months

according to human calculation make one year (of the mortals), while twelve months of the manes, according to their own calculations, make one year (of the mortals). Twelve months of the manes (according to their own calculation) constitutes their one year.

एतद्दिव्यमहोरात्रमिति लैङ्गेऽत्र पठ्यते।
दिव्ये रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः॥१५॥

As per *Liṅga Purāṇa*, one human year constitutes the period of day and night for the manes. Their days, nights and years and their further divisions are as follows.

अहस्तत्रोदगयनं रात्रिः स्याद्दक्षिणायनम्।
एते रात्र्यहनी दिव्ये प्रसंख्याते विशेषतः॥१६॥

The period of *Uttarāyaṇa* (northern transit of the sun) is the day for the manes, the period of *Dakṣiṇāyaṇa* (southern transit of the sun) constitutes their night. These days and nights are calculated in accordance with the reckoning of the Devas.

त्रिंशद्यानि तु वर्षाणि दिव्यो मासस्तु स स्मृतः।
मानुषं तु शतं विप्रा दिव्यमासास्त्रयस्तु ते॥१७॥
दश चैव तथाहानि दिव्यो ह्येष विधि स्मृतः।
त्रीणि वर्षशतान्येव षष्टिवर्षाणि यानि तु॥१८॥
दिव्यः संवत्सरो ह्येष मानुषेण प्रकीर्तितः।
त्रीणि वर्षसहस्राणि मानुषाणि प्रमाणतः॥१९॥
त्रिंशदन्यानि वर्षाणि मतः सप्तर्षिवत्सरः।
नव यानि सहस्राणि वर्षाणां मानुषाणि तु॥२०॥
अन्यानि नवतीश्चैव ध्रौवः संवत्सरस्तु सः।
षट्त्रिंशत्तु सहस्राणि वर्षाणां मानुषाणि तु॥२१॥
वर्षाणां तच्छतं ज्ञेयं दिव्यो ह्येष विधिः स्मृतः।
त्रीण्येव नियुतान्याहुर्वर्षाणां मानुषाणि तु॥२२॥
षष्टिश्चैव सहस्राणि संख्यातानि तु संख्यया।
दिव्यं वर्षसहस्रं तु प्राहः संख्याविदो जनाः॥२३॥

Thirty human years constitute a divine month. O Brāhmaṇas, a hundred human years constitute three divine months and ten days. Three hundred and sixty human years constitute a divine year. Three thousand and thirty human years constitute a year of the seven sages. Nine thousand and ninety years, according to human calculation, make a year of *Dhruva*. Thirty six thousand human years make a century of divine years. The people who are well-versed in arithmetic say that three hundred and sixty thousand years of humans, constitute the period of a thousand divine years.

दिव्येनैव प्रमाणेन युगसंख्याप्रकल्पनम्।
पूर्वं कृतयुगं नाम ततस्त्रेता विधीयते॥२४॥
द्वापरश्च कलिश्चैव युगान्येतानि सुव्रताः।
अथ संवत्सरा दृष्टा मानुषेण प्रमाणतः॥२५॥
कृतस्याद्यस्य विप्रेंद्रा दिव्यमानेन कीर्तितम्।
सहस्राणां शतान्यासंश्चतुर्दश च संख्यया॥२६॥
चत्वारिंशत्सहस्राणि तथान्यानि कृतं युगम्।
तथा दशसहस्राणां वर्षाणां शतसंख्यया॥२७॥
अशीतिश्च सहस्राणि कालस्त्रेतायुगस्य च।
सप्तैव नियुतान्याहुर्वर्षाणां मानुषाणि तु॥२८॥
विंशतिश्च सहस्राणि कालस्तु द्वापरस्य च।
तथा शतसहस्राणि वर्षाणां त्रीणि संख्यया॥२९॥
षष्ठिश्चैव सहस्राणि कालः कलियुगस्य तु।
एवं चतुर्युगः काल ऋते संध्यांशकात्स्मृतः॥३०॥
नियुतान्येव षट्त्रिंशन्निरंशानि तु तानि वै।
चत्वारिंशत्तथा त्रीणि नियुतानीह संख्यया॥३१॥
विंशतिश्च सहस्राणि संध्यांशश्च चतुर्युगः।
एवं चतुर्युगाख्यानां साधिका ह्येकसप्ततिः॥३२॥
कृतत्रेतादियुक्तानां मनोरंतरमुच्यते।
मन्वन्तरस्य संख्या च वर्षाग्रेण प्रकीर्तिता॥३३॥
त्रिंशत्कोट्यस्तु वर्षाणां मानुषेण द्विजोत्तमाः।
सप्तषष्टिस्तथान्यानि नियुतान्यधिकानि तु॥३४॥
विंशतिश्च सहस्राणि कालोयमधिकं विना।

मन्वंतरस्य संख्यैषा लैङ्गेस्मिन्कीर्तिता द्विजा:॥३५

The duration of a *yuga* is calculated according to the divine reckoning. The first *yuga* is known as *Kṛta*; thereafter comes *Tretā* and then *Dvāpara* and *Kali*. O men of holy rites, these are the names of the four *yugas*. Hence for the number of years of each *yuga*, which have been mentioned earlier in the divine reckoning are now being counted according to the human reckoning. The *Kṛta* consists of one million and four hundred forty thousand human years. *Tretā* is of one million and eight hundred thousand years. *Dvāpara* is of seven hundred twenty thousand years, while Kali is of three hundred and sixty thousand years. Thus, the duration of four *yugas*, without the period of junction and transition totals to three million, six hundred thousand human years. In case, the *Sandhyā* periods are also added, the set of four *yugas* will consist of four million, three hundred and twenty thousand years. A little over seventy one sets of four *yugas - Kṛta, Tretā, Dvāpara and Kali*, constitute a *Manvantara*. The number of human years in a *manvantara* are thirty crores six million seven hundred and twenty thousand. O excellent Brāhmaṇas, the period of a *manvantara*, according to this Purāṇa is not more than this.

चतुर्युगस्य च तथा वर्षसंख्याप्रकीर्तिता।
चतुर्युगसहस्रं वै कल्पश्चैको द्विजोत्तमा:॥३६॥

The number of years in one set of four *yugas* have been mentioned earlier. O excellent Brāhmaṇas, a thousand such sets of *yugas* constitute a *Kalpa* (of Brahmā).

निशांते सृजते लोकान् नश्यंते निशि जंतव:।
तत्र वैमानिकानां तु अष्टाविंशतिकोटय:॥३७॥

During the night of Brahmā, the creatures perish; at the end of night, they are created again. There are twenty eight crores of gods who move in the aerial chariots.

मन्वंतरेषु वै संख्या सांतरेषु यथातथा।
त्रीणि कोटिशतान्यासन् कोट्यो द्विनवतिस्तथा॥३८

During the *manvantaras* and the intermediary periods, their number is increased to three hundred and ninety two crores.

कल्पेऽतीते तु वै विप्रा: सहस्राणां तु सप्तति:।
पुनस्तथाष्टसाहस्रं सर्वत्रैव समासत:॥३९॥
कल्पावसानिकांस्त्यक्त्वा प्रलये समुपस्थिते।
महर्लोकात् प्रयांत्येते जनलोकं जनास्तत:॥४०॥

O Brāhmaṇas, during the last *kalpa*, their number came down to seventy eight thousand. In all the *kalpas*, this remains the position in brief. When the dissolution becomes imminent, the people abandon the persons surviving on the last day of the *kalpa* and go to *Janaloka* from the *Mahar* world.

कोटीनां द्वे सहस्रे तु अष्टौ कोटिशतानि तु।
द्विषष्टिश्च तथा कोट्यो नियुतानि च सप्तति:॥४१॥
कल्पार्धसंख्या दिव्या वै कल्पमेवं तु कल्पयेत्।
कल्पानां वै सहस्रं तु सर्वमेकमजस्य तु॥४२॥

The number of years in half a *kalpa* by the divine calculation is two thousand eight hundred and sixty two crores and seven millions. The *kalpa* too shall be similarly calculated. A thousand such make a year of Brahmā.

वर्षाणामष्टसाहस्रं ब्राह्मं वै ब्रह्मणो युगम्।
सवनं युगसाहस्रं सर्वदेवोद्भवस्य तु॥४३॥

Eight thousand years of Brahmā make his *yuga*. A thousand *yugas* of Brahmā constitute a *Savana*.

सवनानां सहस्रं तु त्रिविधं त्रिगुणं तथा।

Nine thousand such *Savanas* constitute a day of Rudra.

ब्रह्मणस्तु तथा प्रोक्तः कालः कालात्मनः प्रभोः॥
भवोद्भवस्तपश्चैव भव्यो रंभः क्रतुः पुनः।
ऋतुर्वह्निर्हव्यवाहः सावित्रः शुद्ध एव च॥४५॥
उशिकः कुशिकश्चैव गांधारो मुनिसत्तमाः।
ऋषभश्च तथा षड्जो मज्जालीयश्च मध्यमः॥४६॥
वैराजो वै निषादश्च मुख्यो वै मेघवाहनः।
पञ्चमश्चित्रकश्चैव आकूतिर्ज्ञान एव च॥४७॥
मनः सुदर्शो बृंहश्च तथा वै श्वेतलोहितः।
रक्तश्च पीतवासाश्च असितः सर्वरूपकः॥४८॥
एवं कल्पास्तु संख्याता ब्रह्मणोऽव्यक्तजन्मनः।
कोटिकोटिसहस्राणि कल्पानां मुनिसत्तमाः॥४९॥

O great sages, the names of the kalpas of Brahmā are given here, which are Bhavodbhava, *tapas*, Bhavya, Śambha, Kratu, Ṛtu, Vahni, Havyavāha, Sāvitra, Majjālīya, Madhyama, Vairāja, Niṣāda, Mukhya, Meghavāhana, Pañcama, Citraka, Ākūti, Jñāna, Manas, Sudarśa, Bṛṁha, Śvetalohita, Rakta, Pītavāsa, Asita and Sarvarūpaka. O excellent sages, thousands and crores of such *kalpas* have already elapsed.

गतानि तावच्छेषाणि अहर्निश्यानि वै पुनः।
परांते वै विकाराणि विकारं यांति विश्वतः॥५०॥

At the end of a *kalpa*, whatever remains of creation produced during day and night is destroyed.

विकारस्य शिवस्याज्ञावशेनैव तु संहृतिः।
संहृते तु विकारे च प्रधाने चात्मनि स्थिते॥५१॥
साधर्म्येणवतिष्ठेते प्रधानपुरुषावुभौ।
गुणानां चैव वैषम्ये विप्राः सृष्टिरिति स्मृता॥५२॥
साम्ये लयो गुणानां तु तयोर्हेतुर्महेश्वरः।
लीलया देवदेवेन वर्गास्त्वीदृग्विधाः। कृताः॥५३॥

The destruction is subject to the behest of lord Śiva. When the creation is annihilated and the *Pradhāna* is stationed in itself, both *Pradhāna* and *Puruṣa* come to a stand still or remain inactive. O Brāhmaṇas, it is only when the three *guṇas* are not in equilibrium that the creation takes place. When they are in equilibrium, the creation is dissolved. The great lord is the cause of both. The creation is effected by him sportily in this manner.

असंख्याताश्च संक्षेपात् प्रधानादन्वधिष्ठितात्।
असंख्याताश्च कल्पाख्या ह्यसंख्याताः पितामहाः॥
हरयश्चाप्यसंख्यातास्त्वेक एव महेश्वरः।
प्रधानादिप्रवृत्तानि लीलया प्राकृतानि तु॥५५॥
गुणात्मिका च तद्वृत्तिस्तस्य देवस्य वै त्रिधा।
अप्राकृतस्य तस्यादिर्मध्यांतं नास्ति चात्मनः॥५६॥

Such creations through the agency *Pradhāna* are innumerable. The *kalpas* together with Brahmās and Viṣṇus, are innumerable. But lord Śiva is only one. The activities of *Prakṛti*, emerging from *Pradhāna*, are due to his support. The activities as characterised by *guṇas* are threefold and destructible, but the (uncreated) *ātman* has neither a beginning, nor middle nor an end.

पितामहस्याथ परः परार्धद्वयसंमितः।
दिवा सृष्टं तु यत्सर्वं निशि नश्यति चास्य तत्॥५७

The life time of Brahmā is divided into two halves known as *Parārdhas*. What is created during his day time is destroyed during the night.

भूर्भुवः स्वर्महस्तत्र नश्यते चोर्ध्वतो न च।
रात्रौ चैकार्णवे ब्रह्मा नष्टे स्थावरजङ्गमे॥५८॥
सुष्वापांभसि यस्तस्मान्नरायण इति स्मृतः।
शर्वर्यंते प्रबुद्धो वै दृष्ट्वा शून्यं चराचरम्॥५९॥
स्रष्टुं तदा मतिं चक्रे ब्रह्मा ब्रह्मविदां वरः।

उदकैराप्लुतां क्ष्मां तां समादाय सनातनः॥६०॥
पूर्ववत्स्थापयामास वाराहं रूपमास्थितः।
नदीनदसमुद्रांश्च पूर्ववच्चाकरोत्प्रभुः॥६१॥

The worlds *Bhur*, *Bhuvaḥ* and *Svar* besides *Mahar* perish, only the worlds above remain intact. At night, when the mobile and the immobile perish, and a vast sheet of water spreads like a single ocean, Brahmā goes to sleep in the water. He is known as Nārāyaṇa. At the end of the night, he wakes up and beholds a void what used to be the world of mobile and immobile beings. Then he, the most excellent among the knowers of Brahman, decides to create. He assumes the form of a boar and lifts the earth submerged in the waters. He lifts it up and places it as before, together with all the rivers, rivulets and oceans.

कृत्वा धरां प्रयत्नेन निम्नोन्नतिविवर्जिताम्।
धरायां सोचिनोत्सर्वान् गिरीन् दग्धान् पुराग्निना॥
भूराद्यांश्चतुरो लोकान् कल्पयामास पूर्ववत्।
स्रष्टुं च भगवांश्चक्रे तदा स्रष्टा पुनर्मतिम्॥६३॥

With great effort, he makes the earth even and collects together all the mountains burned by fire on earth. Then he sets up the four worlds *Bhuḥ* etc. as before. He, being the lord creator, then decides to create everything afresh.

इति श्रीलिङ्गमहापुराणे पूर्वभागे सृष्टिप्रारंभवर्णनं नाम
चतुर्थोऽध्यायः॥४॥

◆

पञ्चमोऽध्यायः

Chapter 5

Creation of the universe

सूत उवाच

यदा स्रष्टुं मतिं चक्रे मोहश्चासीन्महात्मनः।
द्विजाश्च बुद्धिपूर्वं तु ब्रह्मणोऽव्यक्तजन्मनः॥१॥

Sūta said–

O Brāhmaṇa, while Brahmā of unknown origin thought of creation, he became manifest as delusion enveloped in darkness.

तमो मोहो महामोहस्तामिस्राश्चांधसंज्ञितः।
अविद्या पञ्चधा ह्येषा प्रादुर्भूता स्वयंभुवः॥२॥

Ignorance emerged from the self born Brahmā in five forms *viz.*, darkness (*tamas*), infatuation (*moha*), the great infatuation (*mahā-moha*), gloominess *(tāmisra)* and the blinding gloominess (*andha-tāmisra*).

अविद्यया मुनेर्ग्रस्तः सर्गो मुख्य इति स्मृतः।
असाधक इति स्मृत्वा सर्गो मुख्यः प्रजापतिः॥३॥
अभ्यमन्यत सोऽन्यं वै नगा मुख्योद्भवाः स्मृतः।
त्रिधा कंठो मुनेस्तस्य ध्यायतो वै ह्यवर्तत॥४॥

This creation of Brahmā, which is shrouded by ignorance, is declared to be the primary one, from which the creation of unmoveable (plants and mountains etc.) emerged. He considered this creation as incapable of causation. Still he thought of creation. While he thus meditated, his neck became horizontal.

प्रथमं तस्य वै जज्ञे तिर्यक्स्रोतो महात्मनः।
ऊर्ध्वस्रोतः परस्तस्य सात्विकः स इति स्मृतः॥५॥
अर्वाक्स्रोतोऽनुग्रहश्च तथा भूतादिकः पुनः।
ब्रह्मणो महतस्त्वाद्यो द्वितीयो भौतिकस्तथा॥६॥
सर्गस्तृतीयश्चैंद्रियस्तुरीयो मुख्य उच्यते।
तिर्यग्योन्यः पञ्चमस्तु षष्ठो दैविक उच्यते॥७॥

सप्तमो मानुषो विप्रा अष्टमोऽनुग्रहः स्मृतः।
नवमश्चैव कौमारः प्राकृता वैकृतास्त्विमे॥८॥

At first, the horizontal creation called *tiryaksrotas* emerged from him, the next was the *ūrdhvasrotas*, mainly characterised by goodness. Then came the *avārkasrotas*. Thereafter, emerged *anugraha* (emotions) and lastly the *bhūtādi*. The first creation of Brahmā is known as *mahat*, the second of *tanmātras* or *bhautikas*. The third was the sense organ as *aindriya*. The fourth was of the immoveables as *mukhya*, the fifth was of animals as *tiryapyonis*, the sixth of gods as *daivikās*. The seventh was of the mankind as *mānuṣa*, the eight (of emotions) *anugraha*, the ninth was of *kumāras* or *kaumāras*. There are *Prākṛta* and *Vaikṛta* creations as well.

पुरस्तादसृजद्देवः सनंदं सनकं तथा।
सनातनं मुनिश्रेष्ठा नैष्कर्म्येण गताः परम्॥९॥
मरीचिभृग्वंगिरसः पुलस्त्यं पुलहं क्रतुम्।
दक्षमत्रिं वसिष्ठं च सोऽसृजद्योगविद्यया॥१०॥
नवैते ब्रह्मणः पुत्रा ब्रह्मज्ञा ब्राह्मणोत्तमाः।
ब्रह्मवादिन एवैते ब्रह्मणः सदृशाः स्मृताः॥११॥

O excellent sage, formerly, Brahmā created Sananda, Sanaka and Sanātana. By refraining from the worldly activities, they attained the Supreme Being. With his *yogic* exercise, he created Marīci, Bhṛgu, Aṅgiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri and Vasiṣṭha. These nine sons of Brahmā were the knowers of Brahman and were the excellent Brāhmaṇas. They are known as the expounders of Brahman and were equivalent to Brahmā himself.

सङ्कल्पश्चैव धर्मश्च ह्यधर्मो धर्मसंनिधिः।
द्वादशैव प्रजास्त्वेता ब्रह्मणोऽव्यक्तजन्मः॥१२॥

He got three more sons *viz*., *Saṅkalpa*, *Dharma* and *Adharma*. *Adharma* always hovers round *Dharma*. There were, thus the twelve progenies of Brahmā of unknown origin.

ऋभुं सनत्कुमारं च ससर्जादौ सनातनः।
तावूर्ध्वरितसौ दिव्यौ चाग्रजौ ब्रह्मवादिनौ॥१३॥
कुमारौ ब्रह्मणस्तुल्यौ सर्वज्ञौ सर्वभाविनौ।
वक्ष्ये भार्याकुलं तेषां मुनीनामग्रजन्मनाम्॥१४॥
समासतो मुनिश्रेष्ठाः प्रजासंभूतिमेव च।

The eternal lord had initially created Ṛbhu and Sanatkumāra, who became the expounders of Brahman. Being free from the sexual desire, they remained bachelors and gained wisdom, equivalent to Brahmā. They were omniscient and possessed of all the merits. I shall now state the names of the wives of the Brāhmanical sages and the birth of their progenies, O excellent sages.

शतरूपां तु वै राज्ञीं विराजमसृजत्प्रभुः॥१५॥
स्वायंभुवात्तु वै राज्ञी शतरूपा त्वयोनिजा।
लेभे पुत्रद्वयं पुण्या तथा कन्याद्वयं च सा॥१६॥
उत्तानपादो ह्यवरो धीमाञ्ज्येष्ठः प्रियंव्रतः।
ज्येष्ठा वरिष्ठा त्वाकूतिः प्रसूतिश्चानुजा स्मृता॥१७॥

The lord created Virāja (Manu) and Śatarūpā as Virājanī, who was *ayonijā* or not born of a womb. She bore two sons and two daughters to Manu. The elder was known as Priyavrata and the younger as Uttānapāda. The elder daughter was known as Ākūti and the second one was known as Prasūti.

उपयेमे तदाकूतिं रुचिर्नाम प्रजापतिः।
प्रसूतिं भगवान्दक्षो लोकधात्रीं च योगिनीम्॥१८॥
दक्षिणासहितं यज्ञमाकूतिः सुषुवे तथा।
दक्षिणा जनयामास दिव्या द्वादश पुत्रिकाः॥१९॥
प्रसूतिः सुषुवे दक्षाच्चतुर्विंशतिकन्यकाः।
श्रद्धां लक्ष्मीं धृतिं पुष्टिं तुष्टिं मेधां क्रियां तथा॥२०
बुद्धिं लज्जां वपुःशांतिं सिद्धिं कीर्तिं महातपाः।

ख्यातिं सतिं च संभूतिं स्मृतिं प्रीतिं क्षमां तथा॥ २१
सन्नतिं चानसूयां च ऊर्जां स्वाहां सुरारणिम्।
स्वधां चैव महाभागां प्रददौ च यथाक्रमम्॥ २२॥
श्रद्धाद्याश्चैव कीर्त्यंतास्त्रयोदश सुदारिकाः।
धर्मं प्रजापतिं जग्मुः पतिं परमदुर्लभाः॥ २३॥
उपयेमे भृगुर्धीमान् ख्यातिं तां भार्गवारणिम्।
संभूतिं च मरीचिस्तु स्मृतिं चैवांगिरा मुनिः॥ २४॥
प्रीतिं पुलस्त्यः पुण्यात्मा क्षमां तां पुलहो मुनिः।
क्रतुश्च सन्नतिं धीमानत्रिस्तां चानसूयकाम्॥ २५॥
ऊर्जां वसिष्ठो भगवान्वरिष्ठो वारिजेक्षणाम्।
विभावसुस्तथा स्वाहां स्वधां वै पितरस्तथा॥ २६॥

Prajāpati Ruci married Ākūti and Dakṣa married Prasūti – the mother of the worlds and the great *yoginī*. Ākūti gave birth to a son named Yajña and a daughter named Dakṣiṇā. Dakṣiṇā gave birth to twelve illustrious sons. Prasūti, who performed a great penance, gave birth to twenty four daughters from Dakṣa. They were known as Śraddhā, Lakṣmī, Dhṛti, Puṣṭi, Medhā, Kriyā, Buddhi, Lajjā, Vapus, Śānti, Siddhi, Kīrti, Khyāti, Satī, Sambhūti, Smṛti, Prīti, Kṣamā, Sannati, Anusūyā, Ūrjā, Svāhā, Araṇi and the virtuous Svadhā. All of them were duly married. The first thirteen daughters – Śraddhā to Kīrti, were married to Dharma. The intelligent Bhṛgu married Khyāti, Śukra or Bhārgava married Araṇi. Marīci married Sambhūti, Aṅgiras married Smṛti. Thereafter, Prīti was married to Pulastya, Kṣamā to Pulaha, Sannati to Kratu, Anusūyā to Atri, Vasiṣṭha to Ūrjā, Svāhā to Vibhāvasu and Svadhā to Pitṛs.

पुत्रीकृता सती या सा मानसी शिवसंभवा।
दक्षेण जगतां धात्री रुद्रमेवास्थिता पितम्॥ २७॥
अर्धनारीश्वरं दृष्ट्वा सर्गादौ कनकाण्डजः।
विभजस्वेति चाहादौ यदा जाता तदाभवत्॥ २८॥

Satī who was the mental creation of the lord was adopted as his daughter by Dakṣa. She being the mother of the world, attained Rudra as her husband. At the beginning of the creation, Brahmā had created Rudra, who possessed the body of half man and half woman. The creator then said to himself, "Divide yourself", who then divided himself into two. It was then that she (Satī) was born.

तस्याश्चैवांशजाः सर्वाः स्त्रियस्त्रिभुवने तथा।
एकादशविधा रुद्रास्तस्य चांशोद्भवास्तथा॥ २९॥

All the women in the world are born of the same female part. Similarly all the eleven Rudras emerged out of his male part.

स्त्रीलिङ्गमखिलं सा वै पुल्लिंगं नीललोहिताः।
तं दृष्ट्वा भगवान् ब्रह्मा दक्षमालोक्य सुव्रताम्॥ ३०॥
भजस्व धात्रीं जगतां ममापि च तवापि च।
पुन्नाम्नो नरकात्त्राति इति पुत्रेत्विहोक्तितः॥ ३१॥
प्रशस्ता तव कांतेयं स्यात् पुत्री विश्वामातृका।
तस्मात् पुत्री सती नाम्ना तवैषा च भविष्यति॥ ३२
एवमुक्तस्तदा दक्षो नियोगाद्ब्रह्मणो मुनिः।
लब्ध्वा पुत्रीं ददौ साक्षात् सतीं रुद्राय सादरम्॥ ३३

Everything feminine in gender is she herself and everything masculine is Rudra himself. Keeping Rudra in view, lord Brahmā looked at Brahmā and said– "Worship her as she is of good holy rites, the mother of all the worlds, of mine as well as yours. If the word *Putrī* is interpreted as the one who saves from the hell "*Put*", she will become the excellent wife of Rudra and the mother of the universe. She will be your daughter known as Satī. Thus, urged by Brahmā, Dakṣa took her to be his daughter and respectfully gave her to Rudra in marriage.

धर्मस्य पत्न्यः श्रद्धायाः कीर्तिता वै त्रयोदश।
तासु धर्मप्रजां वक्ष्ये यथाक्रममनुत्तमम्॥ ३४॥

The thirteen wives of Dharma, including Śraddhā and others, have already been mentioned. I shall now mention the progeny of Dharma from other wives in due order.

कामो दर्पोऽथ नियमः संतोषो लोभ एव च।
श्रुतस्तु दण्डः समयो बोधश्चैव महाद्युतिः॥३५॥
अप्रमादश्च विनयो व्यवसायो द्विजोत्तमाः।
क्षेमं सुखं यशश्चैव धर्मपुत्राश्च तासु वै॥३६॥

They are– *Kāma* (love), *Darpa* (pride), *Niyama* (restraint), *Santoṣa* (contentment), *Lobha* (greed), *Śruta* (heard), *Daṇḍa* (punishment), *Samaya* (agreement), *Bodha* (wisdom), *Apramāda* (non-erring), *Vinaya* (humility), *Vyavasāya* (industry), *Kṣema* (welfare), *Sukha* (happiness) and *Yaśas* (fame). These are the offsprings of Dharma.

धर्मस्य वै क्रियायां तु दण्डः समय एव च।
अप्रमादस्तथा बोधो बुद्धेर्धर्मस्य तौ सुतौ॥३७॥
तस्मात्पञ्चदशैवैते तासु धर्मात्मजास्त्विह।
भृगुपत्नी च सुघुवे ख्यातिर्विष्णोः प्रिया श्रियम्॥
धातारं च विधातारं मेरोर्जामातरौ सुतौ।
प्रभूतिर्नाम या पत्नी मरीचेः सुषुवे सुतौ॥३९॥
पूर्णमासं तु मारीचं ततः कन्याचतुष्टयम्।
तुष्टिर्ज्येष्ठा च वै दृष्टिः कृषिश्चापचितिस्तथा॥४०॥

Dharma produced from *Kriyā* (activity) and *Buddhi* (intelligence), two sons known as Daṇḍa and Samaya (agreement) of the former, Apramāda (non-erring) and Adharma are fifteen in all. Bhṛgu's wife Khyāti gave birth to Śrī who became the spouse of Viṣṇu and two sons known as Dhātri and Vidhātri, who subsequently became the sons-in-law of Meru. Prabhūti, the wife of Marīci, gave birth to two sons. Pūrṇamāsa and Mārīca and four daughters known by the names of Tuṣṭi, Dṛṣṭi, Kṛṣi and Apaciti.

क्षमा च सुषुवे पुन्नान् पुत्रीं च पुलहाच्छुभाम्।
कर्दमं च वरीयांसं सहिष्णुं मुनिसत्तमाः॥४१॥
तथा कनकपीतां च पीवरीं पृथिवीसमाम्।
प्रीत्यां पुलस्त्यश्चतथा जनयामास वै सुतान्॥४२॥
दत्तोर्णं वेदबाहुं च पुत्रीं चान्यां दृषद्वतीम्।
पुत्राणां षष्टिसाहस्रं सन्नतिः सुषुवे शुभा॥४३॥
क्रतोस्तु भार्या सर्वे ते वालखिल्या इति श्रुताः।
सिनीवालीं कुहूं चैव राकां चानुमतिं तथा॥४४॥
स्मृतिश्च सुषुवे पत्नी मुनेश्चांगिरसस्तथा।
लब्धानुभावमग्निं च कीर्तिमंतं च सुव्रता॥४५॥

O great sage! Kṣamā, the wife of Pulaha, bore to him three sons named Kardama, Varīyas and Sahiṣṇu, besides a daughter known as Pīvari, who was of golden complexion and was strong like the earth. Pulastya begot of Prīti, two sons, Dattorṇa and Vedabāhu, besides a daughter known as Dṛṣadvatī. Sannati, the wife of Kratu, gave birth to sixty thousand sons who were known as Bālakhilyas. Smṛti, the wife of Aṅgiras, gave birth to four daughters known as Sinīvālī, Kuhū, Rākā and Anumatī, after obtaining three sons known as Anubhāva, Agni and Kīrtimān.

अत्रेर्भार्यानसूया वै सुषुवे षट्प्रजास्तु याः।
तास्वेका कन्यका नाम्ना श्रुतिः सा सूनुपञ्चकम्॥
सत्यनेत्रो मुनिर्भव्यो मूर्तिरापः शनैश्चरः।
सोमश्च वै श्रुति षष्ठी पंञ्चात्रेयास्तु सूनवः॥४७॥
ऊर्जा वसिष्ठाद्वै लेभे सुतांश्च सुतवत्सला।
ज्यायसी पुण्डरीकाक्षान्वासिष्ठान्वरलोचना॥४८॥
रजः सुहोत्रो बाहुश्च सवनश्चानघस्तथा।
सुतपाः शुक्र इत्येने मुनेर्वै सप्त सूनवः॥४९॥
यश्चाभिमानी भगवान् भवात्मा
    पैतामहो वह्निरसुः प्रजानाम्।
स्वाहा च तस्मात्सुषुवे सुतानां
    त्रयं त्रयाणां जगता हिताय॥५०॥

Anasūyā, the wife of Atri, gave birth to six children including a daughter named Śruti and five sons known as Satyanetra, Bhavyamūrtī, Āpa, Śanaiścara and Soma. The sixth was Śruti as mentioned above. The affectionate mother Ūrjā bore to Vasiṣṭha seven handsome sons known as Rajas, Suhotra, Bāhu, Savana, Anagha, Śatapas and Śukra. To the god of fire who identifies himself with Rudra and is the eldest son of Brahmā, besides being the very life of the people, Svāhā bore three sons for the welfare of the three worlds.

इति श्रीलिङ्गमहापुराणे पूर्वभागे प्रजासृष्टिवर्णनं नाम
पञ्चमोऽध्यायः॥५॥

षष्ठोऽध्यायः

Chapter 6

Glory of lord Śiva

सूत उवाच
पवमानः पावकश्च शुचिरग्निश्च ते स्मृताः।
निर्मर्थ्यः पवमानस्तु वैद्युतः पावकः स्मृतः॥१॥
शुचिः सौरस्तु विज्ञेयः स्वाहापुत्रास्त्रयस्तु ते।
पुत्रैः पौत्रैस्त्विहैतेषां संख्या संक्षेपतः स्मृता॥२॥
विसृज्य सप्तकं चादौ चत्वारिंशन्नवैव च।
इत्येते वह्नयः प्रोक्ताः प्रणीयंतेऽध्वरेषु च॥३॥

Sūta said–

There are three sons of Agni – the fire god, known as Pāvaka, Pavamān and Śuci. When the fire is produced by rubbing, it is called Pavamān. When it is produced with lightning, it is called Pāvaka and when it is produced from the sun, it is called Śuci. All the three are the sons of Svāhā. Their number including the sons and grandsons comes to forty nine. The fire is produced in the *yajñas.*

सर्वे तपस्विनस्त्वेते सर्वे व्रतभृतः स्मृताः।
प्रजानां पतयः सर्वे सर्वे रुद्रात्मकाः स्मृताः॥४॥

All of them are the ascetics who perform the auspicious sacrifices. All of them are the Prajāpatis resembling Rudra.

अयज्वानश्च यज्वानः पितरः प्रीतिमानसाः।
अग्निष्वात्ताश्च यज्वानः शेषा बर्हिषदः स्मृताः॥५॥

The manes are of two types, viz. *Yajvans* and *Ayajvans*, *Yajvans* are also called Agniṣvāttam while *Ayajvans* are called *Barhiṣads* as well.

मेनां तु मानसीं तेषां जनयामास वै स्वधा।
अग्निष्वात्तात्मजा मेना मानसी लोकविश्रुता॥६॥

Svadhā gave birth to a mental daughter Menā. This mind born daughter is well-known in the world.

असूत मेना मैनाकं क्रौञ्चं तस्यानुजामुमाम्।
गङ्गां हैमवतीं जज्ञे भवाङ्गाश्लेषपावनीम्॥७॥
धरणीं जनयामास मानसीं यज्ञयाजिनीम्।
स्वधा सा मेरुराजस्य पत्नी पद्मसमानना॥८॥

Menā produced Maināka, Krauñca, besides Umā and Gaṅgā. This mind born daughter is well-known, the world over. Gaṅgā became most sacred by coming in touch with the body of Śiva. Svadhā gave birth to a mental daughter known as Pṛthvī, which feeds the *yajñas* besides being the support of the *yajñas*. The lady with the lotus like face became the spouse of the king of the mountains.

पितरोऽमृतपाः प्रोक्तास्तेषां चैवेह विस्तरः।
ऋषीणां च कुलं सर्वं शृणुध्वं तत्सुविस्तरम्॥९॥
वदामि पृथगध्यायसंस्थितं वस्तदूर्ध्वतः।
दाक्षायणी सती याता पार्श्वं रुद्रस्य पार्वती॥१०॥

The words of the manes are nectar like. I shall highlight their life stories individually subsequently in exclusive chapters. Satī – the adopted daughter of Dakṣa, who appeared in future (as Pārvatī – the daughter of Himavān), married Rudra.

पश्चाद्दक्षं विनिंद्यैषा पतिं लेभे भवं तथा।
तां ध्यात्वा व्यसृजद्रुद्राननेकान्नीललोहितः॥११॥
आत्मनस्तु समान्सर्वान्सर्वलोकनमस्कृतान्।
याचितो मुनिशार्दूला ब्रह्मणा प्रहसन् क्षणात्॥१२॥

In due course of time, she pronounced a curse on her father and then immolated herself. Rudra on his part, thinking about her, created several Rudras in his own form. All the worlds honoured them. At the behest of Brahmā, lord Rudra had created them. All of them were created at a mere smile of Rudra at once.

तैस्तु संच्छादितं सर्वं चतुर्दशविधं जगत्।
तान्दृष्ट्वा विविधान्रुद्रान्निर्मलान्नीललोहितान्॥१३॥
जरामरणनिर्मुक्तान् प्राह रुद्रान्पितामहः।
नमोऽस्तु वो महादेवास्त्रिनेत्रा नीललोहिताः॥१४॥
सर्वज्ञाः सर्वगा दीर्घा ह्रस्वा वामनकाः शुभाः।
हिरण्यकेशा दृष्टिघ्ना नित्या बुद्धाश्च निर्मलाः।१५॥
निर्द्वंद्वा वीतरागाश्च विश्वात्मानो भवात्मजाः।
एवं स्तुत्वा तदा रुद्रान्रुद्रं चाह भवं शिवम्।
प्रदक्षिणीकृत्य तदा भगवान्कनकाण्डजः॥१६॥

All the fourteen lokas were covered like the city of Bāṇāsura. All of them were of different types. They were eternal and everlasting besides being spotless. Finding them before him, Brahmā said– "Salutation to you, O Rudras! O gods with three eyes, you are all powerful, omniscient, besides being grand. Some of you are long in size, some have short size, while the others are dwarfish in nature. You have the golden hair. Our eyes are dazzling with your resplendence. You are eternal, full of wisdom, devoid of struggle and impurity. You are the sons of Rudra devoid of emotions. You are the all pervading soul." After so eulogising the Rudras, Brahmā circumambulated them and said to Rudra.

नमोऽस्तु ते महादेव प्रजा नार्हसि शङ्कर।
मृत्युहीना विभो स्रष्टुं मृत्युयुक्ताः सृज प्रभो॥१७॥

O lord, salutation to you! O great Rudra, it would not be proper for you to create people devoid of death. O lord, you should create people so that they may have to face death after some time.

ततस्तमाह भगवान्न हि मे तादृशी स्थितिः।
स त्वं सृज यथाकामं मृत्युयुक्ताः प्रजाः प्रभो॥१८

Then the great lord Rudra said– "It is not my nature. O Brahmā, you should create the people who might be subject to death."

लब्ध्या ससर्ज सकलं शङ्कराच्चतुराननः।
जरामरणसंयुक्तं जगदेतच्चराचरम्॥१९॥

Thus, at the specific desire of Rudra, the four-faced Brahmā, then created the perishable beings who were mobile and immobile.

शङ्करोऽपि तदा रुद्रैर्निवृत्तात्मा ह्यधिष्ठितः।
स्थाणुत्वं तस्य वै विप्राः शङ्करस्य महात्मनः॥२०॥
निष्कलस्यात्मनः शंभोः स्वेच्छाधृतशरीरिणः।
शं रुद्रः सर्वभूतानां करोति घृणया यतः॥२१॥
शङ्करश्चाप्रयत्नेन तदात्मा योगविद्यया।
वैराग्यस्थं विरक्तस्य विमुक्तिर्यच्छमुच्यते॥२२॥
अणोस्तु विषयत्यागः संसारभयतः क्रमात्।
वैराग्यज्जायते पुंसो विरागो दर्शनांतरे॥२३॥
विमुख्यो विगुणत्यागो विज्ञानस्याविचारतः।
तस्य चास्य च संधानं प्रसादात्परमेष्ठिनः॥२४॥

Because of the decline of Rudra from the

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creation of perishable creatures, he achieved the title of *Sthāṇu.* O Brāhmaṇas, only Rudra is competent for the same. He is the supreme soul devoid of dejection and can take to material form at will. The lord showers the rain of pleasure on all the creatures and such he is called Śaṅkara. He is the all pervading soul. A person who takes refuge in yoga getting upset with the worldly danger and gets detached discarding the worldly activities and the pleasures, lord Śiva bestows boon on him. The detachment develops from the complete knowledge. Discarding of the knowledge serves as the opposite reward for the same. It is only by the grace of lord Śiva that the confluence of the knowledge and the detachment takes place.

धर्मो ज्ञानं च वैराग्यमैश्वर्यं शङ्करादिह।
स एव शङ्करः साक्षात्पिनाकी नीललोहितः॥२५॥
ये शङ्कराश्रिताः सर्वे मुच्यंते ते न संशयः।
न गच्छंत्येव नरकं पापिष्ठा अपि दारुणम्॥२६॥

The bestowing of boon by Śiva results into achieving of *Dharma, Jñāna* (knowledge), detachment and the enhance of fortunes. One achieves beatitude simply by taking refuge with him. So much so, that even if such a person commits a sin, he does not have to fall in the hell.

आश्रिताः शङ्करं तस्मात्प्राप्नुवंति च शाश्वतम्।

Therefore, taking refuge with the lord, the people achieve everlasting salvation from the worldly life.

ऋषय ऊचुः

मायान्ताश्चैव घोराद्या ह्यष्टाविंशतिरेव च॥२७॥
कोटयो नरकाणां तु पच्यंते तासु पापिनः।
अनाश्रिताः शिवं रुद्रं शङ्करं नीललोहितम्॥२८॥
आश्रयं सर्वभूतानामव्ययं जगतां पतिम्।
पुरुषं परमात्मानं पुरुहूतं पुरुष्टुतम्॥२९॥
तमसा कालरुद्राख्यं रजसा कनकाण्डजम्।
सत्त्वेन सर्वगं विष्णुं निर्गुणत्वे महेश्वरम्॥३०॥
केन गच्छंति नरकं नराः केन महामते।
कर्मणाकर्मणा वापि श्रोतुं कौतुहलं हि नः॥३१॥

The *Ṛṣis* said–

Those who do not take refuge with him fall in the twenty eight crores of hells, overshadowed by the horrible illusion, where the sinners are tortured. He is the support of all the living beings. He is beyond change. He is the lord of the lokas besides being a great soul. Usually, he is invoked and prayer is offered to him. When he increases *tamoguṇa*, he is called *Kāla-Rudra*, when he increases *Rajoguṇa*, he is called *Brahmā* and when he increases *Sattvaguṇa*, he is called *Viṣṇu.* When he is deprived of all these *guṇas*, he is called Maheśvara. O learned Sūta, you tell me now, by doing which types of activities and neglecting what types of deeds, a person falls in the hell? We are anxious to know about the same.

इति लिङ्गमहापुराणे पूर्व भागेनाभ षष्ठोध्यायः॥६॥

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Chapter 7

The esoteric secrets of Śiva

सूत उवाच

रहस्यं वः प्रवक्ष्यामि भवस्यामिततेजसः
प्रभावं शङ्करस्याद्यं संक्षेपात्सर्वदर्शितः॥१॥

Sūta said–

At the outset, I shall speak out in brief the secrets of Śiva possessing the enormous lustre, relating the divine knowledge.

योगिनः सर्वतत्त्वज्ञाः परं वैराग्यमास्थिताः।
प्राणयामादिभिश्चाष्टसाधनैः सहचारिणः॥२॥
करुणादिगुणोपेताः कृत्वापि विविधानि ते।
कर्माणि नरकं स्वर्गं गच्छंत्येव स्वकर्मणा॥३॥

The yogins well-versed in the principles or the doctrines, who owned the great detachment, who are linked with the eight *aṅgas* of *prāṇāyāma* and who are compassionate, achieve the heaven or the hell as per their deeds.

प्रसादाज्जायते ज्ञानं ज्ञानाद्योगः प्रवर्तते।
योगेन जायते मुक्तिः प्रसादादखिलं ततः॥४॥

By your grace, the knowledge arises and *yoga* functions through knowledge. *Mokṣa* is achieved through *mokṣa* and everything can be achieved by his grace.

ऋषय ऊचुः

प्रसादाद्यदि विज्ञानं स्वरूपं वक्तुमर्हसि।
दिव्यं माहेश्वरं चैव योगं योगविदां वर॥५॥

The sages said–

O best of yogis, if the perfect knowledge comes through grace, you kindly speak out about the form and feature as well as the divine yoga of lord Śiva, by means of which the grace is achieved.

कथं करोति भगवान् चिंतयारहितः शिवः।
प्रसादं योगमार्गेण कस्मिन्काले नृणां विभुः॥६॥

How does the lord devoid of anxiety bestow his grace on the people by means of the yogic ways and at what time?

रोमहर्षण उवाच

देवानां च ऋषीणां च पितॄणां सन्निधौ पुरा।
शैलादिना तु कथितं शृण्वंतु ब्रह्मसूनवे॥७॥

Sūta said–

You may listen as to what had happened earlier, as mentioned by Nandī to Sanatkumāra, the son of Brahmā, in the presence of the gods as well as the manes.

व्यासावताराणि तथा द्वापरांते च सुव्रताः।
योगाचार्यावताराणि तथा तिष्ये तु शूलिनः॥८॥

O sages! O performers of holy rites, you first listen to the birth of Vyāsas, which happened at the end of Dvāpara *yuga* and the incarnation of lord Śiva as Yogācārya in the age of Kali.

तत्रतत्र विभोः शिष्याश्चत्वारः शमभाजनाः।
प्रशिष्या बहवस्तेषां प्रसीदत्येवमीश्वरः॥९॥

The four disciples of lord Śiva who had controlled themselves completely the doctrines of Śiva, spread the said doctrine in the four different areas. Soon many disciples were taken by them which pleased the lord.

एवं क्रमागतं ज्ञानं मुखादेव नृणां विभोः।
वैश्यांतं ब्रह्मणाद्यं हि घृणया चानुरूपतः॥१०॥

The perfect knowledge of the lord was spread orally to the people of the first three castes, i.e. Brāhmaṇas, Kṣatriyas and Vaiṣyas in an appropriate manner. This was done out of compassion.

ऋषय ऊचुः

द्वापरेद्वापरे व्यासाः के वै कुत्रांतरेषु वै।
कल्पेषु कस्मिन्कल्पे नो वक्तुमर्हसि चात्र तान्॥११

The Sages said–

It would be quit appropriate if you enlighten us about those Vyāsas who incarnated in Dvāpara age and also about the *manvantaras* and *kalpas* in which they incarnated.

सूत उवाच

शृण्वंतु कल्पे वाराहे द्विजा वैवस्वतांतरे।
व्यासांश्च सांप्रतं रुद्रास्तथा सर्वांतरेषु वै॥१२॥

वेदानां च पुराणानां तथा ज्ञानप्रदर्शकान्।
यथाक्रमं प्रवक्ष्यामि सर्वावर्तेषु सांप्रतम्॥१३॥

Sūta said–

O Brāhmaṇas, you may please listen to me. I shall speak out the details about the Vyāsas who incarnated in the Varāha kalpa of the Vaivasvata *manvantara* which is still current. I shall also speak about the Rudras in all the *manvantaras.* They functioned as guides and instructors of perfect knowledge of the Vedas and the Purāṇas in all the circles of the *yugas.*

क्रतुः सत्यो भार्गश्च अंगिराः सविता द्विजाः।
मृत्युः शतक्रतुर्धीमान् वसिष्ठो मुनिपुङ्गवः॥१४॥
सारस्वतस्त्रिधामा च त्रिवृतो मुनिपुङ्गवः।
शततेजाः स्वयं धर्मो नारायण इति श्रुतः॥१५॥
तरक्षुश्चारुणिर्धीमांस्तथा देवः कृतञ्जयः।
ऋतञ्जयोः भरद्वाजो गौतमः कविसत्तमः॥१६॥
वाचःश्रवा मुनिः साक्षात्तथा शुष्मायणिः शुचिः।
तृणबिंदुर्मुनी रुक्षः शक्तिः शाक्तेय उत्तरः॥१७॥
जातूकर्ण्यो हरिः साक्षात्कृष्णद्वैपायनो मुनिः।
व्यासास्त्वेते च शृण्वंतु कलौ योगेश्वरान् क्रमात्॥

O Brāhmaṇas, the names of the Vyāsas are :– (1) Kratu, (2) Satya, (3) Bhārgava, (4) Aṅgīras, (5) Savitṛ, (6) Mṛtyu, (7) Śatakratu, (8) Vasiṣṭha, (9) Sārasvata, (10) Tridhāman, (11) Trivṛta, (12) Śatatejas, (13) Dharma, who is also known as Nārāyaṇa, (14) Tarakṣu, (15) Aruṇi, (16) Kṛtañjaya, (17) Ṛtañjaya, (18) Bharadvāja, (19) Gautama, (20) Vācasravas, (21) Śuṣmāyanī, (22) Śuci, (23) Tṛṇabindu, (24) Rukṣa, (25) Śakti, (26) Parāśara – the son of Śakti, (27) Jātūkarṇya, (28) Kṛṣṇa-Dvaipāyana who was Viṣṇu himself. Now you listen to Yogeśvara in the age of Kali.

असंख्याता हि कल्पेषु विभोः सर्वांतरेषु च।
कलौ रुद्रावताराणां व्यासानां किल गौरवात्॥१९॥
वैवस्वतांतरे कल्पे वाराहे ये च तान् पुनः।
अवतारान् प्रवक्ष्यामि तथा सर्वांतरेषु वै॥२०॥

They are innumerable in various *kalpas* and the *manvantaras.* Since the incarnation of Rudras and Vyāsas in the Kali age are numerous, I shall speak out their incarnations in the Vaivasvata *manvantara* in the Varāha *kalpa* and in all the *manvantaras* which fall therein.

ऋषय ऊचुः

मन्वंतराणि वाराहे वक्तुमर्हसि सांप्रतम्।
तथैव चोर्ध्वकल्पेषु सिद्धान्वैवस्वतांतरे॥२१॥

The *Ṛṣis* said–

O Sūta, now you highlight the *manvantaras* in the Varāha kalpa besides all the subsequent kalpas, and also speak about Siddhas in the Vaivasvata *manvantara.*

रोमहर्षण उवाच

मनुः स्वायंभुवस्त्वाद्यस्ततः स्वारोचिषो द्विजाः।
उत्तमस्तामसश्चैव रैवतश्चाक्षुषस्तथा॥२२॥
वैवस्वतश्च सावर्णिर्धर्मः सावर्णिकः पुनः।
पिशङ्गश्चापिशङ्गाभः शबलो वराहकस्तथा॥२३॥
औकारांता अकाराद्या मनवः परिकीर्तिताः।
श्वेतः पाण्डुस्तथा रक्तस्ताम्रः पीतश्च कापिलः॥२४
कृष्णः श्यामस्तथा धूम्रः सुधूम्रश्च द्विजोत्तमाः।
अपिशङ्गः पिशङ्गश्च त्रिवर्णः शबलस्तथा॥२५॥
कालंधुरस्तु कथिता वर्णतो मनवः शुभाः।
मानतो वर्णतश्चैव वर्णतः पुनरेव च॥२६॥
स्वरात्मानः समाख्याताश्चांतरेशाः समासतः।
वैवस्वत ऋकारस्तु मनुः कृष्णः सुरेश्वरः॥२७॥
सप्तमस्तस्य वक्ष्यामि युगावर्तेषु योगिनः।
समतीतेषु कल्पेषु तथा चानागतेषु वै॥२८॥

Sūta said–

The first Manu was– (1) Svāyambhuva,

son of Brahmā. Then, Svārociṣa was the Manu. (2) The subsequent Manus were– (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dharma, (10) Sāvarṇika, (11) Piśaṅga, (12) Apiśaṅghābha, (13) Śabala and (14) Vārāha. The Manus are also designated according to the vowels beginning with '*a*' and ending with '*au*'. O excellent Brāhmaṇa, they are also classified according to their colours as *śveta*, pāṇḍu (grey), *rakta* (reddish), *tāmra* (copper-coloured), *pela* (yellow), *kapila* (tawny), *kṛṣṇa* (black), *śyāma* (dark), *dhūmra* (smoke-coloured), *sudhūmra* (deep smoke-coloured), *apisarga* (non-tawny), *pesaṅga* (tawny), *trivarṇa śabala* (three-coloured) and *kālāndhura* (extremely black). Thus, all the holy Manus have been mentioned by name, letters and colour. Those identical with vowels are in brief mentioned as the leaders of the Manvantras. Among them, the seventh Manu is Vaivasvata represented by the vowel *ṛ* and black colour. The seventh Manu is also a leader of the Devas. I shall mention the yogins in the repeated cycle of *yugas* in the *kalpas* that have passed by and those that are yet to come.

वाराहः सांप्रतं ज्ञेयः सप्तमांतरतः क्रमात्।
योगावतारांश्च विभोः शिष्याणां संततिस्तथा॥२९॥
संप्रेक्ष्य सर्वकालेषु तथावर्त्तेषु योगिनाम्।
आद्ये श्वेतः कलौ रुद्रः सुतारो मदनस्तथा॥३०॥
सुहोत्रः कंकणश्चैव लोगाक्षिर्मुनिसत्तमाः।
जैगीषव्यो महातेजा भगवान् दधिवाहनः॥३१॥
ऋषभश्च मुनिर्धीमानुग्रश्चात्रिः सुबालकः।
गौतमश्चाथ भगवान् सर्वदेवनमस्कृतः॥३२॥
वेदशीर्षश्च गोकर्णो गुहावासी शिखण्डभृत्।
जटामाल्यट्टहासश्च दारुको लाङ्गली तथा॥३३॥
महाकायमुनिः शूली दण्डी मुण्डीश्वरः स्वयम्।
सहिष्णुः सोमशर्मा च नकुलीशो जगद्गुरुः॥३४॥
वैवस्वतेऽन्तरे सम्यक् प्रोक्ता हि परमात्मनः।
योगाचार्यावतारा ये सर्वावर्तेषु सुव्रताः॥३५॥

The present *kalpa* in the seventh *manvantara* is known as Vārāha. Now listen to the yogic incarnations of the lord and their line of disciples in due order, in all the *kalpas* and *manvantaras*. In the first Kali age of Svāyambhuva Manu, they were Śveta, Sutāra, Madana, Suhotra, Logākṣī, Jaigīṣavya, Dadhivāhana, Ṛṣabha, Ugra, Atri, Subālaka, Gautama, Vedaśirṣā, Gokarṇa, Guhāvāsin, Śikhaṇḍabhṛta, Jaṭāmālin, Aṭṭahāsa, Dāruka, Lāṅgulī, Mahākāya, Śūlin, Daṇḍin, Muṇḍīśvara, Sahiṣṇu, Somaśarmā, Nakulīśa. O man with holy rites, the incarnations as Yogācāryas of the lord in all the cycles of four ages in the Vaivasvata *manvantara* have been recounted as twenty-eight.

व्यासाश्चैवं मुनिश्रेष्ठा द्वापरे द्वापरे त्विमे।
योगेश्वराणां चत्वारः शिष्याः प्रत्येकमव्ययाः॥३६॥

O excellent sage, in every Dvāpara age, there are Vyāsas in the same manner. The following are the recurring disciples of these Yogeśvaras, each one of whom had four disciples.

श्वेतः श्वेतशिखण्डी च श्वेताश्वः श्वेतलोहितः।
दुंदुभिः शतरूपश्च ऋचीकः केतुमांस्तथा॥३७॥
विशोकश्च विकेशश्च विपाशः पापनाशनः।
सुमुखो दुर्मुखश्चैव दुर्दमी दुरतिक्रमः॥३८॥
सनकश्च सनंदश्च प्रभुर्यश्च सनातनः।
ऋभुः सनत्कुमारश्च सुधामा विरजास्तथा॥३९॥
शङ्खपाद्वैरजश्वैव मेघ सारस्वतस्तथा।
सुवाहनो मुनिश्रेष्ठो मेघवाह महाद्युतिः॥४०॥
कपिलश्चासुरिश्चैव तथा पञ्चशिखो मुनिः।
वाल्कलश्च महायोगी धर्मात्मानो महौजसः॥४१॥

पराशरश्च गर्गश्च भार्गवश्चांगिरास्तथा।
बलबंधुर्निरामित्रः केतुशृङ्गस्तपोधनः॥४२॥
लंबोदरश्च लंबश्च लंबाक्षो लंबकेशकः।
सर्वज्ञः समबुद्धिश्च साध्यः सर्वस्तथैव च॥४३॥
सुधामा काश्यपश्चैव वासिष्ठो विरजास्तथा।
अत्रिर्देवसदश्चैव श्रवणोऽथ श्रविष्ठकः।
कुणिश्च कुणिबाहुश्च कुशरीरः कुनेत्रकः॥४४॥
कश्यपोप्युशना श्चैव च्यवनोऽथ बृहस्पतिः।
उतथ्यो वामदेवश्च महायोगो महाबलः॥४५॥
वाचःश्रवाः सुधीकश्च श्यावाश्वश्च यतीश्वरः।
हिरण्यनाभः कौशल्यो लोगाक्षि कुथुमिस्तथा॥४६॥
सुमंतुर्बर्बरी विद्वान् कबंध कशिकंधरः।
प्लक्षो दाल्भ्यायणिश्चैव केतुमान् गोपनस्तथा॥४७॥
भल्लावी मधुपिंगश्च श्वेतकेतुस्तपोनिधिः।
उशिको बृहदश्वश्च देवलः कविरेव च॥४८॥
शालिहोत्रोऽग्निवेशश्च युवनाश्वः शरद्वसुः।
छगल कुण्डकर्णश्च कुंभश्चैव प्रवाहकः॥४९॥
उलूक विद्युतश्चैव मण्डूको ह्याश्वलायनः।
अक्षपाद कुमारश्च उलूक वत्स एव च॥५०॥
कुशिकश्चैव गर्भश्च मित्रः कौरुष्य एव च।
शिष्यास्त्वेते महात्मानः सर्वावर्तेषु योगिनाम्॥५१

These include Śveta, Śveta-Śikhaṇḍin, Śvetāśva, Śvetalohita, Dundubhi, Śatarūpa, Ṛcīka, Ketumān, Viśoka, Vikeśa, Vipāśa, Pāpanāsana, Sumukha, Durmukha, Durdamī, Duratikrama, Sanaka, Sananda, Sanātana, Ṛbhu, Sanata, Sudhāman, Virajas, Śaṅkhapāda, Vairājas, Megha, Sārasvata, Suvāhana, Meghavāha, Kapila, Āsuri, Pañcaśikha, Vālkala, Parāśara, Garga, Bhārgava, Aṅgīras, Balabandhan, Niramitra, Katuśṛṅga, Lambodara, Lamba, Lambaka, Lambakeśaka, Sarvajña, Samabuddhi, Sādhya, Sarva, Sudhāmā, Kaśyapa, Vasiṣṭha, Vīrajas, Atri, Devasada, Śravarṇa, Śraviṣṭhika, Kuṇi, Kuṇibāhu, Kuśarīra, Kunetra, Kaśyapa, Uśanas, Cyavana, Bṛhaspati, Utathya, Vāmadeva, Mahāyoga, Mahābala, Vacaśravas, Sudhīka, Śyāvāsva, Yatīśvara, Hiraṇyanābha, Kauśalya, Logākṣī, Kuthani, Sumantu, Barbarī, Kabandha, Kubīkandhara, Plakṣa, Dālbhyānī, Ketumān, Gopana, Bhallavin, Madhupiṅga, Śvetaketu, Taponidhi, Uśira, Bṛhadāśva, Devala, Kavi, Śālihotra, Agniveśa, Yuvanāśva, Śaradvasu, Chogala, Kuṇḍakarṇa, Kumbha, Pravāhaka, Ulluka, Vidyuta, Maṇḍuka, Aśvatāyana, Akṣapāda, Kumāra, Ullūka, Vatsa, Kuśika, Garbha, Mitra and Kauruṣya. These noble souls are the disciples of *yogins* in all the cycles of the four yugas.

विमला ब्रह्मभूयिष्ठा ज्ञानयोगपरायणाः।
एते पाशुपताः सिद्धा भस्मोद्धूलितविग्रहाः॥५२॥
शिष्या प्रशिष्याश्चैतेषां शतशोथ सहस्रशः।
प्राप्य पाशुपतं यगं रुद्रलोकाय संस्थिताः॥५३॥
देवादयः पिशाचांताः पशवः परिकीर्तिताः।
तेषां पतित्वात्सर्वेशो भवः पशुपति स्मृतः॥५४॥
तेन प्रणीतो रुद्रेण पशूनां पतिना द्विजाः।
योगः पाशुपतो ज्ञेयः परावरविभूतये॥५५॥

They are all devoid of impurities, almost identical with Brahman and engaged in the path of gaining knowledge. They are devoted to Paśupati, the great Siddhas and have the ashes smeared over their bodies. There are hundreds and thousands of disciples. They attain Paśupata yoga and Rudra's world. All beings from Devas to Piśācas are said to be Paśus. Since lord Rudra is their overlord, he is known as Paśupati. O Brāhmaṇas, the yoga evolved by Rudra, the overlord of the Paśus, is known as Paśupata Yoga which leads all the persons to their blissful prosperity.

इति श्रीलिङ्गमहापुराणे पूर्वभागे
मनुव्यासयोगेश्वरतच्छिष्यकथनं नाम सप्तमोध्यायः॥७॥

अष्टमोध्यायः

Chapter 8

The zones of Yoga

सूत उवाच

संक्षेपतः प्रवक्ष्यामि योगस्थानानि सांप्रतम्।
कल्पितानि शिवेनैव हिताय जगतां द्विजाः॥१॥

Sūta said–

Now, I shall speak about the yogic *Maṇḍalas,* which have been prepared by lord Śiva for the benefit of the people.

गलादधो वितस्त्या यन्नाभेरुपरि चोत्तमम्।
योगस्थानमधो नाभेरावर्तं मध्यमं भ्रुवोः॥२॥

The portion of the body covered by a *Vitasti* beneath the throat and above the umbilicus and the middle portion, as well as the curling locks of hair, besides the middle portion of the eyebrow is the excellent zone of the *yoga.*

सर्वार्थज्ञाननिष्पत्तिरात्मनो योग उच्चते।
एकाग्रता भवेच्चैव सर्वदा तत्प्रसादतः॥३॥

The awareness of all the subjects arising in the soul is known as the *yoga.* It is only by the grace of the lord that one can concentrate his mind for the yogic practices.

प्रसादस्य स्वरूपं यस्त्वसंवेद्यं द्विजोत्तमाः।
वक्तुं न शक्यं ब्रह्माद्यैः क्रमशो जायते नृणाम्॥४॥

An individual person only can realise the form of his grace and it cannot be bestowed by (anyone else) including Brahmā. It arises in a person itself, quite gradually.

योगशब्देन निर्वाणं माहेशं पदमुच्यते।
तस्य हेतुर्ऋषेर्ज्ञानं ज्ञानं तस्य प्रसादतः॥५॥

The spot where the supreme lord dwells is indicated by means of yogic practices. The knowledge is the cause for the attaining of that region. It is by the grace of the lord alone that this knowledge could be achieved.

ज्ञानेन निर्दहेत्पापं निरुध्य विषयान् सदा।
निरुद्धेंद्रियवृत्तेस्तु योगसिद्धिर्भविष्यति॥६॥

One has to burn the sins by way of the perfect knowledge, while abstaining from the sensual behaviour. It is by means of the controlling of the sense organs that the achievement of yoga could be materialised.

योगो निरोधो वृत्तेषु चित्तस्य द्विजसत्तमाः।
साधनान्यष्टधा चास्य कथितानीह सिद्धये॥७॥

O excellent Brāhmaṇas, yoga means the controlling of the functions of the mind and for this purpose, eight means have been described.

यमस्तु प्रथमः प्रोक्तो द्वितीयो नियमस्तथा।
तृतीयमासनं प्रोक्तं प्राणायामस्ततः परम्॥८॥
प्रत्याहारः पञ्चमो वै धारणा च ततः परा।
ध्यानं सप्तममित्युक्तं समाधिस्त्वष्टमः स्मृतः॥९॥

These means comprise of *yama* (control), *niyama* (observation), *āsana* (yogic postures), *prāṇāyāma* (control of breath), *pratyāhāra* (withdrawal of senses), *dhāraṇā* (retention), *dhyāna* (concentration) and *samādhi* (meditation).

तपस्युपरमश्चैव यम इत्यभिधीयते।
अहिंसा प्रथमो हेतुर्यमस्य यमिनां वराः॥१०॥
सत्यमस्तेयमपरं ब्रह्मचर्यापरिग्रहौ।
नियमस्यापि वै मूलं यम एव न संशयः॥११॥

Abstention by way of austerity is called control (*yama*); O foremost among those who have restrained the first contributory cause of restraint is *ahiṁsā* or non-violence, truthfulness, not to steal, celibacy and non-acceptance of gifts are the other causes. The root of *niyama* (observation), (taking of a vow) is undoubtedly *yama* alone.

आत्मवत्सर्वभूतानां हितायैव प्रवर्तनम्।
अहिंसैषा समाख्याता या चात्मज्ञानसिद्धिदा॥ २॥

Taking into account that all the living beings are as one's ownself and working for the welfare of all the living beings is called *ahiṁsā* or non-violence. It helps in achieving the self-realisation.

दृष्टं श्रुतं चानुभितं स्वानुभूतं यथार्थतः।
कथनं सत्यमित्युक्तं परपीडाविवर्जितम्॥ १३॥

The repeating precisely whatever has been seen, heard, inferred or experienced, is called *satya* or truthfulness. It is devoid of injury or causing of pain to others.

नाश्लीलं कीर्तयेदेवं ब्राह्मणानामिति श्रुतिः।
परदोषान् परिज्ञाय न वदेदिति चापरम्॥ १४॥

The Vedas ordain that "one should not utter whatever is vulgar in the presence of the Brāhmaṇas. Even after knowing the shortcomings of others, one should not repeat them to others." This is another passage from Śruti.

अनादानं परस्वानामापद्यपि विचारतः।
मनसा कर्मणा वाचा तदस्तेयं समासतः॥ १५॥

Not to steal the belongings of others wilfully, even in case of need, by action, thought or behaviour, amounts to non-stealing.

मैथुनस्याप्रवृत्तिर्हि मनोवाक्कायकर्मणा।
ब्रह्मचर्यमिति प्रोक्तं यतीनां ब्रह्मचारिणाम्॥ १६॥

The vow of celibacy or *brahmacarya* means not to indulge in sexual intercourse by action, thought, verbally or physically, by the ascetics or the Brahmacārins.

इह वैखानसानां च विदाराणां विशेषतः।
सदाराणां गृहस्थानां तथैव च वदामि वः॥ १७॥

This holds good in relation to the anchorites, forest dwellers and the widowers. I shall now speak out about the vow of celibacy to be observed by the householders.

स्वदारे विधिवत्कृत्वा निवृत्तिश्चान्यतः सदा।
मनसा कर्मणा वाचा ब्रह्मचर्यमिति स्मृतम्॥ १८॥

The householders should have sexual intercourse with their legally wedded wives alone. For them to keep themselves away from other women, mentally, physically and by speech, would amount to the observing of *brahmacarya.*

मेध्या स्वनारा संभोगं कृत्वा स्नानं समाचरेत्।
एवं गृहस्थो युक्तात्मा ब्रह्मचारी न संशयः॥ १९॥

A householder, after enjoying an intercourse with his own wife, should take a bath. Such a type of the *yogī* householder is surely considered to be a *Brahmacārī.*

अहिंसाप्येवमेवैषा द्विजगुर्वग्निपूजने।
विधिना यादृशी हिंसा सात्वहिंसा इति स्मृता॥ २०॥

The principles also apply for those who are supposed to observe *ahiṁsā* or non-violence. The *hiṁsā* ordained by the Brāhmaṇas, preceptors and the one relating to the performing of the *yajña* as prescribed in the Vedas, shall also be treated as *ahiṁsā.*

स्त्रियः सदा परित्याज्याः सङ्गं नैव च कारयेत्।
कुणपेषु यथा चित्त तथा कुर्याद्विचक्षणः॥ २१॥

Women are always to be avoided. One should stay away from them. A shrewd person views them like the corpses.

विण्मूत्रोऽसर्गकालेषु बहिर्भूमौ यथा मतिः।
तता कार्या रतौ चापि स्वदारे चान्यतः कुतः॥ २२॥

While enjoying sex with one's own wife, one should behave as if dropping urine or refuse on the ground. One should not behave otherwise than that.

अङ्गारसदृशी नारी घृतकुंभसमः पुमान्।

तस्मान्नारीषु संसर्गं दूरत परिवर्जयेत्॥२३॥

A woman is a burning coal, while a man is like the pitcher filled with *ghee.* Therefore, a man should (as far as possible) avoid contact with women.

भोगेन तृप्तिर्नैवास्ति विषयाणां विचारतः।
तस्माद्विरागः कर्तव्यो मनसा कर्मणा गिरा॥२४॥

In case one think quite deeply, there is no (lasting) pleasure in passionate behaviour. Therefore, one should behave in an unattached manner.

न जातु कामः कामानामुपभोगेन शाम्यति।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते॥२५॥

The lust can never be subsided by sexual intercourse in the same way as the fire flames keep on rising with the pouring of ghee into it, instead of subsiding.

तस्मात्त्यागः सदा कार्यैस्त्वमृतत्वाय योगिना।
अविरक्तो यतो मर्त्यो नांनायोनिषु वर्तते॥२६॥

Therefore, the yogins should discard it (sexual behaviour) for achieving *amarattva* because if a person is not free from lustful behaviour, he has to be reborn again and again in various forms.

त्यागेनैवामृतत्वं हि श्रुतिस्मृतिविदां वराः।
कर्मणा प्रजया नास्ति द्रव्येण द्विजसत्तमाः॥२७॥

O listeners, well-versed in the Vedas, *amarattva* could be achieved by renouncement and not by indulging into rituals or donation of the articles for performing worship.

तस्माद्विरागः कर्तव्यो मनोवाक्कायकर्मणाः।
ऋतौ ऋतौ निवृत्तिस्तु ब्रह्मचर्यमिति स्मृतम्॥२८॥

Therefore, one should practice detachment mentally, verbally and physically. Abstention from sexual intercourse, except during the prescribed period after menstruation, is believed to be celibacy for the householders.

यमाः संक्षेपतः प्रोक्ता नियमांश्च वदामि वः।
शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः॥२९॥
व्रतोपवासमौनं च स्नानं च नियमा दश।
नियमः स्यादनीहा च शौचं तुष्टिस्तपस्तथा॥३०॥
जपः शिवप्रणीधानं पद्मकाद्यं तथासनम्।
बाह्यमाभ्यंतरं प्रोक्तं शौचमाभ्यंतरं वरम्॥३१॥

Thus, the restraints (*yamas*) are succinctly mentioned. I shall now tell you about the *niyamas* or observances. They are ten in number, *viz.* : *Śauca* (cleanliness), *Ijyā* (sacrifice), *Tapas* (penance), *Dāna* (charities), *Svādhyāya* (study of Vedas), *Upasthanigraha* (restraint on organs of generation), *Vratas* (holy rites), *Upavāsa* (fasting), *Maun* (silence) and the *Snāna* (holy bath). According to some, *niyamas* means absence of craving (*anīhā*), cleanliness (*śauca*), satisfaction (*tuṣṭi*), penance (*tapas*), muttering of Śiva's *mantra* (*japam*), meditation on Śiva and posture like *padma.* Of these, cleanliness is of two types, *viz.* internal and external. Of these two, internal cleanliness is superior to that of the external one.

बाह्यशौचेन युक्तः संस्तथा चाभ्यंतरं चरेत्।
आग्नेयं वारुणं ब्राह्मं कर्तव्य शिवपूजकैः॥३२॥
स्नानं विधानतः सम्यक् पश्चादाभ्यंतरं चरेत्।
आदेहांतं मृदालिप्य तीर्थतोयेषु सर्वदा॥३३॥
अवगाह्यापि मलिनो ह्यंतश्शौचविवर्जितः।
शैवला झषका मत्स्याः सत्त्वा मत्स्योपजीविनः॥३४
सदावगाह्य सलिले विशुद्धाः किं द्विजोत्तमाः।
तस्मादाभ्यंतरं शौचं सदा कार्यं विधानतः॥३५॥

The persons, who are outwardly clean, should practice for internal cleanliness as well. One should take the external bath appropriately, which is of three types : of fire, of water and Brāhma. After having an external bath, one should have internal bath as well. In case, a person is internally unclean and plasters mud over his body and takes bath in the holy waters, he remains impure. O excellent Brāhmaṇas, moss, fishes, the sharks and the animals that prey upon fishes, always remain in water. But are they pure? Therefore, one should practice internal purity.

आत्मज्ञानांभसि स्नात्वा सकृदालिप्य भावतः।
सुवैराग्यमृदा शुद्धः शौचमेवं प्रकीर्तितम्॥३६॥

Internal purity is believed to be of various types. One should apply the holy ashes of detachment with a feeling of devotion. One should take a holy dip into the water of knowledge of the soul. This is how one can attain self purification.

शुद्धस्य सिद्धयो दृष्टा नैवाशुद्धस्य सिद्धयः।
न्यायेनागतया वृत्त्या संतुष्टो यस्तु सुव्रतः॥३७॥
संतोषस्तस्य सततमतीतार्थस्य चास्मृतिः।
चांद्रायणादिनिपुणस्तपांसि सुशुभानि च॥३८॥
स्वाध्यायस्तु जपः प्रोक्तः प्रणवस्य त्रिधा स्मृतः।
वाचिकश्चाधमो मुख्य उपांशुश्चोत्तमोत्तमः॥३९॥

The Siddhis are achieved by a pure and not an impure person. A person who earns his living by fair means with satisfaction is known as a person performing the *vrata* of contentment. He never feels worried about his requirements. The performing of the Cāndrāyaṇa *vrata* amounts to the performing of *tapas*. *Svādhyāya* is the threefold repetition of *oṁkāra mantra* i.e. *vācika* – oral ulter and which is the basest of the three; *upaṁśu* – slow muttering which is better that *vācika*; *mānasa* – when the sound does not come out of the throat, it is called the best of all. This is stated in detail in the ritual text as the five-syllabled *mantra*.

मानसे विस्तरेणैव कल्पे पञ्चाक्षरे स्मृतः।
तथा शिवप्रणीधानं मनोवाक्कायकर्मणा॥४०॥
शिवज्ञानं गुरोर्भक्तिरचला सुप्रतिष्ठिता।
निग्रहो ह्यपहृत्याशु प्रसक्तानींद्रियाणि च॥४१॥
विषयेषु समासेन प्रत्याहारः प्रकीर्तितः।
चित्तस्य धारणा प्रोक्ता स्थानबंधः समासतः॥४२॥
तस्याः स्वास्थ्येन ध्यानं च समाधिश्च विचारतः।
तत्रैकचित्तता ध्यानं प्रत्ययांतरवर्जितम्॥४३॥

The contemplation of Śiva should be carried out mentally, physically as well as verbally, with unflinching devotion to the preceptor, withdrawal of the sense organs from the worldly pleasures. This process is called *pratyāhāra* or withdrawal. *Dhāraṇā* or retention is the fixation of mind in a proper place. *Dhyāna* (concentration) comes through the normalcy of the *Dhāraṇā*. In case it is coupled with thought, it is known as *samādhi* (meditation). While in *Samādhi*, there is the concentration of mind and meditation, the perception of outward thoughts is entirely excluded.

चिद्भासमर्थमात्रस्य देहशून्यमिव स्थितम्।
समाधिः सर्वहेतुश्च प्राणायाम इति स्मृतः॥४४॥

In Samādhi, the supreme consciousness alone shines, as though it were devoid of the physical body. The control of breath or *prāṇāyāma* is the root cause of *dhyāna* or *Samādhi* etc.

प्राण स्वदेहजो वायुर्यमस्तस्य निरोधनम्।
त्रिधा द्विजैर्यमः प्रोक्ते मंदो मध्योत्तमस्तथा॥४५॥

The air within the body is taken to be *prāṇa*. Its control is *yāma*. The Brāhmaṇas have conceived it to be threefold, viz. :- slow or *manda*, middling or *madhya* and *uttama* or the superior.

प्राणापाननिरोधस्तु प्राणायामः प्रकीर्तितः।
प्राणायामस्य मानं तु मात्राद्वादशकं स्मृतम्॥४६॥

The control of *prāṇa* and *apāna* is known as *prāṇāyāma.* The magnitude of control of breath is said to be twelve moments.

नीचो द्वादशमात्रस्तु उद्घातो द्वादशः स्मृतः।
मध्यमस्तु द्विरुद्घातश्चतुर्विंशतिमात्रकः॥४७॥
मुख्यस्तु यस्त्रिरुद्घातः षट्त्रिंशन्मात्र उच्यते।
प्रस्वेदकंपनोत्थानजनकश्च यथाक्रमम्॥४८॥
आनंदोद्भवयोगार्थं निद्राघूर्णिस्तथैव च।
रोमाञ्चध्वनिसंविद्धस्वाङ्गमोटनकंपनम्॥४९॥
भ्रमणं स्वेदजन्या सा संविन्मूर्च्छा भवेद्यदा।
तदोत्तमोत्तमः प्रोक्तः प्राणायामः सुशोभनः॥५०॥

The slow consists of twelve moments which form one stroke or blow known as *udgāta.* The middling comprises of two strokes. The superior of them has three strokes extending to thirty moments. These three generate sweating, shivering and rising up, when the following are observed, the performing of *prāṇāyāma* is taken to be excellent, for it denotes the onset of bliss. These symptoms are– reeling due to drowsiness, horripilation, sensation of hearing some sound, pressing of one's own limbs, shivering, vertigo born of swearing, fixation, absence of knowledge and unconsciousness.

सगर्भोऽगर्भ इत्युक्तः सजप विजपः क्रमात्।
इभो वा शरभो वापि दुराधर्षोऽथ केसरी॥५१॥
गृहीतो दम्यमानस्तु यथास्वस्थस्तु जायते।
तथा समीरणोऽस्वस्थो दुराधर्षश्च योगिनाम्॥५२॥
न्यायतः सेव्यमानस्तु स एवं स्वस्थतां व्रजेत्।
यथैव मृगराड् नागः शरभो वापि दुर्मदः॥५३॥
कालांतरवशाद्योगाद्दम्यते परमादरात्।
तथा परिचयात्स्वास्थ्यं समत्वं चाधिगच्छति॥५४॥

Prāṇāyāma is of two types, viz. *Sagarbha* and *Agarbha.* In case, *prāṇāyāma* is linked with *japam,* it is called *sagarbha* and in case it is without *japam,* it is known as *agarbha.* It resembles an elephant or Śarabha, an eight-footed animal, or a formidable lion. When caught and trained properly, it becomes obedient. Similarly for the yogins, the air which is by nature unstable and beyond control, becomes normal and subservient by proper practice. Just as a lion or an elephant or Śarabha, though ferocious, is tamed after a while with a proper training, so also the wind attains normalcy due to constant acquaintance and practice.

योगादभ्यसते यस्तु व्यसनं नैव जायते।
एवमभ्यस्यमानस्तु मुनेः प्राण विनिर्दहेत्॥५५॥
मनवाक्कायजान् दोषान् कर्तुर्देहं च रक्षति।
संयुक्तस्य तथा सम्यक्प्राणायामेन धीमतः॥५६॥
दोषात्तस्माच्च नश्यंति निश्वासस्तेन जीर्यते।
प्राणायामेन सिध्यंति दिव्याः शांत्यादयः क्रमात्॥

A person practising yoga has never to suffer calamity. When the *prāṇa* is properly regulated, it removes the defects of mind, speech and body, preserving the body of the person who practices the same. In case a devotee perfects himself by taking recourse to the *prāṇāyāma,* his defects disappear, the breathing is controlled by him and the divine peace is achieved.

शांतिः प्रशांतिर्दीप्तिश्च प्रसादश्च तथा क्रमात्।
आदौ चतुष्टस्येह प्रोक्ता शांतिरिह द्विजाः॥५८॥
सहजागंतुकानां च पापानां शांतिरुच्यते।
प्रशांतिः संयमः सम्यग्वचसामिति संस्मृता॥५९॥
प्रकाशो दीप्तिरित्युक्तः सर्वतः सर्वदा द्विजाः।
सर्वेंद्रियप्रसादस्तु बुद्धेर्वै मरुतामपि॥६०॥
प्रसाद इति संप्रोक्तः स्वांते त्विह चतुष्टये।
प्राणोऽपानः समानश्च उदानो व्यान एव च॥६१॥
नागः कूर्मस्तु कृकलो देवदत्तो धनञ्जयः।
एतेषां यः प्रसादस्तु मरुतामिति संस्मृतः॥६२॥

Śānti, praśānti, dīpti and *prasāda* are the four attributes of *prāṇāyāma*, which are explained thus :– Śānti is the first of the four attributes, which means suppression of congenial sins or these which are adventitious. Praśānti means the perfect control of speech. All round and all time brilliance is known as Dīpti. Prasāda, on the other hand, means the clarity of mind which is of four types. It is the clarity of sense organs of intellect and the organic winds. These include– *prāṇa, apāna, samāna, udāna* and *vyāna*. Their functional names are– *Nāga, Kūrma, Kṛkala, Devadatta* and *Dhanañjaya* respectively. The clarity of these winds is called *prasāda*.

प्रयाणं कुरुते तस्माद्वायुः प्राणः इति स्मृतः।
अपानयत्यपानस्तु आहारादीन् क्रमेण च॥६३॥
व्यान व्यानामयत्यङ्गं व्याध्यादीनां प्रकोपकः।
उद्वेजयति मर्माणि उदानोऽयं प्रकीर्तितः॥६४॥
समं नयति गात्राणि समानः पञ्च वायवः।
उद्गारे नाग आख्यातः कूर्म उन्मीलने तु सः॥६५॥
कृकलः क्षुतकायैव देवदत्त विजृंभणे।
धनञ्जयो महाघोषः सर्वगः स मृतेऽपि हि॥६६॥
इति य दशवायूनां प्राणायामेन सिध्यति।
प्रसादोऽस्य तुरीया तु संज्ञा विप्राश्चतुष्टये॥६७॥

The wind which traverses through the body is called *prāṇa*; that which brings down food and drink is called *apāna*; that which makes the body to bend is called *vyāna* and it incites the ailments too; that which excites and afflicts the vulnerable points in the body is called *udāna*. That which normalises the functions of the organs is called *samāna*. This is the set of five types of winds which have been explained. The wind *nāga* functions in the act of belching; the *kūrma* in the opening of eyes, *kṛkala* is sneezing, *devadatta* means yawning and *dhanañjaya* means a loud report. It is present even in the dead body. By restraining these winds, one can attain *prasāda*. In the fourfold set of attribute, *prasāda* figures as the fourth one.

विस्वरस्तु महान् प्रज्ञा मन ब्रह्माचितिः स्मृतिः।
ख्याति संवित्ततः पश्चादीश्वरो मतिरेव व॥६८॥
बुद्धेरेताः द्विजाः संज्ञा महतः परिकीर्तिताः।
अस्या बुद्धेः प्रसादस्तु प्राणायामेन सिद्ध्यति॥६९॥

O Brāhmaṇas, the wisdom has synonyms viz., of *visvara, mahat, prajña, manas, brahmā, citi, smṛti, khyāti, samvit, īśvara* and *mati*. It is through *prāṇāyāma* that the clarity of wisdom is achieved.

विस्वरो विस्वरीभावो द्वंद्वानां मुनिसत्तमाः।
अग्रजः सर्वतत्त्वानां महान्यः परिमाणतः॥७०॥
यत्प्रमाणगुहा प्रज्ञा मनस्तु मनुते यतः।
बृहत्वाद्बृंहणत्वाच्च ब्रह्मा ब्रह्मविदांवराः॥७१॥
सर्वकर्माणि भोगार्थं यच्चिनोति चितिः स्मृता।
स्मरते यत्स्मृतिः सर्वं संविद्वै विंदते यतः॥७२॥
ख्यायते यत्त्विति ख्यातिर्ज्ञानादिभिरनेकशः।
सर्वतत्त्वाधिपः सर्वं विजानाति यदीश्वरः॥७३॥
मनुते मन्यते यस्मान्मतिर्मतिमतांवराः।
अर्थं बोधयते यच्च बुद्धयते बुद्धिरुच्यते॥७४॥

O excellent sages, *Visvara* is so called because it compromises between two conflicting opposites. Since it is the first and the greatest of all the *tattvas* arising out of *prakṛti*, it is called *Mahat*. It is also named as *Prajña* because it is the repository of all means of knowledge. It is *Manas* because of its possessing the power of thinking. It is known as *Brahmā* because of its vastness and that it swells up. O most excellent among the knowers of Brahman, it is called the *Citi* as well, because it gathers together all activities for the sake of enjoyment. It is called *Smṛti* because it retains memory. Since it obtains everything, it is called *Samvit.* Because it is known by means of wisdom, it is called *Khyāti.* It is called *Īśvara* because it is the supreme lord of all the elements and comprehends everything. O sages, the most excellent among the intelligent people, called it as *Mati* because it is instrument of thought subjectively and objectively. It is called *Buddhi* because it enlightens things and is itself an instrument of enlightenment.

अस्या बुद्धेः प्रसादस्तु प्राणायामेन सिद्ध्यति।
दोषान्विनिर्दहेत्सर्वान् प्राणायामादसौ यमी॥७५॥

The behaviour of the *Buddhi* (wisdom) is established through *Prāṇāyāma.* By restraining oneself, all the blemishes are burnt out by taking recourse to *prāṇāyāma.*

पातकं धारणाभिस्तु प्रत्याहारेण निर्दहेत्।
विषययान्विषवद्ध्यात्वा ध्यानेनानीश्वरान् गुणान्॥७६

By means of *Pratyāhāra* (restraining of the sense organs) and *Dhāraṇas* (retentions), the sins are destroyed. By meditating on the mundane objects as if they are poisonous, one destroys all the evil qualities.

समाधिना यतिश्रेष्ठाः प्रज्ञावृद्धिं विवर्धयेत्।
स्थानं लब्ध्वैव कुर्वीत योगाष्टाङ्गानि वै क्रमात्॥७७

O excellent sages, one should increase the power of intellect by means of *Samādhi.* The eight *aṅgas* of *yoga* should be practised only after securing the proper place for yogic practices.

लब्ध्वासनानि विधिवद्योगविद्ध्यर्थमात्मवित्।
आदेशकाले योगस्य दर्शनं हि न विद्यते॥७८॥

A person who is well aware of the soul, shall then well secure the *āsanas* (postures) for the achieving of the yogic results. In case, the time and place are not suitable, one cannot have even the glimpse of the *yoga.*

अग्न्यभ्यासे जले वापि शुष्कपर्णचये तथा।
जंतुव्याप्तेश्मशाने च जीर्णगोष्ठे चतुष्पथे॥७९॥
सशब्दे सभये वापि चैत्यवल्मीकसञ्चये।
अशुभे दुर्जनाक्रांते मशकादिसमन्विते॥८०॥
नाचरेद्देहबाधायां दौर्मनस्यादिसंभवे।
सुगुप्ते तु शुभे रम्ये गुहायां पर्वतस्य तु॥८॥
भवक्षेत्रे सुगुप्ते वा भवारामे वनेपि वा।
गृहे तु सुशुभे देशे विजने जंतुवर्जिते॥८२॥
अत्यंतनिर्मले सम्यक् सुप्रलिप्ते विचित्रिते।
दर्पणोदरसङ्काशे कृष्णागरुसुधूपिते॥८३॥
नानापुष्पसमाकीर्णे वितानोपरि शोभिते।
फलपल्लवमूलाढ्ये कुशपुष्पसमन्विते॥८४॥
समासनस्थो योगाङ्गान्यभ्यसेद्धृषितः स्वयम्।
प्रणिपत्य गुरुं पश्चाद्भवं देवीं विनायकम्॥८५॥
योगीश्वरान् सशिष्यांश्च योगं युञ्जीत योगवित्।
आसनं स्वस्तिकं बध्वा पद्मार्धासनं तु वा॥८६॥

The *yogic* practices should not be resorted to at the following places and circumstances viz., near the fire, in the water, over the heap of dry leaves, in the place infested with worms or creatures, in the cremation ground, in the deserted area, in four cross-roads, a noisy place, a fearful place, in a monastery, or an anthill, in an inauspicious place, the place inhabited by the wicked people and a place infested by mosquitoes. One should not practise yogic exercises with an ailing body or with a disturbed or dejected mind. The devotee should delightfully practice *aṣṭāṅga yoga* in the following places– a well-protected place, besides being auspicious and pleasing or a cave in an mountain, or a shrine dedicated to lord Śiva, or a well-guarded park, or a forest, or a corner of one's own house devoid of people or animals. It should be well-protected place, auspicious and pleasing, well scrubbed, plastered with cowdung and beautified in various ways. It should have the spotlessly clean surface looking like a mirror. It should be fumigated with black agallocum. Different kinds of flowers should be spread around the place. A beautiful canopy should adorn the place which should be decorated with roots, fruits, tender sprouts, *kuśā* grass and flowers of various types. The person performing the *yoga* should be seated in a balanced posture and perform all the yogic practices delightfully. He should pray in reverence to lord Śiva, goddess Umā, Vināyaka, the leading yogins and their disciples. He should practice *padmāsana* or *ardhāsana* or *siddhāsana.*

समजानुस्तथा धीमानेकजानुरथापि वा।
समं दृढासनो भूत्वा संहृत्य चरणावुभौ॥८७॥
संवृतास्यपबद्धाक्ष उरो विष्टभ्य चाग्रतः।
पार्ष्णिभ्यां वृषणौ रक्षंस्तथा प्रजननं पुनः॥८८॥
किञ्चिदुन्नामितशिरा दंतैर्दंतान्न संस्पृशेत्।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्॥८९॥
तमः प्रच्छाद्य रजसा रजः सत्त्वेन छादयेत्।
ततः सत्त्वस्थितो भूत्वा शिवध्यान समभ्यसेत्॥९०

He should be seated with his knees on a level or kneel one of his knees. Whatever the posture is used by him, he shall sit steadily withdrawing his feet. His mouth should be kept shut, his chest should be projected in front. With his heels, he should cover the testicles and the penis. With his head lifted up a little and the rows of the teeth should not touch each other. He should fix his sight at the tip of the nose. He should not look at the quarters. The *tamas* should be covered with *rajas*, while the *rajas* should be covered by means of *sattva*. Thereafter, positioning himself in *sattva*, he should meditate on Śiva.

ॐकारवाच्यं परमं शुद्धं दीपशिखाकृतिम्।
ध्यादेद्दै पुण्डरीकस्य कर्णिकायां समाहितः॥९१॥

With great concentration, he should meditate over the pericarp of the lotus; on supreme being, which is symbolised by *oṁkāra* and is as pure as the candle flame.

नाभेरधस्ताद्वा विद्वान् ध्यात्वा कमलमुत्तमम्।
त्र्यङ्गुले चाष्टकोणं वा पञ्चकोणमथापि वा॥९२॥
त्रिकोणं च तथाग्नेयं सौम्यं सौरं स्वशक्तिभिः।
सौरं सौम्यं तथाग्नेयमथवानुक्रमेण तु॥९३॥
आग्नेयं च ततः सौरं सौम्यमेवं विधानतः।
अग्नेरधः प्रकल्प्यैवं धर्मादीनां चतुष्टयम्॥९४॥
गुणत्रयं क्रमेणैव मण्डलोपरि भावयेत्।
सत्त्वस्थं चिंतयेद्रुद्रं स्वशक्त्या परिमण्डितम्॥९५॥

He should meditate within three *aṅgulas* below the navel on the excellent lotus, having at its centre an octagon, a pentagon or a triangle. He should also meditate on the fire, moon and the sun, together with their consorts; or the order may be, first the sun, then the moon and then the fire, together with their consorts, or the order may be first the fire, then the sun, and then the moon as prescribed in the Śāstras. He should conceive the four aims like virtue etc. beneath the fire and think over the three *guṇas*, over the zone. He should then think of Rudra lodged in *sattva* and adorned by Umā.

नाभौ वाथ गले वापिभ्रूमध्ये वा यथाविधि।
ललाटफलिकायां वा मूर्ध्नि ध्यानं समाचरेत्॥९६॥
द्विदले षोडशारे वा द्वादशारे क्रमेण तु।
दशारे वा षडस्रे वा चतुरस्रे स्मरेच्छिवम्॥९७॥
कनकाभे तथाङ्गारसन्निभे सुसितेऽपि वा।
द्वादशादित्यसङ्काशे चंद्रबिंबसमेऽपि वा॥९८॥
विद्युत्कोटिनिभे स्थाने चिंतयेत्परमेश्वरम्।
अग्निवर्णेऽथ वा विद्युद्वलयाभे समाहितः॥९९॥

वज्रकोटिप्रभे स्थाने पद्मरागनिभेऽपि वा।
नीललोहितबिंबे वा योगी ध्यानं समभ्यसेत्॥१००

The rite of the meditation should then be performed by him in the navel or the throat, or centre of the eyebrows, or on the forehead, or in the crest of the head as mentioned in the scriptures. One should meditate on the lord Śiva at a spot as lustrous as gold or as splendid as the burning coal or extremely white or as refulgent as twelve suns or as brilliant as the moon disc or as flashing as millions of lightning streaks or as lustrous like the fire or as glittering as a circle of lightning or as bright as a crore of diamond pieces or as brilliant as a ruby. He should practice meditation on the image of the blue and the red coloured lord Śiva.

महेश्वरं हृदि ध्यायेन्नाभिपद्मे सदाशिवम्।
चंद्रचूडं ललाटे तु भ्रूमध्ये शङ्करं स्वयम्॥१०१॥

In his heart he should meditate on lord Maheśvara, on Sadāśiva in the lotus like navel; on Candracūḍa over the forehead and Śaṅkara in the centre of the eyebrows.

दिव्ये च शाश्वतस्थाने शिवध्यानं समभ्यसेत्।
निर्मलं निष्कलं ब्रह्म सुशांतं ज्ञानरूपिणम्॥१०२॥
अलक्षणमनिर्देश्यमाणोरल्पतरं शुभम्।
निरालंबमतर्क्यं च विनाशोत्पत्तिवर्जितम्॥१०३॥
कैवल्यं चैव निर्वाणं निःश्रेयसमनूपमम्।
अमृतं चाक्षरं ब्रह्म ह्यपुनर्भवमद्भुतम्॥१०४॥
महानंदं परानंदं योगानंदमनामयम्।
हेयोपादेयरहितं सूक्ष्मात्सूक्ष्मतरं शिवम्॥१०५॥
स्वयंवेद्यमवेद्यं तच्छिरं ज्ञानमयं परम्।
अतींद्रियमनाभासं परं तत्त्वं परात्परम्॥१०६॥
सर्वोपाधिविनिर्मुक्तं ध्यानगम्यं विचारतः।
अद्वयं तमसश्चैव परस्तात्संस्थितं परम्॥१०७॥
मनस्येवं महादेवं हृत्पद्मे वापि चिंतयेत्।
नाभौ सदाशिवं चापि सर्वदेवात्मकं विभुम्॥१०८॥

He shall meditate on Śiva in the forehead, on Mahādeva, the great lord in the lotus like heart and in the mind, who has the following description. He is free from impurities or blemishes. He is unsullied. He is peaceful Brahman in the form of knowledge and has no specific characteristic. He cannot be pointed out in particular and is smaller than the atom, besides being splendid and supportless. He cannot be reflected upon. He is free from birth and death, besides being liberation in itself and possesses the heavenly fragrance. He is nectar like, indestructible and unborn. He is miraculous, the greatest of all besides being the greatest bliss. He is unblemished. He is smaller than the smallest, auspicious, self-cognizable, incomprehensible. He is the greatest lord resembling the perfect knowledge. He is beyond the purview of the sense organs and is beyond comparison. He is the greatest principle – greater than the greatest and is without any support. He can be achieved by meditation, non dualistic, beyond darkness and the greatest being. The devotees should adore him in the navel as Sadāśiva. He is the lord comparable with the Devas.

देहमध्ये शिवं देवं शुद्धज्ञानमयं विभुम्।
कन्यसेनैव मार्गेण चोद्घातेनापि शङ्करम्॥१०९॥
क्रमशः कन्यसेनैव मध्यमेनापि सुव्रतः।
उत्तमेनापि वै विद्वान् कुंभकेन समभ्यसेत्॥११०॥
द्वात्रिंशद्रेचयेद्धीमान् हृदि नाभौ समाहितः।
रेचकं पूरकं त्यक्त्वा कुंभकं च द्विजोत्तमाः॥१११

He shall meditate on lord Śiva, identical with pure knowledge, in the middle of the body through *Suṣumnā* pass or through the *kuṁbhaka*. He shall then perform thirty two *recakas* (respirations) concentrating on heart and the navel. O excellent Brāhmaṇas, then eschewing *recaka* and *pūraka* respirations and taking recourse only to *kuṁbhaka*, he shall meditate on Śiva in the middle of the body with the normal elegance.

साक्षात्समरसेनैव देहमध्ये स्मरेच्छिवम्।
एकीभावं समेत्यैवं तत्र यद्रससंभवम्॥११२॥
आनंदं ब्रह्मणो विद्वान् साक्षात्समरसे स्थितः।
धारणा द्वादशायामा ध्यानं द्वादश धारणम्॥११३॥
ध्यानं द्वादशकं यावत्समाधिरभिधीयते।
अथवा ज्ञानिनां विप्राः संपर्कादेव जायते॥११४॥
प्रयत्नाद्वा तयोस्तुल्य चिराद्वा ह्यचिराद्द्विजाः।
योगांतरायास्तस्याथ जायंते युञ्जतः पुनः॥११५॥
नश्यंत्यभ्यासतस्तेऽपि प्रणिधानेन वै गुरोः॥११६॥

After identifying with lord, he will comprehend the bliss of Brahman, emerging from elegance and the state of the perfect and well composed. The twelve *prāṇāyāmas* make one *dhāraṇā*, twelve *dhārāṇas* make one *samādhi*. O Brāhmaṇas, one could achieve yogic excellence coming in contact with wise men or by his own efforts slowly. Even as one practices *yoga*, some obstacles could appear in his performance. They, however, disappear with the continued efforts made at the advice of the preceptor.

इति श्रीलिङ्गमहापुराणे पूर्वभागेऽष्टाङ्गयोगनिरूपणं
नामाऽष्टमोध्यायः॥८॥

* * *

नवमोऽध्यायः

Chapter 9

Obstacles and Portents

सूत उवाच

आलस्यं प्रथमं पश्चाद्व्याधिपीडा प्रजायते।
प्रमादः संशयस्थाने चित्तस्येहानवस्थितिः॥१॥
अश्रद्धादर्शनं भ्रांतिर्दुःखं च त्रिविधं ततः।
दौर्मनस्यमयोग्येषु विषयेषु च योगता॥२॥
दशधाभिप्रजायंते मुनेर्योगांतरायकाः।
आलस्यं चाप्रवृत्तिश्च गुरुत्वात्कायचित्तयोः॥३॥

Sūta said–

Obstructions in the yogic exercises crop up in ten different forms, viz. : laziness, sickness, calmlessness, doubt, disturbed mind, faithlessness, confusion, misery, disappointment and by attracting to the worldly pleasures. Of these, laziness is caused because of the refraining from work due to bulkiness of the body or the pre-occupied mind.

व्याधयो धातुवैषम्यात् कर्मजा दोषजास्तथा।
प्रमादस्तु समाधेस्तु साधनानामभावनम्॥४॥

The ailments arise from the imbalance of related elements. This is related to the earlier *karmas* or the blemishes. It is also generated because of the lack of the resources of *yoga*.

इदं वेत्युभयस्पृक्तं विज्ञानं स्थानसंशयः।
अनवस्थितचित्तत्वमप्रतिष्ठा हि योगिनः॥५॥
लब्धायामपि भूमौ च चित्तस्य भवबंधनात्।
अश्रद्धाभावरहिता वृत्तिर्वै साधनेषु च॥६॥

It is also caused due to the duality in approach. The lack of the control of mind is due to its instability. With the gaining of the yogic ground, in case a person still remains attracted to the worldly pleasures, his mind becomes unstable. The lack of faith in the yogic exercises results in unfaithfulness.

साध्ये चित्तस्य हि गुरौ ज्ञानाचारशिवादिषु।
विपर्ययज्ञानमिति भ्रांतिदर्शनमुच्यते॥७॥
अनात्मन्यात्मविज्ञानमज्ञानात्तस्य संनिधौ।
दुःखमाध्यात्मिकं प्रोक्तं तथा चैवाधिभौतिकम्॥८॥
आधिदैविकमित्युक्तं त्रिविधं सहजं पुनः।
इच्छाविघातात्संक्षोभश्चेतसस्तदुदाहृतम्।९॥

The adversity about one's own good, the preceptor, knowledge, good conduct, Śiva and other noble aspects leads to confusion. The suffering are of three types viz. : spiritual, material and the divine. It is caused due to the mental disturbance for non-fulfilment of one's own desires.

दौर्मनस्यं निरोद्धव्यं वैराग्येण परेण तु।
तमसा रजसा चैव संस्पृष्टं दुर्मनः स्मृतम्॥१०॥
तदा मनसि सञ्जातं दौर्मनस्यमिति स्मृतम्।
हठात्स्वीकरणं कृत्वा योग्यायोग्यविवेकतः॥११॥
विषयेषु विचित्रेषु जंतोर्विषयलोलता।
अंतराया इति ख्याता योगस्यैते हि योगिनाम्॥१२॥

When the mind becomes painful due to the influence of *rajas* or *tamas*, that stage is called to be of disappointment. With the forceful neglect of the materialistic things, one can get rid of disappointment. Inspite of his being able to differentiate between good and bad, when a person forcefully indulges in the worldly pleasures, then his mind becomes unstable. All these elements cause obstructions in the successful performing of the yogic practices.

अत्यंतोत्साहयुक्तस्य नश्यंति न च संशयः।
प्रनष्टेष्वंतरायेषु द्विजाः पश्चाद्धि योगिनः॥१३॥
उपसर्गा प्रवर्तंते सर्वे तेऽसिद्धिसूचकाः।
प्रतिभा प्रथमा सिद्धिर्द्वितीया श्रवणा स्मृता॥१४॥
वार्ता तृतीया विप्रेंद्रास्तुरीया चेह दर्शना।
आस्वादा पञ्चमी प्रोक्ता वेदना षष्ठिका स्मृता॥१५॥

The extremely enthusiastic devotee is automatically relieved of these obstructions. There is no doubt about it. But other obstructions in the achievement of *siddhi* or success do appear. The *Siddhis* (success) are of six types, viz. : *Pratibhā, Śravaṇā, Vārtā, Darśana, Āsvāda* and *Vedanā*.

स्वल्पषट्सिद्धिसंत्यागात्सिद्धिदाः सिद्धयो मुनेः।
प्रतिभा प्रतिभावृतिः प्रतिभाव इति स्थितिः॥१६॥

When the *siddhis* are discarded while on decline, they yield good results. *Pratibha* leads one to understand well the mind.

बुद्धिर्विवेचना वेद्यं बुद्ध्यते बुद्धिरुच्यते।
सूक्ष्मे व्यवहितेतीते विप्रकृष्टे त्वनागते॥१७॥
सर्वत्र सर्वदा ज्ञानं प्रतिभानुक्रमेण तु।
श्रवणात्सर्वशब्दानामप्रयत्नेन योगिनः॥१८॥
ह्रस्वदीर्घप्लुतादीनां गुह्यानां श्रवणादपि।
स्पर्शस्याधिगमो यस्तु वेदना तूपपादिता॥१९॥
दर्शनाद्दिव्यरूपाणां दर्शनं चाप्रयत्नतः।
संविद्दिव्यरसे तस्मिन्नास्वादो ह्यप्रयत्नतः॥२०॥

If one has the knowledge of things subtle or hidden, far or near, past or future, at all times and places – that knowledge is called *Pratibhā*. In case, a *yogin* is able to understand, without much efforts, the import of all the words, by merely hearing a concealed or indistinct syllable, whether short, long or prolated, that ability is called *Śravaṇā*. The idea of touch without actual contact is called *Vedanā* (awareness). The ability to witness the divine forms without effort is the ability to taste delicacies without strain.

वार्ता च दिव्यगंधानां तन्मात्रा बुद्धिसंविदा।
विन्दते योगिनस्तस्मादाब्रह्मभुवनं द्विजाः॥२१॥

Vārtā is the intellectual discussion of the divine fragrance and the subtle elements. O Brāhmaṇas, by means of *yoga*, the *yogins* or ascetics achieve the knowledge of everything about the embodied beings.

जगत्यस्मिन् हि देहस्थं चतुःषष्टिगुणं समम्।
औपसर्गिकमेतेषु गुणेषु गुणितं द्विजाः॥२२॥
संत्याज्यं सर्वथा सर्वमौपसर्गिकमात्मनः।
पैशाचे पार्थिवं चाप्यं राक्षसानां पुरे द्विजाः॥२३॥
याक्षे तु तैजसं प्रोक्तं गांधर्वे श्वसनात्मकम्।
ऐन्द्रे व्योमात्मकं सर्वं सौम्ये चैव तु मानसम्॥२४॥
प्राजापत्ये त्वहङ्कारं ब्राह्मे बोधमनुत्तमम्।
आद्ये चाष्टौ द्वितीये च तथा षोडशरूपकम्॥२५॥

Sixty four *guṇas* are enshrined in the body. Of these, the *aupasargic* type of qualities should be discarded. In the region of *piśācas*, the qualities of earth should be discarded. In the region of Rākṣasas, the qualities of water should be eschewed. In the region of Yakṣas, the qualities of fire should be eschewed. In the region of Gandharvas the qualities of breath, in the region of Indra, the qualities of ether should be discarded. In the region of Soma, the qualities of mind; in the region of Prajāpati the qualities of ego and in the region of Brahman, the qualities of intellect should be discarded.

चतुर्विंशत्तृतीये तु द्वात्रिंशच्च चतुर्थके।
चत्वारिंशत् पञ्चमे तु भूतमात्रात्मकं स्मृतम्॥२६॥
गंधो रसस्तथा रूपं शब्दः स्पर्शस्तथैव च।
प्रत्येकमष्टधा सिद्धं पञ्चमेतच्छतक्रतोः॥२७॥
तथाष्टचत्वारिंशच्च षट्पञ्चाशत्तथैव च।
चतुःषष्टिगुणं ब्राह्मं लभते द्विजसत्तमाः॥२८॥
औपसर्गिकमाब्रह्मभुवनेषु परित्यजेत्।
लोकेष्वालोक्य योगेन योगवित्परमं सुखम्॥२९॥

In the first region i.e. earth, there are eight qualities, in the second (water) there are sixteen; in the third (fire) there are twenty four; in the fourth (Gandharvas) there are twenty two, in the fifth (Indra) there are forty. Each one of the five subtle elements – smell, taste, colour, touch and sound is evolved eight fold. O excellent Brāhmaṇas, there are forty *guṇas* in the region of moon, fifty six in the region of Prajāpati and sixty four in the region of Brahman. Thus, in all the regions ending with the Brahman, the *yogins* should overpower the hindrances by means of the yogic exercises, which have to be removed.

स्थूलता ह्रस्वता बाल्यं वार्धक्य यौवनंतथा।
नानाजातिस्वरूपं च चतुर्भिर्देहधारणम्॥३०॥
पार्थिवांशं विना नित्यं सुरभिर्गंधसंयुतः।
एतदष्टगुणं प्रोक्तमैश्वर्यं पार्थिवं महत्॥३१॥

The *Pārthiva* (relating to earth) *yogic siddhis* include bulkiness, leanness, infancy, youthfulness, old age, ability to assume different forms, ability to hold elements by means of only four elements without the part of earth and having perpetual sweet scent.

जले निवसनं यद्वद्भूम्यामिव विनिर्गमः।
इच्छेच्छक्तः स्वयं पातुं समुद्रमपि नातुरः॥३२॥
यत्रेच्छति जगत्यस्मिंस्तत्रास्य जलदर्शनम्।
यद्यद्वस्तु समादाय भोक्तुमिच्छति कामतः॥३३॥
तत्तद्रसान्वितं तस्य त्रयाणां देहधारणम्।
भाण्डं विनाथ हस्तेन जलपिण्डस्य धारणम्॥३४॥
अव्रणत्वं शरीरस्य पार्थिवेन समन्वितम्।
एतत् षोडशकं प्रोक्तमाप्यमैश्वर्यमुत्तमम्॥३५॥

To dwell in water at will, to come out of water at will, to drink the oceanic water without any inconvenience, to turn a thing as tasteful which ever is desired to be eaten, to maintain the body with three *tattvas* alone, to store the water in the palm without a vase – these eight as well as the eight *Pārthiva*

Siddhis make a total of sixteen. Thus, there are sixteen types of *siddhis* of self.

देहादग्निविनिर्माणं तत्तापभयवर्जितम्।
लोकं दग्धमपीहान्यददग्धं स्वविधानतः॥३६॥
जलमध्ये हुतवहं चाधाय परिरक्षणम्।
अग्निनिग्रहणं हस्ते स्मृतिमात्रेण चागमः॥३७॥
भस्मीभूतविनिर्माणं यथापूर्वं सकामतः।
द्वाभ्यां रूपविनिष्पत्तिर्विना तैस्त्रिभिरात्मनः॥३८॥
चतुर्विंशात्मकं ह्येतत्तैजसं मुनिपुंगवाः।

The power to create fire out of the body, becoming fearless of the danger of fire, power of recreation after the burning of the entire universe, unconcerned with the heat of the fire, power to save something ever after the burning of everything, power to keep fire alive in the water, power to create fire with the simple thought of its power to build even after everything is reduced to ashes and to maintain the body with two instead of the three *tattvas* are the *Taijasa siddhis.*

मनोगतित्वं भूतानामंतर्निवसनं तथा॥३९॥
पर्वतादिमहाभारस्कंधेनोद्वहनं पुनः।
लघुत्वं च गुरुत्वं च पाणिभ्यां वायुधारणम्॥४०॥
अङ्गुलत्यग्रनिघातेन भूमे सर्वत्र कंपनम्।
एकेन देहनिष्पत्तिर्वातैश्वर्यं स्मृतं बुधैः॥४१॥

To move with the speed of the wind, power to enter the body of a living beings, power to carry a thing as heavy as a mountain over the shoulders, power to become light or heavy in body's weight, competence to shake the world with the big toe of the foot, are the *siddhis* concerning the wind.

छायाविहीननिष्पत्तिरिंद्रियाणां च दर्शनम्।
आकाशगमनं नित्यमिंद्रियार्थैः समन्वितम्॥४२॥
दूरे च शब्दग्रहणं सर्वशब्दावगाहनम्।
तन्मात्रलिङ्गग्रहणंसर्वप्राणिनिदर्शनम्॥४३॥

The competence to get relieved of one's own shadow, competence to visualise the subtle elements, competence to achieve anything at will, competence to hear the distant sound clearly, the competence to keep up the body with the retention of the subtle *tattvas* and the competence to visualise as the living beings, are the *siddhis* of the sense organs.

ऐंद्रमैश्वर्यमित्युक्तमेतैरुक्तः पुरातनः।
यथाकामोपलब्धिश्च पथाकामविनिर्गमः॥४४॥
सर्वत्राभिभवश्चैव सर्वगुह्यनिदर्शनम्।
कामानुरूपनिर्माणं वशित्वं प्रियदर्शनम्॥४५॥

The competence to achieve anything with the mere desire for the same, or the competence to wander at will, power to influence one and all, competence to achieve the difficult things, competence to create anything at will or to exercise influence over others and the competence to visualise things at will, are the *siddhis* of the solar region.

संसारदर्शनं चैव मानसं गुणलक्षणम्।
छेदनं ताडनं बंधं संसारपरिवर्तनम्॥४६॥
सर्वभूतप्रसादश्च मृत्युकालजयस्तथा।
प्राजापत्यमिदं प्रोक्तमहङ्कारिकमुत्तमम्॥४७॥

To cut, to break, to bind, to create, to destroy, the bestow boon on others, to overpower the death as well the time, are the *siddhis* of the Prajāpati region.

अकारणजगत्सृष्टिस्तथानुग्रह एव च।
प्रलयश्चाधिकारश्च लोकवृत्तप्रवर्तनम्॥४८॥
असादृश्यमिदं व्यक्तं निर्माणं च पृथक्पृथक्।
संसारस्य च कर्तृत्वं ब्रह्ममेतदनुत्तमम्॥४९॥

To create, maintain or to destroy, to exercise control, to regulate the world at will, to conceal oneself from others, to create separately all the visible objects, to become a creator of the entire universe, are the *siddhis* of Brahman.

एतावत्त त्वमित्युक्तं प्राधान्यं वैष्णवं पदम्।
ब्रह्मणा तद्गुणं शक्यं वेत्तुमन्यैर्न शक्यते॥५०॥

All the *Śaktis* beyond those brought out above are the *śaktis* of Viṣṇu alone. These are the source of all the *śaktis* of Brahmā and only Brahmā can know about their reality and none else.

विद्यते तत्परं शैवं विष्णुना नावगम्यते।
असंख्येयगुणं शुद्धं को जानीयाच्छिवात्मकम्॥५१

There is another *śakti* above all those mentioned above, which is related to Śiva and even Viṣṇu is unaware of the same. Then who can be aware of the *guṇas* of the *śuddha* Śiva, which are beyond counting.

व्युत्थाने सिद्धयश्चैता ह्युपसर्गाश्च कीर्तिताः।
निरोद्धव्याः प्रयत्नेन वैराग्येण परेण तु॥५२॥

During the practice of the *yogic* exercises, the types of obstructions come in the form of Siddhis, which could be removed after making all the efforts by exercising renunciation.

नाशातिशयतां ज्ञात्वां विषयेषु भयेषु च।
अश्रद्धया त्यजेत्सर्वं विरक्त इति कीर्तितः॥५३॥

Realising well that the worldly comforts lead to the path of destruction, a detached person should disown them fearlessly.

वैतृष्ण्यं पुरुषे ख्यातं गुणवैतृष्ण्यमुच्यते।
वैराग्येणैव संत्याज्याः सिद्धयश्चौपसर्गिकाः॥५४॥

Lack of desires as well as the passion to achieve more and more *śaktis* fearlessly are appreciable in reality. It should be discarded with complete renunciation.

औपसर्गिकमाब्रह्मभुवनेषु परित्यजेत्।
निरुद्ध्यैव त्यजेत्सर्वं प्रसीदति महेश्वरः॥५५॥

All the obstructions of all the *lokas* should be removed upto *Brahmaloka.* Lord Śiva gets pleased in case they are gradually discarded.

प्रसन्ने विमला मुक्तिर्वैराग्येण परेण वै।
अथवानुग्रहार्थं च लीलार्थं वा तदा मुनिः॥५६॥
अनिरुद्ध्य विचेष्टेद्यः सोप्येवं हि सुखी भवेत्।
क्वचिद्भूमिं परित्यज्य ह्याकाशे क्रीडते श्रिया॥५७
उद्गिरेच्च क्वचिद्वेदान् सूक्ष्मानर्थान् समासतः।
क्वचिच्छ्रुते तदर्थेन श्लोकबंधं करोति सः॥५८॥
क्वचिद्दण्डकबंधं तु कुर्याद्बंधं सहस्रशः।
मृगपक्षिसमूहस्य रुतज्ञानं च विंदति॥५९॥
ब्रह्माद्यं स्थावरान्तं च हस्तामलकवद्भवेत्।
बहुनात्र किमुक्तेन विज्ञानानि सहस्रशः॥६०॥
उत्पद्यंते मुनिश्रेष्ठा मुनेस्तस्य महात्मनः।
अभ्यासेनैव विज्ञानं विशुद्धं च स्थिरं भवेत्॥६१॥

When Lord Śiva is pleased, it becomes easier to achieve *mokṣa* by means of renouncement. Sometimes, by his grace, a sage can roam about without renouncing the *siddhis*, by granting boons to the people or with the divine support. At times, he can perform sports in the space renouncing the earth even. Sometimes, he can recite the Vedas and their minute forms. He can create the vedic *mantras* or the *daṇḍakas* related to them. Sometimes, he can learn the speech of the animals and the birds. All the things from Brahmā to earth become clear to him like a myrobalan placed over the hand palm. O sages, what is the use of excessive talk, in the soul of the noble souled ascetic, several types of knowledge is propitiated. With the continued practice, he becomes auspicious and stable with complete knowledge.

तेजोरूपाणि सर्वाणि सर्वं पश्यति योगवित्।
देवबिंबान्यनेकानि विमानानि सहस्रशः॥६२॥

A person well-versed in the *yoga* can

visualise thousands of gods boarding the great aerial vehicles. Everything on earth comes within the purview of his knowledge.

पश्यति ब्रह्माविष्ण्वींद्रयमाग्निवरुणादि कान्।
ग्रहनक्षत्रताराश्च भुवनानि सहस्रशः॥६३॥

He can visualise the gods like Brahmā, Viṣṇu, Indra, Yama, Agni, Varuṇa and several other gods, besides several of the stars, planets, constellations and their respective regions.

पातालतलसंस्थाश्च समाधिस्थः स पश्यति।
आत्मविद्याप्रदीपेन स्वस्थेनाचलनेन तु॥६४॥
प्रसादामृतपूर्णेन सत्त्वपात्रस्थितेन तु।
तमो निहत्य पुरुषः पश्यति ह्यात्मनीश्वरम्॥६५॥

In the state of the supreme bliss, he can even visualise the dwellers of the nether world. By means of his knowledge, he can completely remove the darkness and can also visualise within himself the lustre of the *sattva-prāṇa*.

तस्य प्रसादाद्धर्मश्च ऐश्वर्यं ज्ञानमेव च।
वैराग्यमपवर्गश्च नात्र कार्या विचारणा॥६६॥
न शक्यो विस्तरो वक्तुं वर्षाणमयुतैरपि।
योगे पाशुपते निष्ठा स्थातव्यं च मुनीश्वराः॥६७॥

Needless to say, that by the grace of lord Śiva, a person can achieve *Dharma*, fortunes, knowledge, as well as the beatitude. His grace cannot be described in thousands of years. O excellent sages, one should be devoted to the *yoga* faithfully, which has been propounded by lord Śiva.

इति श्रीलिङ्गमहापुराणे पूर्वभागे योगांतरायकथनं नाम
नवमोध्यायः॥९॥

* * *

दशमोऽध्यायः

Chapter 10

Faithfulness described

सूत उवाच
सतां जितात्मनां साक्षाद्द्विजातीनां द्विजोत्तमाः।
धर्मज्ञानां च साधूनामाचार्याणां शिवात्मनाम्॥१॥
दयावतां द्विजश्रेष्ठास्तथा चैव तपस्विनाम्।
संन्यासिनां विरक्तानां ज्ञानिनां वशगात्मनाम्॥२॥
दानिनां चैव दान्तानां त्रयाणां सत्यवादिनाम्।
अलुब्धानां सयोगानां श्रुतिस्मृतिविदां द्विजाः॥३॥
श्रौतस्मार्ताविरुद्धानां प्रसीदति महेश्वरः।
सदिति ब्रह्मणः शब्दस्तदंते ये लभंत्युत॥४॥
सायुज्यं ब्रह्मणो यांति तेन संतः प्रचक्षते।
दशात्मके ये विषये साधने चाष्टलक्षंणे॥५॥
न क्रुध्यंति न हृष्यंति जितात्मानस्तु ते स्मृताः।
सामान्येषु च द्रव्येषु तथा वैशेषिकेषु च॥६॥
ब्रह्मक्षत्रविशे यस्माद्युक्तास्तस्माद्द्विजातयः।
वर्णाश्रमेषु युक्तस्य स्वर्गादिसुखकारिणः॥७॥
श्रौतस्मार्तस्य धर्मस्य ज्ञानाद्धर्म उच्यते।
विद्याया साधनात्साधुब्रह्मचारी गुरोर्हितः॥८॥
क्रियाणां साधनाच्चैव गृहस्थः साधुरुच्यते।
साधनात्तपसोऽरण्ये साधुर्वैखानसः स्मृतः॥९॥

Sūta said–

O sages desirous of *mokṣa*, Lord Maheśvara is pleased over those who exercise self-control, the excellent Brāhmaṇas, those well-versed in the *dharma*, the ascetics, the teachers, the compassionate ones, the sages, recluses, the learned ones, the people exercising self-control, the three types of donors, the truthful people, people without greed, the recluses, the Vedas and the associated literature, those who are well-versed in *Smṛtis* and those who are not at all opposed to the scriptures. The word *sat* is related to Brahman. Those who achieve the same, they are redeemed by achieving Brahman. Those who are neither enraged nor pleased over the matters related to the ten sense organs, they are known as the self-conquered ones. O Brāhmaṇas, the Kṣatriyas and Vaiṣyas are known as *Dvijas* because they have to wear the sacred thread. The one who is aware of the knowledge relating to the different classes of people as described in the *Smṛtis* and the Vedas, besides the knowledge relating to the various stages of life, which generates comforts on earth as well as the heaven, is known as the *Dharmajñānī*. Those who achieve the sacred knowledge by serving the preceptor, are known as the *Sādhus*. A householder who follows the duties of a householder as prescribed in the *Śmṛtis*, is also called a *Sādhu*. A forest dweller performing the *tapas* is also known as a *Sādhu*.

यतमानो यतिः साधु स्मृतो योगस्य साधनात्।
एवमाश्रमधर्माणां साधनात्साधवः स्मृताः॥१०॥

An ascetic, who performs *yoga* also, after achieving the yogic *śaktis*, is known as a *sādhu*. These all people following the dictates meant for the respective *āśramas* are known as *Sādhus*.

गृहस्थो ब्रह्मचारी च वानप्रस्थो यतिस्तथा।
धर्माधर्माविह प्रोक्तौ शब्दावेतौ क्रियात्मकौ॥११॥
कुशलाकुशलं कर्म धर्माधर्माविति स्मृतौ।
धारणार्थे महान् ह्येष धर्मशब्दः प्रकीर्तितः॥१२॥
अधारणे महत्त्वे च अधर्म इति चोच्यते।
अत्रेष्टप्रापको धर्म आचार्यैरुपदिश्यते॥१३॥

A person is known as a *Brahmacārī*, a *Gṛhastha*, a *Vānaprasthī* or a *Sanyāsī* by the respective activities in which he is engaged. *Dharma* and *Adharma* are the means for the performing of the auspicious and the inauspicious activities. To own means *dharma* and the opposite of it is *adharma*. To achieve one's desired goal by means of the path shown by the *guru*, is known as *dharma*.

अधर्मश्चानिष्टफलो ह्याचार्यैरुपदिश्ये।
वृद्धाश्चालोलुपाश्चैव आत्मवंतो ह्यदांभिकाः॥१४॥
सम्यग्विनीता ऋजवस्तानाचार्यान्प्रचक्षते।
स्वयमाचरते यस्मादाचारे स्थापयत्यपि॥१५॥
आचिनोति च शास्त्रार्थानाचार्यस्तेन चोच्यते।
विज्ञेयं श्रवणाच्छ्रौतं स्मरणात्स्मार्तमुच्यते॥१६॥

The path of *adharma* is the one, which leads to the evil. An *ācārya* is the one who is quite aged, is free from greed, a noble-souled one, is free from pride, is self-disciplined, besides being a simple person, a follower of *dharma* himself and can inspire others to inspire *dharma* and the scriptures in them, interpreting them. The element which is to be known after hearing the same is known as *Śrauta* and the matter which is to be learnt by heart is known as *Smārta*.

इज्या वेदात्मकं श्रौतं स्मार्तं वर्णाश्रमात्मकम्।
दृष्ट्वानुरूपपमर्थं यः पृष्टो नैवापि गूहति॥१७॥
यथादृष्टप्रवादस्तु सत्यं लैङ्गेऽत्र पठ्यते।
ब्रह्मचर्यं तथा मौनं निराहारत्वमेव च॥१८॥
अहिंसा सर्वतः शान्तिस्तप इत्यभिधीयते।
आत्मवत्सर्वभूतेषु यो हितायाहिताय च॥१९॥
वर्तते त्वसकृद्वृत्तिः कृत्स्ना ह्येषा दया स्मृता।
यद्यदिष्टतमं द्रव्यं न्यायेनैवागतं क्रमात्॥२०॥
तत्तद्गुणवते देयं दातुस्तद्दानलक्षणम्।
दानं त्रिविधमित्येतत्कनिष्ठज्येष्ठमध्यमम्॥२१॥

The knowledge relating to the Vedas is known as *śrauta* and the one relating to the different *varṇas* and the *āśramas* is known as *smārta*; one who has come face to face with the truth, and the one who does not conceal it when requested to do so, he is known as *ācārya*. To repeat the matter included in this Purāṇa verbatim, is known as the truth. *Brahmacarya*, fasting and non-violence of all the types is the truth. When a person treats others in the same way as he expects others to treat him, it is called the behaviour compassion. Whatever is earned by a person with the fair means and the thing which is liked by him the most, and when it is given to someone, is known as donation. The charities are of three types, viz., lower, mediocre and the best.

कारुण्यात्सर्वभूतेभ्यः संविभागस्तु मध्यमः।
श्रुतिस्मृतिभ्यां विहितो धर्मो वर्णाश्रमात्मकः॥२२॥
शिष्टाचाराविरुद्धश्च स धर्मः साधुरुच्यते।
मायाकर्मफलत्यागी शिवात्मा परिकीर्तितः॥२३॥
निवृत्तः सर्वसङ्गेभ्यो युक्तो योगी प्रकीर्तितः।
असक्तो भयतो यस्तु विषयेषु विचार्य च॥२४॥
अलुब्धः संयमी प्रोक्तः प्रार्थितोपि समंततः।
आत्मार्थं वा परार्थं वा इंद्रियाणीह यस्य वै॥२५॥
न मिथ्या संप्रवर्तन्ते शमस्यैव तु लक्षणम्।
अनुद्विग्नो ह्यनिष्टेषु तथेष्टान्नाभिनंदति॥२६॥
प्रीतितापविषादेभ्य विनिवृत्तिर्विरक्तता।
संन्यासः कर्मणां न्यासः कृतानामकृतैः सह ॥२७॥

When the charity is given out of compassion, it is of middle type. To perform according to the charities of *Śrutis* and *Smṛtis* in the respective *varṇa* and *āśrama*, is known as *Dharma*. A person who does not come in conflict with the disciplined life of others, is known as the best *Dharma*. A person who disown the reward of the illusory deeds, is known as *Śivātmā*. A person who discards all types of attractions is known as a *yogin*. One who always thinks abut the comforts of the sense organs and remains unmoved, inspite of the pressure of sense organs, he is known as person who has controlled his senses. The symptom of the complete self control is that a person exercises the self restrain inspite of the pressure of the sense organs. A detached person is never apart, inspite of his facing the great trouble, nor does he gets overjoyed on achieving the success. To disown the reward of the *karmas* which are performed or those which are still to be performed, amounts to *Sanyāsa*.

कुशलाकुशलानां तु प्रहाणं न्यास उच्यते।
अव्यक्ताद्यविशेषांते विकारेऽस्मिन्नचेतने॥२८॥
चेतनाचेतनान्यत्वविज्ञानं ज्ञानमुच्यते।
एवं तु ज्ञानयुक्तस्य श्रद्धायुक्तस्य शङ्करः॥२९॥
प्रसीदति न संदेहो धर्मश्चायं द्विजोत्तमाः।
किं तु गुह्यतमं वक्ष्ये सर्वत्र परमेश्वरे॥३०॥
भवे भक्तिर्न संदेहस्तया युक्तो विमुच्यते।
अयोग्यस्यापि भगवान् भक्तस्य परमेश्वरः॥३१॥

Disowning of the pleasure and pain is known as *Nyāsa*. All the man-made things, whether they are visible or invisible, are devoid of consciousness. The complete knowledge comprises of the difference between consciousness and unconsciousness. Lord Śiva surely bestows his grace on those who are fully learned. Dharma also ordains similarly, but I am going to reveal a secret to you. A person who is devoted to lord Śiva, he surely attains beatitude. There is no doubt about it. Lord Śiva surely removes all the miseries and he also feels happy with those who are not the excellent *yogins*.

प्रसीदति न संदेहो निगृह्य विविधं तमः।
ज्ञानमध्यापनं होमो ध्यानं यज्ञस्तपः श्रुतम्॥३२॥
दानमध्ययनं सर्वं भवभक्त्यै न संशयः।
चांद्रायणसहस्रैश्च प्राजापत्यशतैस्तथा॥३३॥
मासोपवासैश्चान्यैर्वा भक्तिर्मुनिवरोत्तमाः।

अभक्ता भगवत्यस्मिँल्लोके गिरिगुहाशये॥३४॥
पतंति चात्मभोगार्थं भक्तो भावेन मुच्यते।
भक्तानां दर्शनादेव नृणां स्वर्गादयो द्विजाः॥३५॥
न दुर्लभा न सन्देहो भक्तानां किं पुनस्तथा।
ब्रह्मविष्णुसुरेंद्राणां तथान्येषामपि स्थितिः॥३६॥
भक्त्या एव मुनीनां च बलसौभाग्यमेव च।
भवेन च तथा प्रोक्तं संप्रेक्ष्योमां पिनाकिना॥३७॥

Achieving the complete divine knowledge, study of the Vedas, offerings for the gods, meditation, performing of the *yajñas, tapas*, giving away of charities and study or recitation of the Vedas, all contribute to the achieving of the devotion of lord Śiva. O excellent sages, the reward of the devotion equates thousands of the *Cāndrāyaṇa vratas*, hundreds *Prajāpatis*, months of fasting, besides the auspicious *anuṣṭhānas.* Those who are not fully devoted towards lord Śiva, they fall in the mountain caves and face the reward of their deeds. The devotees get redeemed due to their devotion. O Brāhmaṇas, there is no doubt that with an audience with a devotee, even an ordinary person gets entitled to the heavenly pleasures, then what to speak of the devotees themselves. With the devotion to Brahmā, Viṣṇu, Śiva, together with other gods and the ascetics, while consolidating their own position, devotees continue to achieve strength and fortunes.

देव्यै देवेन मधुरं वाराणस्यां पुरा द्विजाः।
अविमुक्ते समासीना रुद्रेण परमात्मना॥३८॥
रुदाणी रुद्रमाहेदं लब्ध्वा वाराणसीं पुरीम्।

O Brāhmaṇas, these words were spoken by the lord in the Avimukta-kṣetra at Vārāṇasī, while sitting with the goddess Umā.

श्रीदेव्युवाच
केन वश्य महादेव पूज्य दृश्यस्त्वमीश्वरः॥३९॥
तपसा विद्यया वापि योगेनेन वद प्रभो।

The goddess said–

O lord, how could you be achieved? Or how could you be adored well? Should it be by means of *tapa, jñāna* or *yoga*?

सूत उवाच
निशम्य वचनं तस्यास्तथा ह्यालोक्य पार्वतीम्॥४०
आह बालेंदुतिलकः पूर्णेन्दुवदनां हसन्।
स्मृत्वाथ मेनया पत्न्या गिरेर्गां कथितां पुरा॥४१॥

Sūta said–

On hearing the words of the goddess Umā, looking at her lotus like face, having been adored with the crescent moon as the ornament, the lord laughed aloud and he recalled the words spoken by Menā, the wife of Himālaya, when her daughter had waited for the time more than actually required.

चिरकालस्थितिं प्रेक्ष्य गिरौ देव्या महात्मनः।
देवि लब्धा पुरी रम्या त्वया यत्प्रष्टुमर्हसि॥४२॥
स्थानार्थं कथितं मात्रा विस्मृतेहविलासिनि।
पुरा पितामहेनापि पृष्ट प्रश्नवतां वरे॥४३॥
यथा त्वयाद्य वै पृष्टो द्रष्टुं ब्रह्मात्मकं त्वहम्।
श्वेते श्वेतेन वर्णेन दृष्ट्वा कल्पे तु मां शुभे॥४४॥
सद्योजातं तथा रक्ते रक्तं वामं पितामहः।
पीते तत्पुरुषं पीतमघोरे कृष्णमीश्वरम्॥४५॥
ईशानं विश्वरूपाख्यो विश्वरूपं तदाह माम्॥४६॥

The lord said– "O noble lady, O Līlāvatī, now when you have got a beautiful city for your dwelling, then have you forgotten the instructions given to you by your mother for the purpose. O truth seeker, Brahmā had enquired me similarly in earlier times. O fair-complexioned one, during *Śveta kalpa*, Brahmā found me in *Sadyojāta* form. During

Aghora kalpa, he found me in black complexion. During *Viśvarūpa kalpa*, he witnessed me as multicoloured Īśāna. Then he spoke to me.

पितामहा उवाच

वाम तत्पुरुषाघोर सद्योजात महेश्वर।
दृष्टो मया त्वं गायत्र्या देवदेव महेश्वर।
केन वश्यो महादेव ध्येयः कुत्र घृणानिधे॥४७॥
दृश्यः पूज्यस्तथा देव्या वक्तुमर्हसि शङ्कर।

Pitāmahā said–

O Vāma, O Tatpuruṣa, O Aghora, O Sadyojāta, O Maheśvara, O lord of gods, I have found you with Gāyatrī. O great lord, who can overpower you and by what means? O compassionate one, where can you be meditated upon? It would be quite appropriate in case you speak out the details.

श्रीभगवानुवाच

अवोचं श्रद्धयैवेति वश्यो वारिजसंभव॥४८॥
ध्येयो लिङ्गे त्वया दृष्टे विष्णुनां पयसां निधौ।
पूज्यः पञ्चास्यरूपेण पवित्रैः पञ्चभिर्द्विजैः॥४९॥
भवभक्त्याद्य दृष्टोहं त्वयाण्डज जगद्गुरो।
सोपि मामाह भावार्थं दत्तं तस्मै मया पुरा॥५०॥
भावं भावेन देवेशि दृष्टवान्मां हृदीश्वरम्।
तस्मात्तु श्रद्धया वश्यो दृश्यः श्रेष्ठगिरेः सुते॥५१॥
पूज्यो लिङ्गे न संदेहः सर्वदा श्रद्धया द्विजैः।
श्रद्धा धर्मः परः सूक्ष्मः श्रद्धा ज्ञानं हुतं तपः॥५२॥
श्रद्धा स्वर्गश्च मोक्षश्च दृश्योहं श्रद्धया सदा॥५३॥

The lord said–

Then, I replied to Brahmā– O lotus-born one, I can be overpowered with devotion alone. I can be meditated upon over *liṅga*. You and Viṣṇu have witnessed me in the ocean. I can be worshipped by the Brāhmaṇas alone or in five-faced form with the reciting of the *Pañcākṣara mantra*. O born of the cosmic egg, you could have an audience with me till now due to your devotion alone. You desired me to fill the devotion in you fully, which I accepted gladly. O goddess, with the increased devotion, he visualised me in his heart. I declare that I can be overpowered only by means of devotion. O Daughter of Himālaya, I can indeed be visualised in the same form. The devoted Brāhmaṇas can adore me in the form of *liṅga*. The faith is the subtle *dharma*. Faith is *jñāna* as well as *tapas*, besides being the heaven and emancipation. One can find me by devotion alone.

इति श्रीलिङ्गमहापुराणे पूर्वभागे भक्तिभावकथनं नाम
दशमोऽध्यायः॥१०॥

* * *

एकादशोऽध्यायः

Chapter 11

Glory of Sadyojāta

ऋषय ऊचुः

कथं वै दृष्टवान्ब्रह्मा सद्योजातं महेश्वरम्।
वामदेवं महात्मानं पुराणपुरुषोत्तमम्॥१॥
अघोरं च तथेशानं यथावद्वयक्तुमर्हसि।

The *Ṛṣis* said–

Brahmā visualised Maheśvara in the form of Sadyojāta, Vāmadeva, Tatpuruṣa, Aghora and Īśāna.

सूत उवाच

एकोनर्त्रिशकः कल्पो विज्ञेयः श्वेतलोहितः॥२॥
तस्मिंस्तत्परमं ध्यानं ध्यायतो ब्रह्मणस्तदा।
उत्पन्नस्तु शिखायुक्तः कुमारः श्वेतलोहितः॥३॥

Sūta said–

Nineteenth *kalpa* is known by the name of *Śveta-lohita.* During this kalpa, when Brahmā was engaged in meditation, a son with a tuft was born to him who came to be known as Śvetalohita.

तं दृष्ट्वा पुरुषं श्रीमान्ब्रह्मा वै विश्वतोमुखः।
हृदि कृत्वा महात्मानं ब्रह्मरूपिणमीश्वरम्॥४॥
सद्योजातं ततो ब्रह्मा ध्यानयोगपरोऽभवत्।
ध्यानयोगात्परं ज्ञात्वा ववंदे देवमीश्वरम्॥५॥

At the sight of that person (son of Brahmā), the four-faced Grandsire invoked the great lord in his mind. Thereafter, Brahmā, taking that child to be the family god, bowed in reverence to him.

सद्योजातं तत ब्रह्मा ब्रह्म वै समचिंतयत्।
ततोस्य पार्श्वतः श्वेताः प्रादुर्भूता महायशाः॥६॥
सुनंद नंदनश्चैव विश्वनंदोपनंदनौ।
शिष्यास्ते वै महात्मानौ यैस्तद्ब्रह्म सदावृतम्॥७॥

Thereafter, Brahmā observed *Sadyojāta* quite carefully. Thereafter, four more sons emerged out of the locks of hair of Sadyojāta who came to be known as Sananda, Nandana, Viśvananda and Upanandana. All the four of them were the great souls. Brahmā was always surrounded by all the four of them.

तस्याग्रे श्वेतवर्णाभः श्वेतो नाम महामुनिः।
विजज्ञेऽथ महातेजास्तस्माज्जज्ञे हरस्त्वसौ॥८॥

Thereafter, a great sage known by the name of Śveta was born followed by the illustrious Hara.

तत्र ते मुनयः सर्वे सद्योजातं महेश्वरम्।
प्रपन्नाः परया भक्तया गृणंतो ब्रह्म शाश्वतम्॥९॥
तस्माद्विश्वेश्वरं देवं ये प्रपद्यंति वै द्विजाः।
प्राणायामपरा भूत्वा ब्रह्मतत्परमानसाः॥१०॥
ते सर्वे पापनिर्मुक्ता विमला ब्रह्मवर्चसः।
विष्णुलोकमतिक्रम्य रुद्रलोकं व्रजंति ते॥११॥

Thereafter, all the sages started worshipping Sadyojāta with great devotion. They kept on praising *Antar-Brahman.* Therefore, O Brāhmaṇas, all those persons who resort to lord Viśveśvara after being engrossed in breath control and with mental devotion to Brahman, are liberated from sins. They will have the splendour of Brahman and be free from impulses. They will reach beyond the abode of Viṣṇu and then enter Rudra's world.

इति श्रीलिङ्गमहापुराणे पूर्वभागे सद्योजातमाहात्म्यं
नामैकादशोऽध्यायः॥११॥

द्वादशोऽध्यायः

Chapter 12

Glory of Vāmadeva

सूत उवाच

ततस्त्रिंशत्तमः कल्प रक्तो नाम प्रकीर्तितः।
ब्रह्मा यत्र महातेजा रक्तवर्णमधारयत्॥१॥

Sūta said

Thereafter, the thirtieth *kalpa* is known as *Rakta.* In this *kalpa*, Brahmā, of great splendour, had the red colour.

ध्यायतः पुत्रकामस्य ब्रह्मणः परमेष्ठिनः।
प्रादुर्भूतो महातेजः कुमारो रक्तभूषणः॥२॥
रक्तमाल्यांबरधरो रक्तनेत्रः प्रतापवान्।
स तं दृष्ट्वा महात्मानं कुमारं रक्तवाससम्॥३॥
परं ध्यानं समाश्रित्य बुबुधे देवमीश्वरम्।
स तं प्रणम्य भगवान् ब्रह्मा परमयंत्रितः॥४॥
वामदेवं ततो ब्रह्मा ब्रह्म वै समर्चितयत्।
तथा स्तुतो महादेवो ब्रह्मणा परमेश्वरः॥५॥

Even as Brahmā, being desirous of a son, was meditating, a boy of great resplendence manifested himself. He was adorned with red ornaments, wore red garland and clothes. His eyes were red and was quite valorous. At the sight of the noble boy clad in red garments, Brahmā resorted to great meditation and understood him to be a great lord. Brahmā of self control bowed to Vāmadeva and contemplated on him. Thus, having been eulogised by Brahmā, the supreme lord Śiva was delighted at heart and addressed Brahmā thus.

प्रतीतहृदयः सर्व इदमाह पितामहम्।
ध्यायता पुत्रकामेन यस्मात्तेहं पितामह॥६॥
दृष्टः परमया भक्त्या स्तुतश्च ब्रह्मपूर्वकम्।
तस्माद्ध्यानबलं प्राप्य कल्पेकल्पे प्रयत्नतः॥७॥
वेत्स्यसे मां प्रसंख्यातं लकधातारमीश्वरम्।
ततस्तस्य महात्मानश्चत्वारस्ते कुमारकाः॥८॥
संबभूवुर्महात्मानो विशुद्धा ब्रह्मवर्चसः।
विरजाश्च विबाहुश्च विशोको विश्वभावनः॥९॥

"Since O Brahmā, I have seen you meditating on me with the desire of a son and with great devotion, and since you eulogised me with the mantra beginning with "*Brāhmaṇa Vāmadevāya*", you will attain the strength of meditation and will realise me as Īśvara, the creator of the worlds in every *kalpa.* Thereafter, four sons were born to him who were as pure and illustrious as Brahmā. They were named as Vīrajas, Vibāhu, Viśoka and Viśvabhāvana.

ब्रह्मण्याब्रह्मणस्तुल्या वीरा अध्यवसायिनः।
रक्तांबरधराः सर्वे रक्तमाल्यानुलेपनाः॥१०॥

They were as pious as Brahmā, besides being heroic and enterprising. They were clad in red costumes and applied red paste.

रक्तकुंकुमलिप्ताङ्गा रक्तभस्मानुलेपनाः।
ततो वर्षसहस्रांते ब्रह्मत्वेध्यवसायिनः॥११॥
गृणंतश्च महात्मानो ब्रह्म तद्वामदैविकम्।
अनुग्रहार्थं लोकानां शिष्याणां हितकाम्यया॥१२॥
धर्मोपदेशमखिलं कृत्वा ते ब्रह्मणः प्रियाः।
पुनरेव महादेवं प्रविष्टा रुद्रमव्ययम्॥१३॥

Their bodies were smeared with red saffron, besides the red ashes were also applied over their bodies. At the close of a thousand years, they re-entered the great eternal lord. In the meantime, they tried to realise Brahman. For blessing the worlds and with a desire for the welfare of their disciples, they imparted instructions in *dharma* and became favourite of Brahmā. Ultimately, at the end of a thousand years, they re-entered the great lord.

येपि धान्ये द्विजश्रेष्ठा युञ्जाना वाममीश्वरम्।
प्रपश्यन्ति महादेवं तद्भक्तास्तत्परायणाः॥१४॥
ते सर्वे पापनिर्मुक्ता विमला ब्रह्मचारिणः।
रुद्रलोकं गमिष्यन्ति पुनावृत्तिदुर्लभम्॥१५॥

All other Brāhmaṇas practising *yoga* and who repeat the scared formula "*namo brahmaṇe vāmadevāya*" and who are devoted to him as their great resort, are liberated from sins. They became devoid of all the impurities and attain the strength of Brahman. They achieve the holy place of *Rudraloka* from where there is no return to this mortal world.

इति श्रीलिङ्गमहापुराणे पूर्वभागे वामदेवमाहात्म्यं नाम
द्वादशोऽध्यायः॥१२॥

◆

त्रयोदशोऽध्याय:

Chapter 13

Glory of Tatpuruṣa

सूत उवाच

एकत्रिंशत्तमः कल्पः पीतवासा इति स्मृतः।
ब्रह्मा यत्र महाभागः पीतवासा बभूव ह॥१॥

Sūta said–

Thereafter, the thirty first *kalpa* is known as *Pītavāsas,* wherein the sacred Brahmā was clad in yellow garments.

ध्यायतः पुत्रकामस्य ब्रह्मणः परमेष्ठिनः।
प्रादुर्भूतो महातेजाः कुमारः पीतवस्त्रधृक्॥२॥

When Brahmā, desirous of a son, was meditating, an illustrious boy clad in yellow costumes appeared before him.

पीतगंधानुलिप्ताङ्गः पीतमाल्यांबरो युवा।
हेमयज्ञोपवीतश्च पीतोष्णीषो महाभुजः॥३॥

He was youthful and his body was plastered with yellow paste. He wore garlands of yellow flowers besides the yellow robes. He had long arms, a golden *yajñopavīta* besides a turban of yellow colour.

तं दृष्ट्वां ध्यानसंयुक्तो ब्रह्मा लोकमहेश्वरम्।
मनसा लोकधातारं प्रपेदे शरणं विभुम्॥४॥
ततो ध्यानगतस्तत्र ब्रह्मा माहेश्वरीं वराम्।
गां विश्वरूपां ददृशे महेश्वरमुखाच्च्युताम्॥५॥

On seeing him, who was engrossed in meditation, mentally resolved to take refuge in him, who happened to be the overlord as well as the creator of the universe, Brahmā continued his mediation thereafter as well. He saw the excellent cow of the great lord. In her universal form, it came out of his mouth.

चतुष्पदां चतुर्वक्त्रां चतुर्हस्ता चतुःस्तनीम्।
चतुर्नेत्रा चतुःशृंगीं चतुर्दंष्ट्रां चतुर्मुखीम्॥६॥

It had four hoofs, four faces, four hands, four udders, four eyes, four horns, four teeth and four mouths.

द्वात्रिंशद्गुणसंयुक्तामीश्वरीं सर्वतोमुखाम्।
स तां दृष्ट्वा महातेजा महादेवीं महेश्वरीम्॥७॥
पुनराह महादेवः सर्वदेवनमस्कृतः।
मतिः स्मृतिर्बुद्धिरिति गायमानः पुनः पुनः॥८॥
एह्येहीति महादेवि सातिष्ठत्प्राञ्जलिर्विभुम्।
विश्वमावृत्य योगेन जगत्सर्वं वशीकुरु॥९॥
अथ तामाह देवेशो रुद्राणी त्वं भविष्यसि।
ब्राह्मणानां हितार्थाय परमार्था भविष्यसि॥१०॥

The cow was goddess herself having faces all round, possessing thirty two qualities. Observing the great goddess in the form of cow, the great lord who is worshipped by all the Devas, spoke– "O great goddess, symbol of intellect and mercy, come on, come on." When so addressed, she with joined palms, in reverence to the lord, stood before him. The lord of the gods, then spoke to her– "O goddess, you envelop the universe by your yogic powers, you should keep it under your control. You will be Umā, for the benefit of the Brāhmaṇas and for the attachment of their goal.

तथैनां पुत्रकामस्य ध्यायतः परमेष्ठिनः।
प्रददौ देवदेवेशः चतुष्पादां जगद्गुरुः॥११॥

The lord of Devas, the preceptor of the universe, gave her to Brahmā, who was engaged in meditation for getting a son.

ततस्ता ध्यानयोगेन विदित्वा परमेश्वरीम्।
ब्रह्मा लोकगुरोः सोथ प्रतिपेदे महेश्वरीम्॥१२॥

By practising meditation, Brahmā came to realise her to be a great goddess and he accepted her from the preceptor of the worlds.

गायत्रीं तु ततो रौद्रीं ध्यात्वा ब्रह्मानुयंत्रितः।
इत्येतां वैदिकीं विद्यां रौद्रीं गायत्रिमीरिताम्॥१३॥

जपित्वा तु महादेवीं ब्रह्मा लोकनमस्कृताम्।
प्रपन्नस्तु महादेवं ध्यानयुक्तेन चेतसा॥१४॥

After meditating on Gāyatrī pertaining to Rudra, Brahmā became self conscious. With the performing of the recitation of Rudra-Gāyatrī as instructed by the lord and realising that it was the Vedic knowledge, Brahmā, who is adored by the universe, resorted to the great lord with his mind engaged in meditation.

ततस्तस्य महादेवो दिव्ययोगं बहुश्रुतम्।
ऐश्वर्यं ज्ञानसंपत्तिं वैराग्यं च ददौ प्रभुः॥१५॥

The lord then bestowed on him the divine *yoga*, great learning, riches and glory, wealth of knowledge and detachment.

ततोस्य पार्श्वतो दिव्याः प्रादुर्भूताः कुमारकाः।
पीतमाल्यांबरधराः पीतस्रगनुलेपनाः॥१६॥
पीताभोष्णीषशिरसः पीतास्याः पीतमूर्धजाः।
तत वर्षसहस्रांत उषित्वा विमलौजसः॥१७॥
योगात्मानस्तपोह्लादाः ब्राह्मणानां हितैषिणः।
धर्मयोगबलोपेता मुनीनां दीर्घसत्रिणाम्॥१८॥
उपदिश्यं महायोगं प्रविष्टास्ते महेश्वरम्।
एवमेतेन विधिना ये प्रपन्ना महेश्वरम्॥१९॥
अन्येपि नियतात्मानो ध्यानयुक्ता जितेंद्रियाः।
ते सर्वे पापमुत्सृज्य विमला ब्रह्मवर्चसः॥२०॥
प्रविशन्ति महादेवं रुद्रं ते त्वपुनर्भवाः॥२१॥

From his sides then emerged the divine sons, who wore the yellow garlands, yellow costumes and yellow necklaces. Yellow paste were applied over their bodies and their heads had yellow turbans. Their faces and hair were also of yellow colour. These persons of great power who were free from impurities, spent their time for the welfare of the Brāhmaṇas. They were yogic souls engaged in penances. They were quite virtuous and possessed the power of yoga. They instructed the sages engaged in long sacrifices in the system of great yoga and finally merged into the body of the lord. Thus, others too seek refuge in him in this manner who have controlled their souls, who have conquered the sense organs, having been engaged in meditation, will become sinless. They will possess the splendour of Brahman and will be free from blemishes. They will merge into Rudra – the great lord and will be released from rebirth.

इति श्रीलिङ्गमहापुराणे पूर्वभागे तत्पुरुषमाहात्म्यं नाम त्रयोदशोऽध्यायः॥१३॥

चतुर्दशोऽध्यायः

Chapter 14

The glory of Aghora

सूत उवाच

ततस्तस्मिन्गते कल्पे पीतवर्णे स्वयंभुवः।
पुनरन्यः प्रवृत्तस्तु कल्प नाम्नाऽसितस्तु सः॥१॥
एकार्णवे तदा वृत्ते दिव्ये वर्षसहस्रके।
स्रष्टुकामः प्रजा ब्रह्मा चिंतयामास दुःखितः॥२॥

Sūta said–

After the lapse of the *Pīta kalpa, Asita kalpa* or *Kṛṣṇa kalpa* was started. In that particular *kalpa*, Brahmā himself became of dark complexion. When the universe was turned into a vast ocean of water and after the lapse of a divine thousand years, then feeling painful, Brahmā became desirous of starting creation.

तस्य चिंतयमानस्य पुत्रकामस्य वै प्रभोः।
कृष्णः समभवद्वर्णो ध्यायतः परमेष्ठिनः॥३॥

Worried about the desire for the getting of a son, Parameṣṭhin Brahmā changed to dark complexion.

अथापश्यन्महातेजाः प्रादुर्भूतं कुमारकम्।
कृष्णवर्णं महावीर्यं दीप्यमानं स्वतेजसा॥४॥
कृष्णांबरधरोष्णीषं कृष्णयज्ञोपवीतिनम्।
कृष्णेन मौलिना युक्तं कृष्णस्रगनुलेपनम्॥५॥
स तं दृष्ट्वा महात्मानमघोरं घोरविक्रमम्।
ववंदे देवदेवेशमद्भुतं कृष्णपिंगलम्॥६॥

Then, the great ascetic Brahmā found a boy appearing before him who was of black complexion. The valorous boy was illumining with his own lustre. He was clad in black garments with his head covered with a black turban and the black rosary hanging around his neck. Clad in black garments, the complexion of his body was brownish. Visualising the immensely valorous but terrific great soul, known as Aghora, Brahmā offered his salutation to him.

प्राणायामपरः श्रीमान् हृदि कृत्वा महेश्वरम्।
मनसा ध्यानयुक्तेन प्रपन्नस्तुतमीश्वरम्॥७॥
अघोरं तु ततो ब्रह्मा ब्रह्मरूपं व्यचिंतयत्।
तथा वै ध्यायमानस्य ब्रह्मणः परमेष्ठिनः॥८॥
प्रददौ दर्शनं देवो ह्यघोरो घोरविक्रमः।
अथास्य पार्श्वतः कृष्णः कृष्णस्रगनुलेपनाः॥९॥
चत्वारस्तु महात्मानः संबभूवुः कुमारकाः।
कृष्णः कृष्णशिखश्चैव कृष्णास्यः कृष्णवस्त्रधृक्॥

Then, Brahmā started performing breath control. He devoted his heart and mind towards lord Śiva. Only Brahmā, then, visualised Aghora as Brahman. Then meditating, the valorous Aghora then appeared before Brahmā. Thereafter, four sons were born out of his back who were of black complexion, with black tufts over their heads and wore black costumes.

ततो वर्षसहस्रं तु योगतः परमेश्वरम्।
उपासित्वा महायोगं शिष्येभ्यः प्रददुः पुनः॥११॥
योगेन योगसंपन्नाः प्रविश्य मनसा शिवम्।
अमलं निर्गुणं स्थानं प्रविष्टा विश्वमीश्वरम्॥१२॥
एवमेतेन योगेन येऽपि चान्ये मनीषिणः।
चिंतयंति महादेवं गंतारो रुद्रमव्ययम्॥१३॥

All of them performed *tapas* for Śiva for a thousand years. Then, they trained their disciples in *Mahāyoga.* Then, they possessing the knowledge of *yoga*, recited the name of Śiva in their mind. After that, they achieved the spotless and *nirguṇa* region of Śiva. The other learned people who devote their minds for Mahādeva and eternal lord Śiva, they also achieve Rudra.

इति श्रीलिङ्गमहापुराणे अघोरोत्पत्तिवर्णनं नाम
चतुर्दशोऽध्यायः॥१४॥

पञ्चदशोऽध्यायः

Chapter 15

The glory of Aghora

सूत उवाच

ततस्तस्मिन् गते कल्पे कृष्णवर्णे भयानके।
तुष्टाव देवदेवेशं ब्रह्मा तं ब्रह्मरूपिणम्॥१॥

At the end of the terrific *Kṛṣṇa varṇa kalpa*, Brahmā then praised Aghora who is the lord of gods as Brahman. Then, lord Śiva in the form of Aghora, was pleased and blessed Brahmā.

अनुगृह्य ततस्तुष्टो ब्रह्माणमवदद्धरः।
अनेनैव तु रूपेण संहरामि न संशयः॥२॥

ब्रह्महत्यादिकान् घोरोस्तथान्यानपि पातकान्।
हीनांश्चैव महाभाग तथैव विविधान्यपि॥३॥
उपपातकमप्येवं तथा पापानि सुव्रत।
मानसानि सुतीक्ष्णानि वाचिकानि पितामह॥४॥
कायिकानि सुमिश्राणि तथा प्रासंगिकानि च।
बुद्धिपूर्वं कृतान्येव सहजागंतुकानि च॥५॥
मातृदेहोत्थितान्येवं पितृदेहे च पातकम्।
संहरामि न संदेहः सर्वं पातकजं विभो॥६॥

Aghora said– "There is no doubt that I destroy all the sins including *Brahmahatyā*. O noble one, O excellent one, I destroy the small, the big and all the sins of various kinds, besides the mixed mental sins, the sins of speech and those of the bodies, the short sins, the sins of the context, deliberately committed sins, besides the sins committed inadvertently. I also destroy the sins committed with the bodies of the parents.

लक्षं जप्त्वा ह्यघोरेभ्यो ब्रह्महा मुच्यते प्रभो।
तदर्धं वाचिके वत्स तदर्धं मानसे पुनः॥७॥
चतुर्गुणं बुद्धिपूर्वे क्रोधादष्टगुणं स्मृतम्।
वीरहा लक्षमात्रेण भ्रूणहा कोटिमभ्यसेत्॥८॥
मातृहा नियुतं जप्त्वा शुद्ध्यते नात्र संशयः।
गौघ्नश्चैव कृतघ्नश्च स्त्रीघ्नः पापयुतो नरः॥९॥
अयुताघोरमभ्यस्य मुच्यते नात्र संशयः।
सुरापो लक्षमात्रेण बुद्ध्याबुद्ध्यापि वै प्रभो॥१०॥
मुच्यते नात्र संदेहस्तदर्धेन च वारुणीम्।
अस्नाताशी सहस्रेण अजपी च तथा द्विजः॥११॥
अहुताशी सहस्रेण अदाता च विशुद्ध्यति।
ब्राह्मणस्वापहर्ता च स्वर्णस्तेयी नराधमः॥१२॥
नियुतं मानसं जप्त्वा मुच्यते नात्र संशयः।
गुरुतल्परतो वापि मातृघ्नो वा नराधमः॥१३॥
ब्रह्मघ्नश्च जपेदेवं मानसं वै पितामहः।

O all pervading one, with the repeating of the *Aghora mantra* a lakh of times, a person is relieved of *Brahmahatyā* even. O son, with the reciting of half the number (fifty thousand), one is relieved of half the sins of speech and with the reciting of further half of it (viz. twenty five thousand times), the mental sins are washed out. The sins committed deliberately are removed by resorting to the *japam* of the said *mantra* four times of the above figure. The sins committed under the influence of anger are washed out by muttering the said *mantra* eight times the above number. The sin of *Brahmahatyā* gets removed by muttering the said *mantra* a crore of times. A person is relieved of the sin of matricide or the killing of the mother, after muttering the said *mantra* a hundred thousand times. The killer of the cow, the ungrateful person and the killer of a woman, is relieved of the relative sin by muttering the *Aghora mantra* ten thousand times. There is no doubt about it. One who deliberately commits a sin and a drunkard is relieved of the sin with the muttering of *Aghora mantra* a lakh of times; one who consumes the spirituous liquor is relieved of the related sin by muttering the *mantra* a lakh of times. There is no doubt about it. One who takes food without taking a bath has to mutter the *mantra* a thousand times for getting purified, a degraded person who consumes food without first giving it to a Brāhmaṇa, can be purified with the muttering of the *mantra* a thousand times. A person who steals the riches of a Brāhmaṇa or steals the gold, can be relieved of the related sin by muttering the *mantra* mentally, a hundred thousand times. There is no doubt about it. Similarly, one who uses the preceptor's bed to sleep, the killer of the mother or a Brāhmaṇa should perform the *japam* similarly.

संपर्कात्पापिनां पापं तत्समं परिभाषितम्॥१४॥
तथाप्ययुतमात्रेण पातकाद्वै प्रमुच्यते।
संसर्गात्पातकी लक्षं जपेद्वै मानसं धिया॥१५॥
उपांशु यच्चतुर्धा वै वाचिकं चाष्टधा जपेत्।
पातकादर्धमेव स्यादुपपातकिनां स्मृतम्॥१६॥
तदर्धं केवले पापे नात्र कार्या विचारणा।
ब्रह्महत्या सुरापानं सुवर्णस्तेयमेव च॥१७॥
कृत्वा च गुरुतल्पं च पापकृद् ब्राह्मणो यदि।

A son which is earned by coming into contact with other sinners is equated with the basic sinner. Still, he is purified with the reciting of the *mantra* ten thousand times. The sin when committed mentally by coming into contact with a sinner, by a person, he is freed from the same by repeating the *mantra* a lakh of times. In case, the sin is committed by speaking in low voice, the *mantra* has to be recited four times and in case, it is done loudly, the number of the recitation should be enhanced to eight times. Those who are associated with the prime sinner, the recitation has to be reduced by a half of it. In case, the sin is committed innocently, then the sinner should perform half of the prescribed recitation. O Brāhmaṇas, in case, a sinful Brāhmaṇa kills another Brāhmaṇa, drinks wine, steals gold and sleeps over the bed of the preceptor, then he should resort to repentance as follows.

रुद्रगायत्रिया ग्राह्यं गोमूत्रं कापिलं द्विजाः॥१८॥
गंधद्वारेति तस्या वै गोमयं स्वस्थमाहरेत्।
तेजोसि शुक्रमित्याज्यं कापिलं संहरेद्बुधः॥१९॥
आप्यायस्वेति च क्षीरं दधिक्राव्णेति चाहरेत्।
गव्यं दधि नवं साक्षात्कापिलं वै पितामह॥२०॥
देवस्य त्वेतिमंत्रेण संग्रहेद्वै कुशोदकम्।
एकस्थं हेमपात्रे वा कृत्वाघोरेण राजते॥२१॥
ताम्रे वा पद्मपत्रे वा पालाशे वा दले शुभे।
सकूर्चं सर्वरत्नाढ्यं क्षिप्त्वा तत्रैद काञ्चनम्॥२२॥

He should drink the urine of the white cow, reciting *Rudra-Gāyatrī*. Then, reciting the mantra "*gandha-dvārā*" should take the fresh cowdung of the *kapilā* (white) or any other cow. Thereafter, reciting "*tejosi śukram*" mantra, should consume the ghee of the cow. Thereafter, he should take the milk of *kapilā* or any other cow reciting the *mantra āpyasva*". Thereafter, he should take the fresh curd of a *kapilā* or any other cow, reciting the *mantra* "*dadhi-krāvaṇa*". To this mixture, water taken with tuft of the *kuśā*-grass should be added by repeating the mantra "*Devasyatvā*". The mixture should be well stirred in a vase made of gold, silver, copper or in a cup made of lotus leaf or plāśa leaf, repeating the *aghora mantra*. In the same vase, he should also place different gems and a piece of gold along with a tuft of *kuśā* grass.

जपेल्लक्षमघोराख्यं हुत्वा चैव घृतादिभिः।
घृतेन चरुणा चैव समिद्भिश्च तिलैस्तथा॥२३॥
यवैश्च व्रीहिभिश्चैच जुहुयाद्वै पृथक्पृथक्।
प्रत्येकं सप्तवारं तु द्रव्यालाभे घृतेन तु॥२४॥
हुत्वाघोरेण देवेशं स्नात्वाऽघोरेण वै द्विजाः।
अष्टद्रोणघृतेनैव स्नाप्य पश्चाद्विशोध्य च॥२५॥
अहोरात्रोषितः स्नातः पिबेत्कूर्चं शिवाग्रतः।
ब्राह्मां ब्रह्मजपं कुर्यादाचम्य च यथाविधि॥२६॥

He should repeat the *mantra* of Aghora a hundred thousand times and perform *homa* with ghee, cooked rice, sacrificial twigs, sesame seeds, barley grains and unhusked grains. He should perform *homa* seven times separately with each one of these materials. If these materials are not available, he can perform *homa* with ghee alone. O Brāhmaṇas, one should perform *homa* as well as ablution for the lord with *ghee* repeating the *Aghora mantra*. He should bathe the lord with eight *droṇa* measures of *ghee* and wipe it off. He should observe a fast for a whole day and night, take holy bath and drink *kūrca* before the image of Śiva. After sipping *ācamana*, he should repeat Gāyatrī.

एवं कृत्वा कृतघ्नोऽपि ब्रह्महा भ्रूणहा तथा।
वीरहा गुरुघाती च मित्रविश्वासघातकः॥२७॥
स्तेयी सुवर्णस्तेयी च गुरुतल्परतः सदा।
मद्यपो वृषलीसक्तः परदारविधर्षकः॥२८॥
ब्रह्मस्वहा तथा गोघ्नो मातृहा पितृहा तथा।
देवप्रच्यावकश्चैव लिङ्गप्रध्वंसकस्तथा॥२९॥
तथान्यानि च पापानि मानसानि द्विजो यदि।
वाचिकानि तथान्यानि कायिकानि सहस्रशः॥३०॥
कृत्वा विमुच्यते सद्यो जन्मांतरशतैरपि।
एतद्रहस्यं कथितमघोरेशप्रसङ्गतः॥३१॥
तस्माज्जपेद्द्विजो नित्यं सर्वपापविशुद्धये॥३२॥

By performing this, the following sinners are liberated from the sins :– an ungrateful person, a killer of a Brāhmaṇa, a destroyer of a child in the womb, a murderer of a warrior, a killer of his preceptor, a betrayer of faith, a thief, one who steals the gold, a defiler of the preceptor's bed, a drunkard, a low caste woman, destroyer of the chastity of other's wife, a destroyer of a Brāhmaṇa's property, the killer of a cow, a matricide, a patricide, an idol breaker and particularly the destroyer of a *liṅga*. In case, these sins are committed by a Brāhmaṇa, and whether the sins are mental, verbal, physical or of any other type and even if these sins are committed a thousand times, he is liberated from them with the performing of the aforesaid rites. Even when the sins are accumulated in the hundreds of births, he stands liberated (with the performing of the aforesaid rites). This secret has been revealed to me in the context of lord Aghora. Therefore, a Brāhmaṇa should repeat the Aghora mantra, perpetually for getting relieved of the sins.

इति श्रीलिङ्गमहापुराणे पूर्वभागेऽघोरेशमाहात्म्यं नाम
पञ्चदशोऽध्यायः॥१५॥

षोडशोऽध्यायः

Chapter 16

Glory of Īśāna

सूत उवाच

अथान्यो ब्रह्मणः कल्पो वर्तते मुनिपुङ्गवाः।
विश्वरूप इति ख्यातो नामतः परमाद्भुतः॥१॥

Sūta said–

O sages, soon thereafter, the well-known *kalpa* of Brahmā known as Viśvarūpa, started.

विनिवृत्ते तु संहारे पुनः सृष्टे चराचरे।
ब्रह्मणः पुत्रकामस्य ध्यायतः परमेष्ठिनः॥२॥
प्रादुर्भूता महानादा विश्वरूपा सरस्वती।
विश्वमाल्यांबरधरा विश्वयज्ञोपवीतिनी॥३॥
विश्वोष्णीषा विश्वगंधा विश्वमाता महोष्ठिका।
तथाविधं स भगवानीशानं परमेश्वरम्॥४॥
शुद्धस्फटिकसङ्काशं सर्वाभरणभूषितम्।
अथ तं मनसा ध्यात्वा युक्तात्मा वै पितामहः॥५॥
ववंदे देवमीशानं सर्वेशं सर्वगं प्रभुम्।
ओमीशान नमस्तेऽस्तु महादेव नमोस्तु ते॥६॥
नमोस्तु सर्वविद्यानामीशान परमेश्वर।
नमोस्तु सर्वभूतानामीशान वृषवाहन॥७॥

At the end of the time of dissolution, the mobile and immobile beings were recreated again, then the Parameṣṭhin Brahmā, being desirous of having sons, meditated, as a result of which, the goddess Sarasvatī who created the huge sound, appeared before him. She wore the garlands of the universe and the costumes, besides the auspicious *yajñopavīta* and the turban over the head. Being the mother of the universe, she had all the fragrance over her and had long lips. By means of his meditation, the *yuktātmā* Brahmā, devoted himself to lord Īśāna, who was adorned with the spotless crystal gems. He adored the all pervading lord Īśāna, saying– "O form of Oṁkāra, O Īśāna, O Mahādeva, salutation to you! O well-versed in all the *vidyās*, salutation to you! O lord of all the living beings, having the bull as the vehicle, salutation to you!

ब्रह्मणोधिपते तुभ्यं ब्रह्मणे ब्रह्मरूपिणे।
नमो ब्रह्माधिपतये शिवं मेऽस्तु सदाशिव॥८॥

O lord of Brahmā, salutation to you! O Sadāśiva, let me meet with welfare.

ओंकारमूर्ते देवेश सद्योजात नमोनमः।
प्रपद्ये त्वां प्रपन्नोऽस्मि सद्योजाताय वै नमः॥९॥

O representative of *Oṁkāra*, salutation to you! O lord of the Devas, O *Sadyojāta*, salutation to you! I resort to you. I resort to *Sadyojāta* (I take refuge in you).

अभवे च भवे तुभ्यं तथा नातिभवे नमः।
भवोद्भव भवेशान मां भजस्व महाद्युते॥१०॥

Salutation to you, the unborn, the source of birth, and who is not beyond the worldly existence. O Bhava, O Īśāna, O source of the worlds, O deity of the great lustre, you kindly bless me.

वामदेव नमस्तुभ्यं ज्येष्ठाय वरदाय च।
नमो रुद्राय कालाय कलनाय नमो नमः॥११॥

O Vāmadeva, salutation to you, the eldest being, the bestower of boons, salutation to Rudra and Kāla, the controller of time.

नमो विकरणायैव कालवर्णाय वर्णिने।
बलाय बलिना नित्यं सदा विकरणाय ते॥१२॥

Salutation to the lord as the mind, to the lord who is black in colour, to the lord as a religious student, to the lord who is strength of the brave people and the lord who is devoid of the sense organs.

बलप्रमथनायैव बलिने ब्रह्मरूपिणे।
सर्वभूतेश्वराय भूतानां दमनाय च॥१३॥

Salutation to the suppresser of *Bala*, to the strong of the form of Brahman; salutation to the overlord and suppresser of the living beings.

मनोन्मनाय देवाय नमस्तुभ्यं महाद्युते।
वामदेवाय वामाय नमस्तुभ्यं महात्मने॥१४॥

Salutation to the impeller of the mind. Salutation to the lord of the great lustre, salutation to the shining Vāmadeva and to the supreme soul.

ज्येष्ठाय चैव श्रेष्ठाय रुद्राय वरदाय च।
कालहंत्रे नमस्तुभ्यं नमस्तुभ्यं महात्मने॥१५॥

Salutation to the eldest and the greatest, salutation to Rudra, the bestower of boons. Salutation to the slayer of Kāla. Salutation to you – possessing the noble soul.

इति स्तवेन देवेशं ननाम वृषभध्वजम्।
यः पठेत् सकृदेवेह ब्रह्मलोकंगमिष्यति॥१६॥

Praying thus, he bowed in reverence to the lord of the Devas and the bull-bannered lord. The one who reads this narrative even ones, becomes fit to achieve the world of Brahmā.

श्रावयेद्वा द्विजान् श्राद्धे स याति परमां गतिम्।
एवं ध्यानगतं तत्र प्रणमंतं पितामहम्॥१७॥

उवाच भगवानीशः प्रीतोहं ते किमिच्छसि।
ततस्तु प्रणतो भूत्वा वाग्विशुद्धं महेश्वरम्॥१८॥
उवाच भगवान् रुद्रं प्रीतं प्रीतेन चेतसा।
यदिदं विश्वरूपं ते विश्वगौः श्रेयसीश्वरी॥१९॥
एतद्वेदितुमिच्छामि यथेयं परमेश्वर।
कैषा भगवती देवी चतुष्पादा चतुर्मुखी॥२०॥
चतुःशृङ्गी चतुर्वक्त्रा चतुर्दंष्ट्रा चतुःस्तनी।
चतुर्हस्ता चतुर्नेत्रा विश्वरूपा कथं स्मृता॥२१॥
किंनामगोत्रा कस्येयं किंवीर्या चापि कर्मतः।
तस्य तद्वचनं श्रुत्वा देवदेवो वृषध्वजः॥२२॥
प्राह देववृषं ब्रह्मा ब्रह्माणं चात्मसंभवम्।
रहस्यं सर्वमंत्राणां पावनं पुष्टिवर्धनम्॥२३॥

The one who narrates this prayer to the Brāhmaṇas at the time of *Śrāddha*, attains the greatest goal. When Brahmā, thus prayed the lord Śiva, then spoke to him– "I am delighted with you. What for you adore me?" Then Brahmā, bowed in reverence to the delightful Rudra and then spoke to him in clear words– "O lord, I intend to visualise you universal form. Here is the universal cow – the goddess of welfare who is possessed of four hoofs, four faces, four horns, four mouths, four curved fangs, four udders, four hands and four eyes? How is she known as Viśvarūpā (or universal form)? What is her name? What is her lineage? To whom does she belong? What is her power of action?" On hearing the words of Brahmā, the bull-bannered Īśāna spoke to Brahmā – the best among the gods, the self-born one, in the words full of the secrets of all the *mantras*, which being sacred, are conducive to prosperity.

शृणुष्वैतत्परं गुह्यमादिसर्गे यथा तथा।
एवं य वर्तते कल्पो विश्वरूपस्त्वसौ मतः॥२४॥
ब्रह्मस्थानमिदं चापि यत्र प्राप्तं त्वया प्रभो।
त्वत्तः परतरं देव विष्णुना तत्पदं शुभम्॥२५॥
वैकुंठेन विशुद्धेन मम वामाङ्गजेन वै।
तदाप्रभृति कल्पश्च त्रयस्त्रिंशत्तमो ह्ययम्॥२६॥

Listen to the great secret. As in the first creation, the current *kalpa* is known as *Viśvarūpa*. O lord, there is a region of Brahmā which has been attained by you. O lord, beyond that region, there is one auspicious region of lord Viṣṇu who was born of my left limb. Since that time, the thirty-third *kalpa* has begun.

शतं शतसहस्राणामतीता ये स्वयंभुवः।
पुरस्तात्तव देवेश तच्छृणुष्व महामते॥२७॥

O learned god of the gods, hundreds and hundred thousands of Brahmās have passed away. Now you listen.

आनंदस्तु स विज्ञेय आनंदत्वे व्यवस्थितः।
माण्डव्यगोत्रस्तपसा मम पुत्रत्वमागतः॥२८॥

You are a devotee of the spiritual lineage of Māṇḍavya, you have attained the state of my son with the performing of penance. You can realise the supreme bliss by getting stabilised in bliss.

त्वयि योगं च सांख्यं च तपोविद्याविधिक्रियाः।
ऋतं सत्यं दया ब्रह्म अहिंसा सन्मतिः क्षमा॥२९॥
ध्यानं ध्येयं दमः शांतिर्विद्याऽविद्या मतिर्धृतिः।
कांतिर्नीतिः प्रथा मेधा लज्जा दृष्टि सरस्वती॥३०॥
तुष्टिः पुष्टिः क्रिया चैव प्रसादश्च प्रतिष्ठिताः।
द्वात्रिंशत्सुगुणा ह्येषा द्वात्रिंशाक्षरसंज्ञया॥३१॥

O lord, you possess the following qualities of *yoga, sāṁkhya*, penances, learning, Śāstric injunctions, holy rites, pleasant speech, truth, compassion, Vedic knowledge, non-violence, wisdom, forbearance, meditation, closeness with the lord, control of senses, quiescence, intelligence, illusion, intellect, fortitude, splendour, ethics, fame, intelligence, modesty, vision, auspiciousness, speech, satisfaction, skill in the exercise of the sense organs, performance of Vedic rites and pleasure. The goddess has thirty two qualities which are recognised in her appellation of thirty two syllables.

प्रकृतिर्विहिता ब्रह्मंस्त्वप्रसूतिर्महेश्वरी।
विष्णोर्भगवतश्चापि तथान्येषामपि प्रभो॥३२॥
स़ैषा भगवती देवी मत्प्रसूतिः प्रतिष्ठिता।
चतुर्मुखी जगद्योनिः प्रकृतिर्गौः प्रतिष्ठिता॥३३॥
गौरी माया च विद्या च कृष्णा हैमवतीति च।
प्रधानं प्रकृतिश्चैव यामाहुस्तत्त्वचिंतकाः॥३४॥

O Brahmā, the goddess Prakṛti who is the source of your birth, has been created by me. She is supreme to Viṣṇu and other gods. She is my creation and intellectuals call her by various names as the four-faced deity, the origin of the universe, primordial native, cow or speech, Gaurī, Māyā, Vidyā, Kṛṣṇā, Hemavatī, Pradhāna or Prakṛti.

अजामेकां लोहितां शुक्लकृष्णां
विश्वरूपां सृजामानां सरूपाम्।
अजोहं मां विद्धि तां विश्वरूपं
गायत्रीं गां विश्वरूपां हि बुद्ध्या॥३५॥
एवमुक्त्वा महादेवः ससर्ज परमेश्वरः।
ततश्च पार्श्वगा देव्याः सर्वरूपकुमारकाः॥३६॥
जटी मुण्डी शिखण्डी च अर्धमुण्डश्च जज्ञिरे।
ततस्तेन यथोक्तेन योगेन सुमहौजसः॥३७॥
दिव्यवर्षसहस्रांते उपासित्वा महेश्वरम्।
धर्मोपदेशमखिलं कृत्वा योगमयं दृढम्॥३८॥
शिष्टाश्च नियतात्मानः प्रविष्टा रुद्रमीश्वरम्॥३९॥

She alone is unborn. She has red, white and black complexions. She creates the living beings in the universe who resemble her to be Gāyatrī of universal form. Thus speaking, lord Mahādeva, Īśāna, produced four sons from the body of the goddess who were known as Jaṭī, Muṇḍī, Śikhaṇḍī and Ardhamuṇḍa. All the four of them, getting proficiency in yogic practices, served Maheśvara for a divine thousand years and delivered discourses on *dharma.* They followed the path of yogic practices. They followed the path of nobility and had controlled their own souls. They were ultimately absorbed in Rudra.

इति श्रीलिङ्गमहापुराणे पूर्वभागे ईशानमाहात्म्यकथनं नाम
षोडशोऽध्यायः॥१६॥

सप्तदशोऽध्यायः

Chapter 17

Glory of Liṅgodbhava form of Śiva

सूत उवाच

एवं संक्षेपतः प्रोक्तः सद्यादीनां समुद्भवः।
यः पठेच्छृणुयाद्वापि श्रावयेद्वा द्विजोत्तमान्॥१॥
स याति ब्रह्मसायुज्यं प्रसादात्परमेष्ठिनः।

Sūta said–

Thus, I have narrated about the origin of *Sadyojāta* and other forms of Śiva. A person who himself reads it or narrates it to others or the excellent Brāhmaṇas, he, by the grace of Brahmā, achieves the *Sāyujya* devotion of Brahmā.

ऋषय ऊचुः

कथं लिङ्गमभूल्लिंगे समभ्यर्च्यः स शङ्करः॥२॥
किं लिङ्गं कस्तथा लिङ्गी सूत वक्तुमिहार्हसि।

The Ṛṣis spoke– What was the origin of *liṅga*? How was Śiva adored in the form of *liṅga*? What is meant by the *liṅga*? What is *liṅga*? O Sūta, you reveal everything to us.

रोमहर्षण उवाच

एवं देवाश्च ऋषयः प्रणिपत्य पितामहम्॥३॥
अपृच्छन् भगवाँल्लिङ्गं कथमासीदिति स्वयम्।
लिङ्गे महेश्वरो रुद्रः समभ्यर्च्यः कथं त्विति॥४॥
किं लिङ्ग कस्तथा लिङ्गी सोप्याह च पितामहः।

Romaharṣaṇa spoke–

Then the gods and the *Ṛṣis* offering their salutation to Brahmā, asked him– "O lord, how was the *liṅga* formed? How should lord Rudra be worshipped by means of the *liṅga*? What is *liṅga*? Who is *liṅga*?

पितामह उवाच

प्रधानं लिङ्गमाख्यातं लिङ्गी च परमेश्वरः॥५॥

Brahmā said–

Liṅga is the prominent one and the lord happens to be a *liṅgī*.

रक्षार्थमंबुधौ मह्यं विष्णोस्त्वासीत्सुरोत्तमाः।
वैमानिके गते सर्गे जनलोकं सहर्षिभिः॥६॥
स्थितिकाले तदा पूर्णे ततः प्रत्याहृते तथा।
चतुर्युगसहस्रांते सत्यलोकं गते सुराः॥७॥
विनाधिपत्यं समतां गतेऽन्ते ब्रह्मणो मम।
शुष्के च स्थावरे सर्वे त्वनावृष्ट्या च सर्वशः८॥
पशवो मानुषा वृक्षाः पिशाचाः पिशिताशनाः।
गंधर्वाद्याः क्रमेणैव निर्दग्धा भानुभानुभिः॥९॥
एकार्णवे महाघोरे तमोभूते समंततः।
सुष्वापांभसि योगात्मा निर्मलो निरुपप्लवः॥१०॥
सहस्रशीर्षा विश्वात्मा सहस्राक्षः सहस्रपात्।
सहस्रबाहुः सर्वज्ञः सर्वदेवभवोद्भवः॥११॥
हिरण्यगर्भो रजसा तमसा शङ्करः स्वयम्।
सत्त्वेन सर्वगो विष्णुः सर्वात्मत्वे महेश्वरः॥१२॥
कालात्मा कालनाभस्तु शुक्लः कृष्णस्तु निर्गुणः।
नारायणो महाबाहुः सर्वात्मा सदसन्मयः॥१३॥

O excellent gods, *liṅga* appeared by itself from the ocean for the protection of Brahmā and Viṣṇu. This happened when the aerial chariots went to Janaloka with the great sages and then at the change of the situation as well as the creation, at the end of thousands of *Caturyugas*, they proceeded on to the *Satyaloka* and ultimately in the absence of their lords, with the decline of Brahmā (myself), all the mobiles and immobiles were dried up. Besides this, all the humans, animals, trees, Piśācas, Rākṣasas, and Gandharvas, were reduced to ashes with the rays of the sun. The entire universe getting burnt was turned into an ocean. Suddenly, the darkness was spread everywhere. Then Viṣṇu, the yogic soul, went to sleep in the waters of the ocean, having a thousand heads, a thousands eyes, a thousand feet and arms. He, being the universal soul, was all pervading, the source of the origin of all, possessing *rajoguṇa*, Brahmā in the form of *tamoguṇa* and Viṣṇu in the form of *sattvaguṇa*. Because of his all pervading universal soul was Maheśvara as well. He was with Kāla as the god of death. He was spotless, white, pure, besides being black and unblemished soul, having long arms. He was the form of *sat* and *asat*.

तथाभूतमहं दृष्ट्वा शयानं पङ्कजेक्षणम्।
मायया मोहितस्तस्य तमवोचममर्षितः॥१४॥

Then as the lotus-eyed lord was sleeping; I (Brahmā), having been overpowered with illusion, having been filled with anger, asked him.

कस्त्वं वदेति हस्तेन समुत्थाप्य सनातनम्।
तदा हस्तप्रहारेण तीव्रेण स दृढेन तु॥१५॥
प्रबुद्धोहीयशयनात्समासीनः क्षणं वशी।
ददर्श निद्राविक्लिन्ननीरजामललोचनः॥१६॥

"Who are you? You tell me. I have lifted up *Sanātana* with my own hands." With the forceful attack of my head, he woke up from his sleep and was seated over the bed of the serpent Śeṣa. He composed himself in a moment and looked at me with his red eyes.

मामग्रे संस्थितं भासाध्यासितो भगवान् हरिः।
आह चोत्थाय भगवान् हसन्मां मधुरं सकृत्॥१७॥

He visualised me standing and smiling with my beaming body. Then he smilingly said.

स्वागतंस्वागतं वत्स पितामह महाद्युते।
तस्य तद्वचनं श्रुत्वा स्मितपूर्वं सुरर्षभाः१८॥
रजसा बद्धवैरश्च तमवोचं जनार्दनम्।
भाषसे वत्सवत्सेति सर्गसंहारकारणम्॥१९॥
मामिहांतः स्थितं कृत्वा गुरुः शिष्यमिवानघ।
कर्तारं जगतां साक्षात्प्रकृतेश्च प्रवर्तकम्॥२०॥
सनातनमजं विष्णुं विरिंचिं विश्वसंभवम्।
विश्वात्मनं विधातारं धातारं पङ्कजेक्षणम्॥२१॥
किमर्थं भाषसे मोहाद्वक्तुमर्हसि सत्वरम्।
सोपि मामाह जगतां कर्ताहमिति लोकय॥२२॥
भर्ता हर्ता भवानङ्गादवतीर्णो ममाव्ययात्।
विस्मृतोऽसि जगन्नाथं नारायणमनामयम्॥२३॥
पुरुषं परमात्मानं पुरुहूतं पुरुष्टुतम्।
विष्णुमच्युतमीशानं विश्वस्य प्रभवोद्भवम्॥२४॥
तवापराधो नास्त्यत्र मम मायाकृतं त्विदम्।
शृणु सत्यं चतुर्वक्त्र सर्वदेवेश्वरो ह्ययम्॥२५॥
कर्ता नेता च हर्ता च न मयास्ति समो विभुः।
अहमेव परं ब्रह्म परं तत्त्वं पितामह॥२६॥
अहमेव परं ज्योतिः परमात्मा त्वहं विभुः।
यद्यदृष्टं श्रुतं सर्वं जगत्यस्मिंश्चराचरम्॥२७॥
तत्तद्विद्धि चतुर्वक्त्र सर्वं मन्मयमित्यथा।
मया सृष्टं पुराव्यक्तं चतुर्विंशतिकं स्वयम्॥२८॥
नित्यांता ह्यणवो बद्धाः सृष्टाः क्रोधोद्भवादयः।
प्रसादाद्धि भवानण्डान्यनेकानीह लीलया॥२९॥
सृष्टा_बुद्धिर्मया तस्यामहङ्कारस्त्रिधा ततः।
तन्मात्रापञ्चकं तस्मान्मनः षष्ठेन्द्रियाणि च॥३०॥
आकाशादीति भूतानि भौतिकानि च लीलया।
इत्युक्तवति तस्मिंश्च मयि चापि वचस्तथा॥३१॥
आवयोश्चभावाद्युद्धं सुघोरं रोमहर्षणम्।
प्रलयार्णवमध्ये तु रजसा बद्धवैरयोः॥३२॥

"O illustrious Brahmā, I welcome you. O son, O foremost of the gods!" On hearing the words of Viṣṇu, I getting influenced with *rajoguṇa*, with inimical intentions, said to him– "You call me as son, repeatedly. But I happen to be the creator of the universe, besides being the destroyer. By calling me *vatsa* (son) smilingly, you consider me as disciple and yourself as the preceptor, but I happen to be the creator of the universe besides being the cause of its destruction. I am the eternal one, unborn and Brahmā – the universal soul. I am the lotus-eyed *Dhātā* as well as *Vidhātā*. You tell me atonce, as to why do you address me as son, out of ignorance?" Then he replied to me– "Look here, you claim yourself to be the creator, sustainer, as well as the destroyer, but you have emerged out of my body. You have forgotten that I happen to be the lord of the universe, besides being Nārāyaṇa, Puruṣa, Paramātmā – the supreme soul, Puruhūta – invoked by many, Puruṣṭuta – eulogised by others, besides being Acyuta, Īśāna and the source of the universe. This has been forgotten by you. You have forgotten this aspect of mine, which is due to the influence of my illusion. You care to listen the truth from me. O Brahmā, I happen to be the supreme Brahman, besides being the supreme *tattva*. I am the supreme *jyotir* or flame. I am the eternal supreme soul. O Brahmā, whatever has been visualised or heard in this world, in the form of mobile and immobile beings, are absorbed in me. They were created by me. Formerly the unmanifest *pradhāna*, the twenty fourth principle from the gross to the indestructible atom, was created by me. Out of fury, Rudra and others were created. Out of joy and sport, you were born as also the cosmos, intellect, the threefold ego, subtle elements, sense organs, including the mind, the gross elements were also created by me." As he finished his speech, a terrible, thrilling fight started between both of us. In the middle of the ocean of dissolution, we were engaged in fight, instigated by *rajas*.

एतस्मिन्नन्तरे लिङ्गमभवच्चावयोः पुरः।
विवादशमनार्थं हि प्रबोधार्थं च भास्वरम्॥३३॥

In the meantime, a brilliant column appeared in front of both of us in order to suppress our dispute and to enlighten us.

ज्वालामालासहस्राढ्यं कालानलशतोपमम्।
क्षयवृद्धिविनिर्मुक्तमादिमध्यांतवर्जितम्॥३४॥

It had thousands of clusters of flames. It was comparable with hundreds of (all consuming fries). It was stable with no decline or increase. It was without beginning and end.

अनौपम्यमनिर्देशमव्यक्तं विश्वसंभवम्।
तस्य जवालासहस्रेण मोहित भगवान् हरिः॥३५॥

It was beyond comparison, inexplicable and indistinct. I happened to be the source of the universe. Lord Viṣṇu was deluded by its thousand flames.

मोहितं प्राह मामत्र परीक्षावोऽग्निसंभवम्।
अधोगमिष्याम्यनलस्तंभस्यानुपमस्य च॥३६॥

I too was deluded. Then, Viṣṇu said to me– "Let us test the fierce beings. I shall go to the root of this incomparable column of fire.

भवानूर्द्धं प्रयत्नेन गंतुमर्हसि सत्वरम्।
एवं व्याहृत्व विश्वात्मा स्वरूपमकरोत्तदा॥३७॥
वाराहमहमप्याशु हंसत्वं प्राप्तवान्सुराः।
तदाप्रभृति मामहुर्हंसं हंसो विराडिति॥३८॥

You should go upward." After saying this, Viṣṇu took to the form of a boar. O gods, I assumed the form of a swan. Ever since, they call me *haṁsa* (swan) or the *virāṭ haṁsa.*

हंसहंसेति य ब्रूयान्मां हंसः स भविष्यति।
सुश्वेतो ह्यनलाक्षश्च विश्वतः पक्षसंयुतः॥३९॥
मननिलजवो भूत्वा गतोहं चोर्ध्वतः सुराः।
नारायणोपि विश्वात्मा नीलाञ्जनचयोपमम्॥४०॥
दशयोजनविस्तीर्णं शतयोजनमायतम्।
मेरुपर्वतवर्ष्माणं गौरतीक्ष्णाग्रदंष्ट्रिणम्॥४१॥
कालादित्यसमाभासं दीर्घघोणं महास्वनम्।
ह्रस्वपादं विचित्राङ्गं जैत्रं दृढमनौपमम्॥४२॥
वाराहमसितं रूपमासथाय गतवानधः।
एवं वर्षसहस्रं तु त्वरन्विष्णुरधोगतः॥४३॥

The one who repeatedly calls me a swan, shall himself become a swan of bright white colour, with fairy eyes and feathers. O gods, I assumed the speed of the wind and the mind and flew higher and higher. Viṣṇu, the all pervading one, assumed the form of a black boar and penetrated in the earth, moving lower and lower. The boar looked like the heap of collyrium. It was a hundred *yojanas* in length, ten yojanas in girth. His body was huge like the mountain Meru. It had white and curved teeth and refulgence of the all consuming sun, with a long snout and loud grunṭ. Its legs were short and its body was of diverse colours. It was victorious, firm and incomparable. Assuming the form of a black boar, Viṣṇu went lower and lower, hurriedly for a period of a thousand years.

नापश्यदल्पमप्यस्य मूलं लिङ्गस्य सूकरः।
तावत्कालं गतोह्यूर्द्धमहमप्यरिसूदनः॥४४॥

Still, he could not reach the bottom of the column. O destroyer of the enemies, throughout that period of time, I went on flying higher and higher.

सत्वरं सर्वयत्नेन तस्यान्तं ज्ञातुमिच्छया।
श्रांतो ह्यदृष्ट्वा तस्यांतमहङ्कारादधो गतः॥४५॥

I hurried up my efforts to sea the end of the column. Then, I felt tired. Since I was arrogant, but could not see the end of the column, therefore, I returned to the place of my start.

तथैव भगवान् विष्णुः श्रातंःसंत्रस्तलोचनः।
सर्वदेवभवस्तूर्णमुत्थितः स महावपुः॥४६॥

Similarly, lord Viṣṇu also felt tired. The fatigue and fear were evident in his eyes. He, the origin of the gods, returned immediately to the place of start.

समागतो मया सार्धं प्रणिपत्य महामनाः।
मायया मोहितः शंभोस्तस्थौ संविग्नमानसः॥४७॥

Both of us bowed in reverence to lord Śiva. The noble-minded Viṣṇu was deluded by Śiva's Māyā and he stood there mentally dejected.

पृष्ठतः पार्श्वतश्चैव चाग्रतः परमेश्वरम्।
प्रणिपत्य मया सार्धं सस्मार किमिदं त्विति॥४८॥

Both of us bowed in reverence to lord Śiva from the sides, front and behind. We wondered as to what was he?

तदा समभवत्तत्र नादो वै शब्दलक्षणः।
ओमोमिति सुरश्रेष्ठाः सुव्यक्तः प्लुतलक्षणः॥४९॥

O great gods, then a loud sound of *oṁ* issued out of the column. It was clearly a protected sound.

किमिदं त्विति संचित्य मया तिष्ठन्महास्वनम्।
लिङ्गस्य दक्षिणे भागे तदापश्यत्सनातनम्॥५०॥
आद्यवर्णमकारं तु उकारं चोत्तरे ततः।
मकारं मध्यतश्चैव नादांतं तस्य चोमिति॥५१॥

Thinking as to what could it be, Viṣṇu stood there with me. Then, he visualised the eternal first letter *a* on the right sides of the *liṅga*, then the letter *u* was seen on the left side. Thereafter, the letter *m* was found in the middle and the vibratory sound at the end. This formed the word *oṁ*.

सूर्यमण्डलवद्दृष्ट्वा वर्णमाद्यं तु दक्षिणे।
उत्तरे पावकप्रख्यमुकारं पुरुषर्षभः॥५२॥
शीतांशुमण्डलप्रख्यं मकारं मध्यमं तथा।
तस्योपरि तदापश्यच्छुद्धस्फटिकवत् प्रभुम्॥५३॥
तुरीयातीतममृतं निष्कलं निरुपप्लवम्।
निर्द्वंद्वं केवलं शून्यं बाह्यभ्यंतरवर्जितम्॥५४॥
सबाह्यभ्यंतरं चैव सबाह्यभ्यंतरस्थितम्।
आदिमध्यांतरहितमानंदस्यापि कारणम्॥५५॥

Viṣṇu saw the first syllable *a* in the south like the disc of the sun, the second syllable *u* as refulgent as fire in the north, the third *m* in the middle as refulgent as the sphere of the moon and above it, he saw the lord like the pure crystal. It was the fourth entity, devoid of attributes, nectarine, unsullied, undisturbed, devoid of mutually clashing the opposites, unique, void, without an interior or exterior, but still endowed with exterior and interior, as it was stationed both without and within. It was devoid of beginning, middle and besides being the cause of bliss.

मात्रास्तिस्रस्त्वर्धमात्रं नादाख्यंब्रह्मसंज्ञितम्।
ऋग्यजुःसामवेदा वै मात्रारूपेण माधवः॥५६॥
वेदशब्देभ्य एवेशं विश्वात्मानमचिंतयत्।
तदाभवदृषिर्वेद ऋषेः सारतमं शुभम्॥५७॥
तेनैव ऋषिणा विष्णुर्ज्ञातवान्परमेश्वरम्।

The three *mātras* and a half *mātra* called *nāda* together constitute Brahman. The three Vedas *Ṛk*, *Yajuḥ* and *Sāman* are in the form of the three *mātrās*. Viṣṇu contemplated on Śiva, the universal soul, through the words of the Vedas. The Vedas became a sage, Viṣṇu understood the glorious essence of the Vedas, the supreme lord, through that sage alone.

देव उवाच

चिन्तया रहितो रुद्रो वाचो यन्मनसा सह॥५८॥
अप्राप्य तं निवर्तन्ते वाच्यस्त्वेकाक्षरेण सः।
एकाक्षरेण तद्वाच्यमृतं परमकारणम्॥५९॥
सत्यमानंदममृतं परं ब्रह्म परात्मनम्।
एकाक्षरादकाराख्यो भगवान्कनकाण्डजः॥६०॥
एकाक्षरादकाराख्यो हरिः परमकारणम्।
एकाक्षरान्भकाराख्यो भगवान्नीललोहितः॥६१॥
सर्गकर्ता त्वकाराख्यो ह्युकाराख्यस्तु मोहकः।
मकाराख्यास्तयोर्नित्यमनुग्रहकरोऽभवत्॥६२॥

Brahmā said–

Rudra is free from the anxieties and worries. Speech recede along with mind being unable to attain him. He is expressible through the single syllable (*oṁ*) which is the divine order, the supreme cause, truth, bliss, nectar, the supreme Brahman, greater than the greatest. Out of that single syllable *oṁ*, the syllable *a* is Brahmā, *u* is Viṣṇu, and *m* is Rudra. *a* is the cause of creation, *u* of illusion and *m* is the cause of bliss.

मकाराख्यो विभुर्बीजी ह्यकारो बीजमुच्यते।
उकाराख्यो हरिर्यानिः प्रधानपुरुषेश्वरः॥६३॥
बीजी च बीजं तद्योनिर्नादाख्यश्च महेश्वरः।
बीजी विभज्य चात्मानं स्वेच्छया तु व्यवस्थितः॥
अस्य लिङ्गादभूद्बीजमकारो बीजिनः प्रभोः।
उकारयोनौ निक्षिप्तमवर्धत समंततः॥६५॥

The syllable *m* is the sower, *a* is the seed and *u* is the womb. The three symbolise the lord, Pradhāna and Puruṣa. Thus, the sower, the seed and the womb together with *nāda* constitute lord Śiva. The sower divided itself out of his own free will. Out of the *liṅga* of the lord, the sower created the seed *a* which was discharged by him into the womb *u* where it developed all round.

सौवर्णमभवच्चाण्डमावेष्ट्याद्यं तदक्षरम्।
अनेकाब्दं तथा चाप्सु दिव्यमण्डं व्यवस्थितम्॥६६

It turned into a golden egg, enveloping the first letter *a*. This divine egg remained in water for many years.

ततो वर्षसहस्रांते द्विधा कृतमजोद्भवम्।
अण्डमप्सु स्थितं साक्षादाद्याख्येनेश्वरेण तु॥६७॥
तस्याण्डस्य शुभं हैमं कपालं चोर्द्धसंस्थितम्।
जज्ञे यद्द्यौस्तदपरं पृथिवी पञ्चलक्षणा॥६८॥

Then, at the end of a thousand years, the egg that had evolved out of the unborn and stationed in the water, was split into two by the primeval lord himself. The splendid golden egg became heaven and the base became the earth.

तस्मादण्डोद्भवो जज्ञे त्वकाराख्यश्चतुर्मुखः।
स स्रष्टा सर्वलोकानां स एव त्रिविधः प्रभुः॥६९॥

From the egg, the four-faced Brahmā was born. He happens to be the creator of the universe, besides being the lord of the three forms.

एवमोमोमिति प्रोक्तमित्याहुर्यजुषां वराः।
यजुषां वचनं श्रुत्वा ऋचः सामानि सादरम्॥७०॥
एवमेव हरे ब्रह्मन्नित्यहः श्रुतयस्तदा।
ततो विज्ञाय देवेशं यथावच्छ्रुतिसंभवैः॥७१॥
मंत्रैर्महेश्वरं देवं तुष्टाव सुमहोदयम्।
आवयोः स्तुतिसंतुष्टो लिङ्गे तस्मिन्निरञ्जनः॥७२॥

The wise exponents of *yajuḥ* say that *oṁ* is Brahman. The *Ṛk* and *Sāman śrutis* too have declared similarly. On the lord of the Devas, precisely we meditated and we eulogised him by reciting the Vedic *mantras*. Delighted by our eulogy, the unsullied lord delightfully stationed himself into the divine *liṅga*, after assuming the form of sound.

दिव्यं शब्दमयं रूपमास्थाय प्रहसन् स्थितः।
अकारस्तस्य मूर्द्धा तु ललाटं दीर्घमुच्यते॥७३॥
इकारो दक्षिणं नेत्रमीकारो वामलोचनम्।
उकारो दक्षिणं श्रोत्रमूकारो वाममुच्यते॥७४॥
ऋकारो दक्षिणं तस्य कपोलं परमेष्ठिनः।
वामं कपोलमकारो लृलॄ नासापुटे उभे॥७५॥
एकारमोष्ठमूर्द्धश्च ऐकारस्त्वधरो विभोः।
ओकारश्च तथौकारो दंतपंक्तिद्वयं क्रमात्॥७६॥
अमस्तु तालुनी तस्य देवदेवस्य धीमतः।
कादिपञ्चाक्षराण्यस्य पञ्च हस्तानि दक्षिणे॥७७॥
चादिपञ्चाक्षराण्येवं पञ्च हस्तानि वामतः।
टादिपञ्चाक्षरं पादस्तादिपञ्चाक्षरं तथा॥७८॥
पकारमुदरं तस्य फकारः पार्श्वमुच्यते।
बकारो वामपार्श्वं वै भकारं स्कंधमस्य तत्॥७९॥
मकारं हृदयं शंभोर्महादेवस्य योगिनः।
यकारादिसकारांता विभोर्वै सप्त धातवः॥८०॥
हकार आत्मरूपं वै क्षकारः क्रोध उच्यते।
तं दृष्ट्वा उमया सार्द्धं भगवंतं महेश्वरम्॥८१॥
प्रणम्य भगवान् विष्णु पुनश्चपश्यदूर्द्धतः।
ॐकारप्रभवं मंत्रं कलापञ्चकसंयुतम्॥८२॥
शुद्धस्फटिकसङ्काशं शुभाष्टत्रिंशदक्षरम्।
मेधाकरमभूद्भूयः सर्वधर्मार्थसाधकम्॥८३॥
गायत्रीप्रभवं मंत्रं हरितं वश्यकारकम्।
चतुर्विंशतिवर्णाढ्यं चतुष्कलमनुत्तमम्॥८४॥
अथर्वमसितं मंत्रं कलाष्टकसमायुतम्।
अभिचारिकमत्यर्थं त्रयस्त्रिंशच्छुभक्षरम्॥८५॥
यजुर्वेदसमायुक्तं पञ्चत्रिंशच्छुभाक्षरम्।
कलाष्टकसमायुक्तं सुश्वेतं शांतिकं तथा॥८६॥
त्रयोदशकलायुक्तं बालाद्यैः सहलोहितम्।
सामोद्भवं जगत्याद्यं वृद्धिसंहारकारणम्॥८७॥
वर्णाः षडधिकाः षष्टिरस्य मंत्रवरस्य तु।
पञ्च मंत्रांस्तथा लब्ध्वा जजाप भगवान् हरिः॥८८॥
अथ दृष्ट्वा कलावर्णमृग्यजुः सामरूपिणम्।
ईशानमीशमुकुटं पुरुषास्यं पुरातनम्॥८९॥
अघोरहृदयं हृद्यं वामगुह्यं सदाशिवम्।
सद्यः पादं महादेवं महाभोगीन्द्रभूषणम्॥९०॥
विश्वतः पादवदनं विश्वतोक्षिकरं शिवम्।
ब्रह्मणोधिपतिं सर्गस्थितिसंहारकारणम्॥९१॥
तुष्टार पुनरिष्टाभिर्वाग्भिर्वरदमीश्वरम्॥९२॥

The letter *a* stands for his heal; *ā* stands for the forehead; *i* is the right eye; *ī* is the left eye, *u* is the right ear; *ū* is the left ear; *r* is the right cheek, *ṛ* is the left cheek, *lr* and *lṛ* are the pair of nostrils; *e* stands for the upper lip; *ai* stands for the lower lip; *o* and *au* stand for the two rows of the teeth; *am* and *aḥ* are the palates; the five letters beginning with *k* are his five hands on the right side and the five letters beginning with *c* are his five hands on the left side. The five beginning with *ṭ* stand for his right leg and the five letters beginning with *t* stand for his left leg; the letter *p* stands for his belly; *ph* stands for his right side; *b* stands for his left side; *bh* stands for his shoulders, *m* stands for his heart; the letters *y* to *s* are the seven *dhātus*; *h* stands for his soul, while *kṣ* stands for his anger. On seeing the great lord along with Umā, Viṣṇu bowed in reverence to them and then looked up at them. He saw a *mantra* with five digits emerging out of *oṁ*. It resembled the pure crystal and contained thirty eight syllables. It was conducive to the enhancement of knowledge and was means for the achievement of all the righteous matters. He saw the *Ṛk* of twenty four syllables and four digits in *Gāyatrī* metre and in green colour with the efficacy for gaining control. He saw the *Atharvan mantra* of thirty three syllables, eight digits, black in colour and with its efficacy of black magic. He saw the *Yajus mantra* of thirty five syllables, eight digits, white in colour with the efficacy for peace. He saw the *Sāman mantra* of sixty six syllables of thirteen digits in the *Jagatī* meter, in the coral red colour with the efficacy for creation and the dissolution of the universe. Having received the five *mantras*, lord Viṣṇu started their recitation. He found lord Śiva in all the digits and syllables, constituting the limbs, with the body comprising of *Ṛk*, *Yajuḥ* and *Sāman* with Īśāna for the coronet, Tatpuruṣa for the face, Aghora for his heart, Vāmadeva for his private parts, Sadyojāta for his feet, serpents for his ornaments, with eyes and hands all round. On seeing the great lord (of the above description), the overlord of Brahmā, the cause of the creation, sustenance and the dissolution and the bestower of the boons, Viṣṇu, eulogised lord Śiva with pleasing words.

इति श्रीलिङ्गमहापुराणे पूर्वभागे लिङ्गोद्भवो नाम
सप्तदशोऽध्यायः॥१७॥

अष्टादशोऽध्यायः

Chapter 18

Praise of Śiva by Viṣṇu

विष्णुरुवाच

एकाक्षराय रुद्राय अकारायात्मरूपिणे।
उकारायादिदेवाय विद्यादेहाय वै नमः॥१॥

Viṣṇu said–

Salutation to the eleven Rudras, salutation to the single-syllabled Rudra '*a*' in the form of Ātman. Salutation to the primordial deity whose physical body is learning.

तृतीयाय मकाराय शिवाय परमात्मने।
सूर्याग्निसोमवर्णाय यजमानाय वै नमः॥२॥

Salutation to lord Śiva, the supreme soul, in the form of the third syllable '*m*'. Salutation to the lord who is as lustrous as the sun or the fire or the moon. Salutation to him in the form of a *yajamāna* who performs the sacrifice.

अग्नये रुद्ररूपाय रुद्राणां पतये नमः।
शिवाय शिवमंत्राय सद्यजाताय वेधसे॥३॥

Salutation to fire in the form of Rudra. Salutation to the lord of Rudras. Salutation to Śiva of auspicious *mantra*. Salutation to Sadyojāta. Salutation to the creator.

वामाय वामदेवाय वरदायामृताय ते।
अघोरायातिघोराय सद्योजाताय रंहसे॥४॥

Salutation to the illustrious Vāmadeva, the bestower of the boons who is immortal lord. Salutation to Aghora, Atighora, Sadyojāta and the deity of forceful strength.

ईशानाय श्मशानाय अतिवेगाय वेगिने।
नमोस्तु श्रुतिपादाय ऊर्ध्वलिङ्गाय लिंगिने॥५॥

Salutation to Īśāna, Śmaśāna (lord of the cremation ground), salutation to extreme swiftness. Salutation to lord with high speed, whose feet are the Vedas, who has an upward *liṅga* and the one who is the *liṅga* himself.

हेमलिङ्गाय हेमाय वारिलिङ्गाय चांभसे।
शिवाय शिवलिङ्गाय व्यापिने व्योमव्यापिने॥६॥

Salutation to him who has a golden *liṅga* or the one who is gold himself or the one who is of watery *liṅga* or the one who is water himself. Salutation to Śiva, the *liṅga* of Śiva. Salutation to the one who pervades all including the firmament itself.

वायवे वायुवेगाय नमस्ते वायुव्यापिने।
तेजसे तेजसां भर्त्रे नमस्तेजोधिव्यापिने॥७॥

Salutation to the wind or to the one who has the force of the wind and the one who pervades the wind. Salutation to the fire, the lord of all the fiery vehicles and the one who pervades the fire.

जलाय जलभूताय नमस्ते जलव्यापिने।
पृथिव्यै चांतरिक्षाय पृथिवीव्यापिने नमः॥८॥

Salutation to the water and the one who has turned himself as water. Salutation to the one who pervades the water. Salutation to the earth or the atmosphere, salutation to the one who pervades the earth.

शब्दस्पर्शस्वरूपाय रसगंधाय गंधिने।
गणाधिपतये तुभ्यं गुह्याद्गुह्यतमाय ते॥९॥

Salutation to the one who is the form of sound and touch, taste and smell. Salutation to the lord of *gaṇas* and to the one who is quite secretive.

अनंताय विरूपाय अनंतानामयाय च।
शाश्वताय वरिष्ठाय वारिगर्भाय योगिने॥१०॥

Salutation to the infinite one, who is devoid of forms, devoid of ailments; salutation to the permanent one, the one who is an excellent one, the one who lives in the womb of waters besides being a *yogī*.

संस्थितायाम्भसां मध्ये आवयोर्मध्यवर्चसे।
गोप्त्रे हर्त्रे सदा कर्त्रे निधनायेश्वराय च॥११॥

Salutation to the one who is lodged between Brahmā and Viṣṇu in the waters. Salutation to the splendour, the protector, the destroyer, the perpetual creator and the nourisher. Salutation to lord Śiva.

अचेतनाय चिंत्याय चेतनायासहारिणे।
अरूपाय सुरूपाय अनङ्गायाङ्गहारिणे॥१२॥

Salutation to the one who is lifeless, worthy of contemplation, who removes the stress and strain of the sentient, who is formless or of good forms, who is without limbs or who has the attractive limbs.

भस्मदिग्धशरीराय भानुसोमाग्निहेतवे।
श्वेताय श्वेतवर्णाय तुहिनाद्रिचराय च॥१३॥

Salutation to the one whose body is smeared with ashes, salutation to the cause of the sun, moon and fire. Salutation to the white, the white-coloured and to the one moving about on the mountain of snow.

सुश्वेताय सुवक्त्राय नमः श्वेतशिखाय च।
श्वेतास्याय मड्डास्याय नमस्ते श्वेतलोहित॥१४॥

Salutation to the one having the exceedingly white complexion, white face, white tuft and the white blood.

सुताराय विशिष्टाय नम दुंदुभिने हर।
शतरूपविरूपाय नमः केतुमते सदा॥१५॥

Salutation to the one who facilitates the crossing of the ocean of the universe. Salutation to the splendid one. Salutation to the one having two forms and the one having hundred forms or the one who is devoid of forms and to the one holding a banner.

ऋद्धिशोकविशोकाय पिनाकाय कपर्दिने।
विपाशाय सुपाशाय नमस्ते पाशनाशिने॥१६॥

Salutation to the one who has prosperity and is devoid of grief. Salutation to the holder of the bow, having the matted locks of hair, devoid of *pāśa*, holding the *pāśa*, besides being the destroyer of *pāśa*.

सुहोत्राय हविष्याय सुब्रह्मण्याय सूरिणे।
सुमुखाय सुवक्त्राय दुर्दमाय दमाय च॥१७॥

Salutation to the one who is good at sacrifice, to the one having the sacrificial offerings, the one who is favourably disposed to the Brāhmaṇas. Salutation to the one who himself is a poet. Salutation to the one having a charming face and beautiful mouth. He is the one who is difficult to be suppressed and the one who exercises the excellent mental control.

कंकाय कंकरूपाय कंकणीकृतपन्नग।
सनकाय नमस्तुभ्यं सनातन सनन्दन॥१८॥

Salutation to the one who assumes the form of Brahman, the one who is Yama and who wears the serpents as his armlets. Salutation to the one who is Sanaka, Sanātana, Sanandana and Sanata.

सनत्कुमार सारङ्गमारणाय महात्मने।
लोकाक्षिणे त्रिधामाय नमो विरजसे सदा॥१९॥

Salutation to the one who hunts for the deer, who happens to be the supreme soul, besides being the eye of the world. Salutation to the one having three abodes and to the one who is devoid of *rajas*.

शङ्खपालाय शङ्खाय रजसे तमसे नमः।
सारस्वताय मेघाय मेघवाहन ते नमः॥२०॥

Salutation to Śaṅkhapāla, Śaṁkha, *Rajas* and *Tamas*. Salutation to Sārasvata, the cloud and the one who uses the clouds as his vehicle.

सुवाहाय विवाहाय विवादवरदाय च।
नमः शिवाय रुद्राय प्रधानाय नमोनमः॥२१॥

Salutation to the one possessing the excellent vehicle, the bestower of the boons to the devotees, to Śiva, Rudra and Pradhāna.

त्रिगुणाय नमस्तुभ्यं चतुर्व्यूहात्मने नमः।
संसाराय नमस्तुभ्यं नमः संसारहेतवे॥२२॥

Salutation to you who possess the three *guṇas*, having the nature of the four *vyūhas*, besides being the cause of existence and dissolution.

मोक्षाय मोक्षरूपाय मोक्षकर्त्रे नमोनमः।
आत्मने ऋषये तुभ्यं स्वामिने विष्णवे नमः॥२३॥

Salutation to the form of salvation, the bestower of liberation, the supreme soul, the sage and the all pervader.

नमो भगवते तुभ्यं नागानां पतये नमः।
ओंकाराय नमस्तुभ्यं सर्वज्ञाय नमो नमः॥२४॥

Salutation to the holy lord, the lord of serpents, of the form of *Oṁ* and the lord is omnipresent.

सर्वाय च नमस्तुभ्यं नमो नारायणाय च।
नमो हिरण्यगर्भाय आदिदेवाय ते नमः॥२५॥

Salutation to the one who resembles all, all pervader, besides the primordial lord.

नमोस्त्वजाय पतये प्रजानां व्यूहहेतवे।
महादेवाय देवानामीश्वराय नमो नमः॥२६॥

Salutation to the unborn, the lord of the people, the cause of the *Vyūhas* and the great lord of Devas.

शर्वाय च नमस्तुभ्यं सत्याय शमनाय च।
ब्रह्मणे चैव भूतानां सर्वज्ञाय नमो नमः॥२७॥

Salutation to Sarva, Satya, the truth, Śamana – the subduer and Brahmā. Salutation to the omniscient lord of the living beings.

महात्मने नमस्तुभ्यं प्रज्ञानरूपाय वै नमः।
चितये चितिरूपाय स्मृतिरूपाय वै नमः॥२८॥
ज्ञानाय ज्ञानगम्याय नमस्ते संविदे सदा।
शिखराय नमस्तुभ्यं नीलकंठाय वै नमः॥२९॥

Salutation to the supreme soul. Salutation to one who posses high intellect, consciousness, memory and knowledge. Salutation to the one in the form of concord, summit and knowledge. Salutation to the one who is in the form of concord and summit. Salutation to the blue-throated one.

अर्धनारीशरीराय अव्यक्ताय नमोनमः।
एकादशविभेदाय स्थाणवे ते नमः सदा॥३०॥

Salutation to the one having the half body of female, who though unmanifest, has eleven forms. Salutation to the immovable one.

नमः सोमाय सूर्याय भवाय भवहारिणे।
यशस्कराय देवाय शङ्करायेश्वराय च॥३१॥

Salutation to the sun and the moon, who establishes as well as destroys the universe. Salutation to the one who is the cause of the fame, who brings on peace and is the lord of all.

नमोंबिकाधिपतये उमायाः पतये नमः।
हिरण्यबाहवे तुभ्यं नमस्ते हेमरेतसे॥३२॥

Salutation to the lord of Ambikā and the lord of Umā. Salutation to the one having golden arms and golden semen.

नीलकेशाय वित्ताय शितिकंठाय वै नमः।
कपर्दिने नमस्तुभ्यं नागाङ्गाभरणाय च॥३३॥
वृषारूढाय सर्वस्य हर्त्रे कर्त्रे नमोनमः।
वीररामातिरामाय रामानाथाय ते विभो॥३४॥

Salutation to the blue-tressed one who is wealth. Salutation to the black-necked deity with matted locks of hair. Salutation to the one riding the bull; salutation to the one who uses serpents as his ornaments. Salutation to the one who rides the bull, salutation to the creator and the destroyer of all. Salutation to the one who excelled even lord Rāma. Salutation to lord Rāma.

नमो राजाधिराजाय राज्ञामधिगताय ते।
नमः पालाधिपतये पालासाकृंतते नमः॥३५॥

Salutation to the emperor of kings, to one who is attained by the kings, salutation to the overlord of protectors. Salutation to the destroyer of the Brāhmaṇas.

नमः केयूरभूषाय गोपते ते नमोनमः।
नमः श्रीकंठनाथाय नमो लिकुचपाणये॥३६॥

Salutation to the one bedecked with armlets. O lord of cows, salutation to you. Salutation to lord Śrīkāṇṭa holding a *likuca* fruit in the hand.

भुवनेशाय देवाय वेदशास्त्र नमोस्तु ते।
सारङ्गाय नमस्तुभ्यं राजहंसाय ते नमः॥३७॥

Salutation to the lord, the foremost of the worlds and to the one who has the Vedas as his scriptures. Salutation to you *Sāraṅga* – the royal swan.

कनकाङ्गदहाराय नमः सर्पोपवीतिने।
सर्पकुण्डलमालाय कटिसूत्रीकृताहिने॥३८॥

Salutation to the one with golden necklace and shoulderlets, the one who uses the serpent as the sacred thread, ear-rings and garlands. Salutation to the one who uses a serpent as his waistband.

वेदगर्भाय गर्भाय विश्वगर्भाय ते शिव।

O Śiva, salutation to you with Vedas in the womb. Salutation to the foetus containing the entire universe.

ब्रह्मोवाच
विररामेति संस्तृत्वा ब्रह्मणा सहितो हरिः॥३९॥
एतत्स्तोत्रवरं पुण्यं सर्वपापप्रणाशनम्।
यः पठेच्छ्रावयेद्वापि ब्राह्मणान् वेदपारगान्॥४०॥
स याति ब्रह्मणो लोके पापकर्मरतोपि वै।
तस्माज्जपेत्पठेन्नित्यं श्रावयेद्ब्राह्मणाञ्छुभान्॥४१॥
सर्वपापविशुद्ध्यर्थं विष्णुना परिभाषितम्॥४२॥

Brahmā said–

After having eulogised thus, Viṣṇu ceased along with Brahmā. The excellent hymn is auspicious and is destructive of all the sins. The one who reads this himself or narrates it to a Brāhmaṇa, well-versed in the Vedas, achieves the region of Brahmā, though he might have incurred sins. Hence, one should recite or narrate this to splendid Brāhmaṇas for working off all the sins. This has been ordained by Viṣṇu.

इति श्रीलिङ्गमहापुराणे पूर्वभागे विष्णुस्तवो
नामाष्टादशोऽध्याय:॥१८॥

एकोनविंशोऽध्याय:

Chapter 19

Viṣṇu's enlightenment

अथोवाच महादेव: प्रीतोहं सुरसत्तमौ।
पश्यतां मां महादेवं भयं सर्वं विमुच्यताम्॥१॥

Mahādeva said– "O best of the gods, I am pleased with you. You look at myself – lord Mahādeva. Be free from all the fears.

युवां प्रसूतौ गात्राभ्यां मम पूर्वं महाबलौ।
अयं मे दक्षिणे पार्श्वे ब्रह्मा लोकपितामह:॥२॥
वामे पार्श्वे च मे विष्णुर्विश्वात्माहृदयोद्भव:।
प्रीतोहं युवयो: सम्यग्वरं दद्मि यथेप्सितम्॥३॥

Both the valorous ones were born of me earlier. Brahmā, the Grandsire of the world, was born from my right side, while Viṣṇu, the soul of the universe, was born of my left side. I am pleased with both of you. I shall bestow the desired boon on you."

एवमुक्त्वा तु तं विष्णु कराभ्यां परमेश्वर:।
पस्पर्श सुभगाभ्यां तु कृपया तु कृपानिधि:॥४॥

Thus speaking, the ocean of mercy, lord Parameśvara touched Brahmā with his own hands.

तत: प्रहृष्टमनसा प्रणिपत्य महेश्वरम्।
प्राह नारायणो नाथं लिङ्गस्थं लिङ्गवर्जितम्॥५॥

Then Viṣṇu with a delighted mind, offering his salutation to lord Mahādeva, who was enshrined in *liṅga* but was without *liṅga* at the same time, said to him.

यदि प्रीति: समुत्पन्ना यदि देयो वरश्च नौ।
भक्तिर्भवतु नौ नित्यं त्वयि चाव्यभिचारिणी॥६॥

In case, you have developed love for both of us and are desirous of bestowing boon on us, then you make our devotion in you everlasting and firm.

देव: प्रदत्तवान् देवा: स्वात्मन्यवभिचारिणीम्।
ब्रह्मणे विष्णवे चैव श्रद्धां शीतांशुभूषण:॥७॥
जानुभ्यामवनीं गत्वा पुनर्नारायण: स्वयम्।
प्रणिपत्य च विश्वेशं प्राह मंदतरं वशी॥८॥

O gods, then lord Mahādeva, having the crescent as his ornament, bestowed on Brahmā and Viṣṇu, his everlasting devotion with extreme faith.

आवयोर्देवदेवेश विवादमतिशोभनम्।
इहागतो भवान् यस्माद्विवादशमनाय नौ:॥९॥

Then Viṣṇu kneeling down on earth, offering his salutation to the lord, spoke to him in sweet voice.

तस्य तद्वचनं श्रुत्वा पुन: प्राह हरो हरिम्।
प्रणित्यं स्थितं मूर्ध्ना कृताञ्जलिपुटं स्मयन्॥१०॥

Thereafter, lord Śiva smilingly spoke to Brahmā and Viṣṇu, both of whom were standing before him quite honestly lowering their heads.

श्रीमहादेव उवाच

प्रलयस्थितिसर्गाणां कर्ता त्वं धरणीपते।
वत्सवत्स हरे विष्णो पालयैतच्चराचरम्॥११॥

Lord Śiva said–

"O lord of earth, you are the preserver of the earth besides being the destroyer. O son, Viṣṇu, you better maintain the mobile and immobile world.

त्रिधा भिन्नो ह्यहं विष्णो ब्रह्मविष्णुभवाख्यया।
सर्गरक्षालयगुणैर्निष्कलः परमेश्वरः॥१२॥

I am unblemished Śiva, having divided myself in three forms known as Brahmā, Viṣṇu and Śiva and they are expected to create, maintain and destroy the universe.

संमोहं त्यज भो विष्णो पालयैनं पितामहम्।
पाद्मे भविष्यति सुतः कल्पे तव पितामहः॥१३॥

O Viṣṇu, you be free from illusion. You protect Brahmā who is going to be your son in the *Padma kalpa*.

तदा द्रक्ष्यसि मां चैवं सोपि द्रक्ष्यति पद्मजः।
एवमुक्त्वा स भगवांस्तत्रैवांतरधीयत॥१४॥

Then, you will have an audience with me like this. Brahmā – born of lotus, shall visualise me." Thus speaking, lord Śiva disappeared from that place at once.

तदाप्रभृति लोकेषु लिङ्गार्च्चा सुप्रतिष्ठिता।
लिङ्गवेदी महादेवी लिङ्गं साक्षान्महेश्वरः॥१५॥

Since then, the practice of adoring the *liṅga* came into vogue. *Liṅga* itself is Mahādeva. Mahādeva is the pedestal for the same.

लयनाल्लिंगमित्युक्तं तत्रैव निखिलं सुराः।
यस्तु लैङ्गं पठेन्नित्यमाख्यानं लिङ्गसन्निधौ॥१६॥
स याति शिवतां विप्रो नात्र कार्या विचारणा॥१७॥

O gods, it is so called because all the things get absorbed in it. A Brāhmaṇa who reads the story of the *liṅga* in its presence, he achieves the *Śivatva*. There is no scope of any doubt in this statement.

इति श्रीलिङ्गमहापुराणे पूर्वभागे विष्णुप्रबोधो
नामैकोनविंशोऽध्यायः॥१९॥

विंशऽध्यायः

Chapter 20

Enlightenment of Brahmā

ऋषय ऊचुः

कथं पाद्मे पुरा कल्पे ब्रह्मा पद्मोद्भवोऽभवत्।
भवं च दृष्टवांस्तेन ब्रह्मणा पुरुषोत्तमः॥१॥
एतत्सर्वं विशेषेण सांप्रतं वक्तुमर्हसि।

***Ṛṣis* said–**

How did Brahmā emerge out of lotus in the *Padmakalpa*? How did Brahmā and Viṣṇu see lord Śiva? You kindly particularly enlighten us on this issue?

सूत उवाच

आसीदेकार्णवं घोरमविभागं तमोमयम्॥२॥
मध्ये चैकार्णवे तस्मिन् शङ्खचक्रगदाधरः।
जीमूतांभोऽम्बुजाक्षश्च किरीटी श्रीपतिर्हरिः॥३॥
नारायणमुखोद्गीर्णसर्वात्मा पुरुषोत्तमः।
अष्टबाहुर्महावक्षा लोकानां योनिरुच्यते॥४॥
किमप्यर्चित्यं योगात्मा योगमास्थाय योगवित्।
फणासहस्रकलितं तमप्रतिमवर्चसम्॥५॥
महाभोगपतेर्भोगं साध्वास्तीर्य महोच्छ्रयम्।
तस्मिन्महति पर्यंके शेते चैकार्णवे प्रभुः॥६॥

Sūta said–

The entire universe was undivided and full of darkness in the form of an ocean. In the vast ocean, lord Viṣṇu, the holder of *Śaṅkha* (conch), *Cakra* (disc) and *Gadā* (mace), having the complexion of clouds, with eyes resembling the lotus flowers, wearing a crown over the head, well known by the name of Hari, spouse of Lakṣmī, also known as Nārāyaṇa, Puruṣottama, was sleeping over the serpent bed. The entire universe emerged out of his mouth. He had eight arms. He had a broad chest. He was the source of origin of the entire universe. He was Yogātmā and well-versed in Yoga. He getting established in Yoga, spreading his vast body over the bed of a thousand-hooded snake, was sleeping with comfort.

एवं तत्र शयानेन विष्णुना प्रभविष्णुना।
आत्मारामेण क्रीडार्थं लीलयाक्लिष्टकर्मणा॥७॥
शतयोजनविस्तीर्णं तरुणादित्यसन्निभम्।
वज्रदण्डं महोत्सेधं नाभ्यां सृष्टं तु पुष्करम्॥८॥

The extremely powerful lord who was absorbed in himself, while in sleep, created playfully from his navel a lotus flower having a lustre of the sun at noon, with a long stalk.

तस्यैवं क्रीडमानस्य समीपं देवमीढुषः।
हेमगर्भांडजो ब्रह्मा रुक्मवर्णो ह्यतींद्रियः॥९॥
चतुर्वक्त्रो विशालाक्षः समागम्य यदृच्छया।
श्रिया युक्तेन दिव्येन सुशुभेन सुगंधिना॥१०॥
क्रीडमानं च पद्मेन दृष्ट्वा ब्रह्मा शुभेक्षणम्।
सविस्मयमथागम्य सौम्यसंपन्नया गिरा॥११॥

When the beautiful lord Viṣṇu was thus sporting with the lotus flower, there Brahmā, who was born out of the golden egg, having the golden complexion, foremost of the learned people, four-faced, reached there at his own will and started sporting with the lotus of Viṣṇu, with the goddess Śrī Lakṣmī. He then went to lord Viṣṇu and asked in his sweet words– "Who are you lying in the water of the ocean?"

प्रोवाच को भवाञ्छेते ह्याश्रितो मध्यमंभसाम्।
अथ तस्याच्युतः श्रुत्वा ब्रह्मणस्तु शुभं वचः॥१२॥
उदतिष्ठत पर्यंकाद्विस्मयोत्फुल्ललोचनः।
प्रत्युवाचोत्तरं चैव कल्पेकल्पे प्रतिश्रयः॥१३॥
कर्त्तव्य च कृतं चैव क्रियते यच्च किञ्चन।
द्यौरंतरिक्षं भूश्चैव परं पदमहं भुवः॥१४॥
तमेवमुक्त्वा भगवान् विष्णुः पुनरथाब्रवीत्।
कस्त्वं खलु समायातः समीपं भगवान्कुतः॥१५॥
क्व वा भूयश्च गंतव्यं कश्च वा ते प्रतिश्रयः।
को भवान् विश्वमूर्तिर्वै कर्त्तव्यं किं च ते मया॥१६

Listening to the sweet words of Brahmā, lord Viṣṇu, seated himself over the bed. Then with his eyes filled with surprise, he said to him– "I take refuge and shelter in the water in each one of the *kalpas.* That what is to be done, whatever has been done and whatever has to be done, is established from here automatically. The heaven, earth and the space are under my control. I happen to be the supreme being for all."

एवं ब्रुवंतं वैकुंठं प्रत्युवाच पितामहः।
मायया मोहितः शंभोरविज्ञाय जनार्दनम्॥१७॥
मायया मोहितं देवमविज्ञातं महात्मनः।
यथा भवांस्तथैवाहमादिकर्ता प्रजापतिः॥१८॥
सविस्मयं वचः श्रुत्वा ब्रह्मणो लोकतंत्रिणः।
अनुज्ञातश्च ते नाथ वैकुंठो विश्वसंभवः॥१९॥
कौतूहलान्महायोगी प्रविष्टो ब्रह्मणो मुखम्।
इमानष्टदश द्वीपान्ससमुद्रान् सपर्वतान्॥२०॥
प्रविश्य सुमहातेजाश्चातुर्वर्ण्यसमाकुलान्।
ब्रह्मणस्तंबपर्यंतं सप्तलोकान् सनातनान्॥२१॥
ब्रह्मणस्तूदरे दृष्ट्वा सर्वान्विष्णुर्महाभुजः।
अहोस्य तपसो वीर्यमित्युक्त्वा च पुनः पुनः॥२२॥
अटित्वा विविधाँल्लोकान् विष्णुर्नानाविधाश्रयान्।
ततो वर्षसहस्रांते नांतं हि ददृशे यदा॥२३॥
तदास्य वक्त्रान्निष्क्रम्य पन्नगेंद्रनिकेतनः।
नारायणो जगद्धाता पितामहमथाब्रवीत्॥२४॥
भगवानादिरंतश्च मध्यं कालो दिशो नभः।
नाहमंतं प्रपश्यामि उदरस्य तवानघ॥२५॥

Thus speaking, lord Viṣṇu spoke again– "Who are you? Where from have you reached before me? Where have you to go from this place? Where is your dwelling place? Who are you, O universal form? What can I do for you?" Because of the illusion of lord Śiva, Brahmā could not recognise Viṣṇu. When so asked by Viṣṇu, Brahmā said to him– "I am also the creator of the universe as you are." Listening to the words of Brahmā with surprise and with his permission, the source of the creation of the universe, the great *yogī* Viṣṇu, out of curiosity, entered the mouth of Brahmā. He witnessed in the belly of Brahmā, eighteen islands besides the oceans and the mountains. The immensely illustrious, long-armed, lord Viṣṇu, entering the belly of Brahmā, saw the seven *lokas* inhabited with the people of the four *varṇas*. Then he said again and again– "How powerful is his *tapas*?" Lord Viṣṇu witnessed several types of creations in the belly of Brahmā. Thereafter, Viṣṇu wandered in the belly of Brahmā for a thousand years, but he could not find the end of it. Then, lord Viṣṇu, who sleeps over the serpent bed, the refuge of *lokas*, came out of the mouth of Brahmā and said to him– "O sinless one, you are the beginning, middle and the end of the universe. I could not find the end of your belly. You are the *Kāla* (time), directions and the sky." Thus speaking, Brahmā was again addressed by lord Viṣṇu– "I am also the lord similarly, O excellent god, you also enter my belly and witness the astonishing *lokas* there, which are of surprising nature." Listening to his enthusiastic and pleasing words, and facilitating him, the truthful Brahmā then entered the belly of Viṣṇu and found several lokas in his womb.

एवमुक्त्वाब्रवीद्भूयः पितामहमिदं हरिः।
भगवानेवमेवाहं शाश्वतं हि ममोदरम्॥२६॥
प्रविश्य लोकान् पश्यैताननौपम्यान्सुरोत्तमः।
ततः प्राह्लादिनीं वाणीं श्रुत्वा तस्याभिनंद्य च॥२७॥
श्रीपतेरुदरं भूयः प्रविवेश पितामहः।
तानेव लोकान् गर्भस्थानपश्यत्सत्यविक्रमः॥२८॥
पर्यटित्वा तु देवस्य ददृशेऽन्तं न वै हरेः।
ज्ञात्वा गतिं तस्य पितामहस्य
द्वाराणि सर्वाणि पिधाय विष्णुः॥
विभुर्मनः कर्तुमियेष चाशु
सुखं प्रसुप्तोहमिति प्रचिंत्य॥२९॥
ततो द्वाराणि सर्वाणि पिहितानि समीक्ष्य वै।
सूक्ष्मं कृत्वात्मनो रूपं नाभ्यां द्वारमविंदत॥३०॥

He kept on wandering there but could not find the end of the same. Thereafter, realising the activities of Brahmā, closing all the exit routes, lord Viṣṇu slept there completely. Finding all the exit gates closed, Brahmā reduced his form and found the exit route from the navel.

पद्मसूत्रानुसारेण चान्वपश्यत्पितामहः।
उज्जहारात्मनो रूपं पुष्कराच्चतुराननः॥३१॥

Thereafter, the four-armed Brahmā came out of the navel through the lotus stalk and there he took to his own form. The self born, the source of the origin of the universe, was then seated over the lotus flower.

विरराजारविंदस्थः पद्मगर्भसमद्युतिः।
ब्रह्मा स्वयंभूर्भगवाञ्जगद्योनिः पितामहः॥३२॥
एतस्मिन्नंतरे ताभ्यामेकैकस्य तु कृत्स्नशः।
वर्तमाने तु संघर्षे मध्ये तस्यार्णवस्य तु॥३३॥
कुतोप्यपरिमेयात्मा भूतानां प्रभुरीश्वरः।
शूलपाणिर्महादेवो हेमवीरांबरच्छदः॥३४॥
आगच्छद्यत्र सोनंतो नागभोगपतिर्हरिः।
शीघ्रं विक्रमतस्तस्य पद्भ्यामाक्रांतपीडिताः॥३५॥
उद्भूतास्तूर्णमाकाशे पृथुलास्तोयबिंदवः।
अत्युष्णश्चातिशीतश्च वायुस्तत्र ववौ पुनः॥३६॥
तद्दृष्ट्वा महदाश्चर्यं ब्रह्मा विष्णुमभाषत।
अब्बिंदवश्च शीतोष्णाः कंपयंत्यंबुजं भृशम्॥३७॥

In the meantime, both of them kept on struggling with each other. The endless soul, the lord of the *bhūtas*, carrying a trident in his hand, clad in golden costumes, lord Śiva arrived there from somewhere, where lord Viṣṇu was sleeping over the serpent bed. With his walking rapidly in the water, with the shaking of the oceanic water and with the touch of his feet, the drops of water started rising in the sky. Then, hot and cold winds started blowing. Witnessing the great surprise, Brahmā then spoke to Viṣṇu– "The hot and cold drops of water are shaking the lotus very much.

एतन्मे संशयं ब्रूहि किं वा त्वन्यच्चिकीर्षसि।
एतदेवंविधं वाक्यं पितामहमुखोद्गतम्॥३८॥
श्रुत्वाप्रतिमकर्मा हि भगवानसुरांतकृत्।
किं न खल्वत्र मे नाभ्यां भूतमन्यत्कृतालयम्॥३९
वदति प्रियमत्यर्थं मन्युश्चास्य मयाकृतः।
इत्येवं मनसा ध्यात्वा प्रत्युवाचेदमुत्तरम्॥४०॥

You remove my doubt and tell me your future course of action?" On hearing these words, lord Viṣṇu, the performer of the astonishing deeds and the better of the *asuras*, lord Viṣṇu, meditated for sometime and then spoke– "Who is forcibly occupying the space in my navel, but is speaking sweet words. I am angry with him." Thus thinking, Lord Viṣṇu replied.

किमत्र भगवानद्य पुष्करे जातसंभ्रमः।
किं मया च कृतं देव यन्मां प्रियमनुत्तमम्॥४१॥
भाषसे पुरुषश्रेष्ठ किमर्थं ब्रूहि तत्त्वतः।
एवं ब्रुवाणं देवेशं लोकयात्रानुगं ततः॥४२॥
प्रत्युवाचाम्बुजाभाक्षं ब्रह्मा वेदनिधिः प्रभुः।
योऽसौ तवोदरं पूर्वं प्रविष्टोऽहं त्वदिच्छया॥४३॥
यथा ममादेरे लोकाः सर्वे दृष्टास्त्वया प्रभो।
तथैव दृष्टाः कात्स्न्यैंन मया लोकास्तवोदरे॥४४॥

ततो वर्षसहस्रात्तु उपावृत्तस्य मेऽनघ।
त्वया मत्सरभावेन मां वशीकर्तुमिच्छता॥४५॥
आशु द्वाराणि सर्वाणि पिहितानि समंततः।
ततो मया महाभाग संचित्य स्वेन तेजसा॥४६॥
लब्धो नाभिप्रदेशेन पद्मसूत्राद्विनिर्गमः।
माभूत्ते मनसोऽल्पोपि व्याघातोऽपं कथञ्चन॥४७॥
इत्येषानुगतिर्विष्णो कार्याणामौपसर्पिणी।
यन्मयानंतरं कार्यं ब्रूहि किं करवाण्यहम्॥४८॥

"O lord, you are in the state of confusion in the lotus. O Deva, what have I done this? O best of the humans, what is in your mind? You speak out to me truthfully." Then Brahmā, who is the storehouse of the knowledge in the Vedas, having lotus like eyes, who speaks according to the human conduct, replied to him– "I am known as Brahmā and had entered in your belly as per your command in the same way as you had entered my belly. As the lokas had been witnessed by you in my belly, I did so exactly in the same manner. O sinless one, I returned after a thousand years. You, out of jealousy, in order to overpower me, closed all the exit doors. Then, I, entering the navel with my strength, came out through the lotus stalk. You should not feel disgusted in any way. O Viṣṇu, this is the sequence of events in the activities. What should be done by me now? You kindly tell me."

ततः परममेयात्मा हिरण्यकशिपो रिपुः।
अनवद्यां प्रियामिष्टां शिवां वाणीं पितामहात्॥४९॥
श्रुत्वा विगतमात्सर्यं वाक्यमस्मै ददौ हरिः।
न ह्येवमीदृशं कार्यं मयाध्यवसितं तव॥५०॥
त्वां बोधयितुकामेन क्रीडापूर्वं यदृच्छया।
आशु द्वाराणि सर्वाणि घटितानि मयात्मनः॥५१॥

Listening to the spotless, loving and delightful words from Brahmā, Viṣṇu, the destroyer of Hiraṇyakaśipu, spoke the words which were free from jealousy and were unblemished– "O Brahmā, I did nothing with an evil mind. I had closed all the exit gates playfully and for your enlightenment.

न तेऽन्यथावगंतव्यं मान्यः पूज्यश्च मे भवान्।
सर्वं मषर्य कल्याण यन्मयापकृतं तव॥५२॥

You should not take it otherwise. You are respectable for me besides being adorable. I beg forgiveness for the inconvenience that has been caused to you.

अस्मान् मयोह्यमानस्त्वं पद्मादवतर प्रभो।
नाहं भवंतं शक्नोमि सोढुं तेजोमयं गुरुम्॥५३॥
सहोवाच वरं ब्रूहि पद्मादवतर प्रभो।
पुत्रो भव ममारिघ्न मुदं प्राप्स्यसि शोभनाम्॥५४॥
सद्भाववचनं ब्रूहि पद्मादवतर प्रभो।
स त्वं च नो महायोगी त्वमीड्यः प्रणवात्मकः॥५५
अद्यप्रभृति सर्वेशः श्वेतोष्णीषविभूषितः।
पद्मयोनिरिति ह्येवं ख्यातो नाम्ना भविष्यसि॥५६॥
पुत्रो मे त्वं भव ब्रह्मन् सप्तलोकाधिपः प्रभो।
ततः स भगवान्देवो वरं दत्त्वा किरीटिने॥५७॥
एवं भवतु चेत्युक्त्वा प्रीतात्मा गतमत्सरः।
प्रत्यासन्नमथायांतं बालार्काभं महाननम्॥५८॥
भवमत्युद्भुतं दृष्ट्वा नारायणमथाब्रवीत्।

You are born of me. O lord, you better get down from the lotus. I cannot bear your weight. You are heavy and illustrious." Then Brahmā again spoke– "You shower a boon which you desire for me?" Then lord Viṣṇu said– "O destroyer of the enemies, you be my son. You shall enjoy all the delight. You speak out the acceptable words. O lord, you descend from the lotus. You are a great yogin. You are respectable for me. You are *Praṇava* yourself. You will be the master of all from today itself. You would be known as *Padmayoni* (born of lotus) with a white turban over your head, which means that the lotus shall be the source of your birth. O Brahmā, O lord, you shall be my son. You are the lord of the seven worlds." This is the boon pronounced on Brahmā by Viṣṇu which was delightfully accepted by Brahmā without any malice and said– "Be it so." At the same time, Brahmā said to Viṣṇu, finding lord Śiva arriving like the rising sun.

अप्रमेयो महावक्त्रो दंष्ट्री ध्वस्तशिरोरुहः॥५९॥
दशबाहुस्त्रिशूलाङ्को नयनैर्विश्वतः स्थितः।
लोकप्रभुः स्वयं साक्षाद्विकृतो मुंजमेखली॥६०॥
मेंढ्रेणोर्ध्वेन महता नर्दमानोतिभैरवम्।
कः खल्वेष पुमान् विष्णो तेजोराशिर्महाद्युतिः॥६१
व्याप्य सर्वा दिशो द्यां च इत एवाभिवर्तते।
तेनैवमुक्तो भगवान् विष्णुर्ब्रह्माणमब्रवीत्॥६२॥

"O Viṣṇu, who is the person with the incomparable great face, with curved fangs, having the bare head and ten arms carrying the trident? He has eyes on all the four sides, he looks like the lord of the world. He is thundering aloud with terrific sound. He is the ball of resplendence and is illuminating all the directions, pervading in the sky, is approaching this side." At these words of Brahmā, Viṣṇu replied him thus.

पद्भ्यां तलनिपातेन यस्य विक्रमतोर्णवे।
वेगेन महाताकाशेप्युत्थिताश्च जलाशयाः॥६३॥
स्थूलाद्भिर्विश्वतोत्यर्थं सिच्यसे पद्मसंभव।
घ्राणजेन च वातेन कंप्यमानं त्वया सह॥६४॥
दोधूयते महापद्मं स्वच्छंदं मम नाभिजम्।
समागतो भवानीशो ह्यनादिश्चांतकृत्प्रभुः॥६५॥
भवानहं च स्तोत्रेण उपतिष्ठाव गोध्वजम्।

O Brahmā, he is shaking the oceanic water with his movement. When he presses the oceanic water with his feet, then the ocean is shaken. The oceanic water is splashed and then it rises towards the sky as waves. O Brahmā, when the water is so splashed, it drenches your entire body. The breath which exhales from his nostrils, shakes bitterly the lotus emerging out of my navel along with your body. The approaching person is none else than lord Śiva himself. He is without beginning. There is no source of his origin. He is the destroyer of the universe. Let both of us eulogise the bull-bannered lord Śiva.

ततः क्रुद्धोऽम्बुजाभाक्षं ब्रह्मा प्रोवाच केशवम्॥६६
भवान्न नूनमात्मानं वेत्ति लोकप्रभुं विभुम्।
ब्रह्माणं लोककर्तारं मां न वेत्सि सनातनम्॥६७॥
को ह्यसौ शङ्करो नाम आवयोर्व्यतिरिच्यते।
तस्य तत्क्रोधजं वाक्यं श्रुत्वा हरिरभाषत॥६८॥

Listening to the words of lord Viṣṇu, Brahmā spoke in anger– "You are not aware of your being the lord of the lokas and the all pervading one, nor are you aware of your being the creator of the universe, nor are your aware of myself being the eternal Brahman. Who is the third Śiva, besides the two of us?"

मा मैवं वद कल्याण परिवादं महात्मनः।
महायोगेंधनो धर्मो दुराधर्षो वरप्रदः॥६९॥
हेतुरस्याथ जगतः पुराणपुरुषोऽव्ययः।
बीजी खल्वेष बीजानां ज्योतिरेकः प्रकाशते॥७०॥
बालक्रीडनकैर्देवः क्रीडते शङ्करः स्वयम्।
प्रधानमव्ययो योनिरव्यक्तं प्रकृतिस्तमः॥७१॥
मम चैतानि नामानि नित्यं प्रसवधर्मिणः।
यः कः स इति दुःखार्तैर्दृश्यते यतिभिः शिवः॥७२
एष बीजी भवान्बीजमहं योनिः सनातनः।
स एवमुक्तो विश्वात्मा ब्रह्मा विष्णुमपृच्छत॥७३॥
भवान् योनिरहं बीजं कथं बीजी महेश्वरः।

Listening to the enraged words of Brahmā, Viṣṇu said– "O bestower of welfare, do not speak the unpleasant words about lord Śiva. He is a great *yogī*. He is *dharma*, besides being the terrific one. He is the sower of the seeds. He is self resplendent. Lord Śiva himself plays with the world as a child plays with the toys. He is *Pradhāna*, indestructible, *yoni*, eternal womb, the unmanifest Prakṛti and the *tamas.* These are my names since I perpetually give birth to creation. The person of your query is lord Śiva, who is the god of ascetics and they being afraid of the pangs of birth and death, resort to him. He is the sower of the seeds. You are the seed yourself and I happen to be the eternal womb." On being thus addressed, Brahmā, the soul of the universe, asked again– "How is it that you are a womb, I am the seed and (lord Śiva) is the sower? This is a puzzle which can be solved by you alone."

एतन्मे सूक्ष्ममव्यक्तं संशयं छेत्तुमर्हसि॥७४॥
ज्ञात्वा च विविधोत्पत्तिं ब्रह्मणो लोकतंत्रिणः।
इमं परमसादृश्यं प्रश्नमभ्यवदद्धरिः॥७५॥
अस्मान्महत्तरं भूतं गुह्यमन्यन्न विद्यते।
महतः परमं धाम शिवमध्यात्मिनां पदम्॥७६॥
द्विविधं चैवमात्मानं प्रविभज्य व्यवस्थितः।
निष्कलस्तत्र योव्यक्तः सकलश्च महेश्वरः॥७७॥
यस्य मायाविधिज्ञस्य अगम्यगहनस्य च।
पुरा लिङ्गोद्भवं बीजं प्रथमं त्वादिसर्गिकम्॥७८॥
मम योनौ समायुक्तं तद्बीजं कालपर्ययात्।
हिरण्मयमकूपारे योन्यामण्डमजायत॥७९॥

After thinking about the multiformed creation, Viṣṇu spoke in answer to the specific query of Brahmā, the creator of the worlds– "There is no other greater living being than him. He is the great mystery, the dimensional abode of intellect and the coveted goal of spiritualists. He splits himself into two. His unqualitiative part remained unmanifest; the qualitative part came into appearance. Of him who was aware of activities of *Prakṛti* and who was inaccessible and fathomless, the seed was born, formerly at the first creation. This seed was laid into the womb, which after the lapse of sometime, grew into the golden egg in the ocean.

शतानि दशवर्षाणामण्डमप्सु प्रतिष्ठितम्।
अंते वर्षसहस्रस्य वायुना तद्विधा कृतम्॥८०॥

For a thousand years, the egg lay in the waters. Thereafter, I was split into two with the force of the wind.

कपालमेकं द्यौर्जज्ञे कपालमपरं क्षितिः।
उल्बं तस्य महोत्सेधो योसौ कनकपर्वतः॥८१॥

Its upper part was turned as the heaven and the lower part was turned as the earth. Its high cover was turned as the Meru mountain.

ततश्च प्रतिसंध्यात्मा देवदेवो वरः प्रभुः।
हिरण्यगर्भो भगवांत्वभिजज्ञे चतुर्मुखः॥८२॥

Then with the entry of the soul in the *yoni*, you were born as the four-faced lord Hiraṇyagarbha.

आतारार्केन्दुनक्षत्रं शून्यं लोकमवेक्ष्य च।
कोहमित्यपि च ध्याते कुमारास्तेऽभवंस्तदा॥८३॥

Finding the universe devoid of the stars, sun and the moon, "Who am I", thus thinking, sons were born to you.

प्रियदर्शनास्तु यतयो यतीनां पूर्वजास्तव।
भूयो वर्षसहस्रांते तत एवात्मजास्तव॥८४॥

They were quite loving at sight and were turned as *yatis.* They became the ancestors of the *yatis.* Then after the lapse of a thousand years, they were born as your sons.

भुवनानलसङ्काशाः पद्मपत्रायतेक्षणाः।
श्रीमान्सनत्कुमारश्च ऋभुश्चैवोर्ध्वरितसौ॥८५॥
सनकः सनातनश्चैव तथैव च सनंदनः।
उत्पन्नाः समकालं ते बुद्ध्यातींद्रियदर्शनाः॥८६॥
उत्पन्नाः प्रतिभात्मानो जगतां स्थितिहेतवः।
नारप्स्यंते च कर्माणि तापत्रयविवर्जिताः॥८७॥

They were resplendent like the fire, having the eyes resembling the petals of the lotus flowers. Ṛbhu and Sanatkumāras remained *Brahmacāris* through out their lives. Sanaka, Sanandana and Sanātana, who were born at one and the same time, could visualise even the things which were beyond the purview of the organs of consciousness. They were extremely intelligent and were the cause of the establishment of the people. They were all free from the three types of the sufferings (*tāpas*). They were relieved of the worldly activities.

अल्पसौख्यं बहुक्लेशं जराशोकसमन्वितम्।
जीवनं मरणं चैव संभवश्च पुनः पुनः॥८८॥
अल्पभूतं सुखं स्वर्गे दुःखानि नरके तथा।
विदित्वा चागमं सर्वमवश्यं भवितव्यताम्॥८९॥
ऋभुं सनत्कुमारं च दृष्ट्वा तव वशे स्थितौ।
त्रयस्तु त्रीन् गुणान् हित्वा चात्मजाः सनकादयाः॥

Observing that the life and death in the world yield little pleasure, that it is attended by the great strain and pain, that births and deaths recur again and again, that there is little pleasure in the heaven and miseries abound in the hell, knowing the Śāstric injunctions about the inevitability of the future and also that Ṛbhu and Sanata were under your control, the three– Sanaka, Sanātana and Sanandana of great prowess, eschewed the three *guṇas* and took to the spiritual life.

वैवर्तेन तु ज्ञानेन प्रवृत्तास्ते महौजसः।
ततस्तेषु प्रवृत्तेषु सनकादिषु वै त्रिषु॥९१॥
भविष्यसि विमूढस्त्वं मायया शङ्करस्य तु।
एवं कल्पे तु वै वृत्ते शंज्ञा नश्यति तेऽनघ॥९२॥

कल्पे शेषाणि भूतानि सूक्ष्माणि पार्थिवानि च।
सर्वेषां ह्यैश्वरी माया जागृतिः समुदाहृता॥९३॥
यथैष पर्वतो मेरुर्देवलोको ह्युदाहृतः।
तस्य चेदं हि माहात्म्यं विद्धि देववरस्य ह॥९४॥

Thus, in the functioning of the *kalpa*, when the three sons – Sanaka and others took to detachment, you will become confused and deluded through the illusory power of Śiva. Then, O sinless one, your consciousness will perish. In the present *kalpa*, the gross and subtle elements will be affected by the *māyā*, which, in fact, is the activiser of these elements. This great and the glorious account of the most excellent of all the Devas is as famous as the golden Meru – the mountainous abode of the gods.

ज्ञात्वा चेश्वरसद्भावं ज्ञात्वा मामंबुजेक्षणम्।
महादेवं महाभूतं भूतानां वरदं प्रभुम्॥९५॥
प्रणवेनाथं साम्ना तु नमस्कृत्य जगद्गुरुम्।
त्वां च मां चैव संक्रुद्धो निःश्वासान्निर्दहेदयम्॥९६
एवं ज्ञात्वा महायोगमभ्युत्तिष्ठन्महाबलम्।
अहं त्वामग्रतः कृत्वा स्तोष्याम्यनलसप्रभम्॥९७॥

Knowing him as the great lord and knowing me as the lotus-eyed Viṣṇu, knowing also that the lord is the greatest of all the living beings, the bestower of the boons and the protector of the universe, you should bow to him uttering the *Praṇava (oṁkāra) mantra* and the *Sāman* verses. In case, he is infuriated, he would burn us both with his breath. After realising the lord of great strength and *yoga*, I shall keep you in the front and eulogise him, who is of fiery and dazzling splendour."

इति श्रीलिङ्गमहापुराणे पूर्वभागे ब्रह्मप्रबोधनं नाम
विंशोऽध्यायः॥२०॥

एकविंशोऽध्यायः

Chapter 21

Prayer of Śiva by Śiva and Viṣṇu

सूत उवाच

ब्रह्माणमग्रतः कृत्वा ततः स गरुडध्वजः।
अतीतैश्च भविष्यैश्च वर्तमानैस्तथैव च॥१॥
नामभिश्छांदसैश्चैव इदं स्तोत्रमुदीरयत्।

Sūta said–

Then Viṣṇu, having Garuḍa as his vehicle, placing Brahmā before him, praised Śiva by his past, present and the future names.

विष्णुरुवाच

नमस्तुभ्यं भगवते सुव्रतानन्ततेजसे॥२॥
नमः क्षेत्राधिपतये बीजिने शूलिने नमः।
सुमेंढ्रायार्च्यमेंढ्राय दण्डिने रूक्षरेतसे॥३॥
नमो ज्येष्ठाय श्रेष्ठाय पूर्वाय प्रथमाय च।
नमो मान्याय पूज्याय सद्योजाताय वै नमः॥४॥

Viṣṇu said–

O lord of holy rites, of infinite splendour, O lord of the field (*kṣetra*), the sower of the seed, the bearer of the trident, of excellent *liṅga*, deserving worship, the holder of staff and of dry and arid semen! Salutation to the eldest, the excellent one, the foremost and the first, salutation to the one who is worthy of honour and worship. Salutation to Sadyojāta.

गह्वाय घटेशाय व्योमचीरांबराय च।
नमस्ते ह्यस्मदादीनां भूतानां प्रभवे नमः॥५॥

Salutation to the unfathomable and the *jīva*, salutation to the nude one and source of the birth of the living beings like us.

वेदानां प्रभवे चैव स्मृतीनां प्रभवे नमः।
प्रभवे कर्मदानानां द्रव्याणां प्रभवे नमः॥६॥

Salutation to the lord of the Vedas, besides the lord of the Smṛtis and all other activities; the lord of charities and the *padārthas.*

नमो योगस्य प्रभवे सांख्यस्य प्रभवे नमः।
नमो ध्रुवनिबद्धानामृषीणां प्रभवे नमः॥७॥

Salutation to the lord of *Sāṁkhya yoga*; salutation to Dhruva and Ṛṣis bound with the constellations.

ऋक्षाणां प्रभवे तुभ्यं ग्रहाणां प्रभवे नमः।
वैद्युताशनिमेघानां गर्जितप्रभवे नमः॥८॥

Salutation to the master of the stars and planets. Salutation to the tumultuous sound of the lightening, salutation to *vajra* and the lord of the clouds.

महोदधीनां प्रभवे द्वीपानां प्रभवे नमः।
अद्रीणां प्रभवे चैव वर्षाणां प्रभवे नमः॥९॥

Salutation to the great oceans and the lord of the related islands. Salutation to the great master; salutation to the lord of mountains and the continents.

नमो नदीनां प्रभवे नदानां प्रभवे नमः।
महौषधीनां प्रभवे वृक्षाणां प्रभवे नमः॥१०॥

Salutation to the lord of the rivers and rivulets. Salutation to the lord of *auṣadhis* (herbs) and the trees.

धर्मवृक्षाय धर्माय स्थितीनां प्रभवे नमः।
प्रभवे च परार्धस्य परस्य प्रभवे नमः॥११॥

Salutation to the cause of *dharma*, the truthfulness, piety and righteousness, and the lord of the maintenance of all the created beings, to the lord of Pārvatī and her eternal associates.

नमो रसानां प्रभवे रत्नानां प्रभवे नमः।
क्षणानां प्रभवे चैव लवानां प्रभवे नमः॥१२॥

Salutation to the lord of *rasas*, jewels and the units of time.

अहोरात्रार्धमासानां मासानां प्रभवे नमः।
ऋतुनां प्रभवे तुभ्यं संख्यायाः प्रभवे नमः॥१३॥

Salutation to the lord of the days, nights, fortnights and months. Salutation to the lord of seasons and the lord of numbers.

प्रभवे चापरार्धस्य परार्धप्रभवे नमः।
नमः पुराणप्रभवे सर्गाणां प्रभवे नमः॥१४॥

Salutation to the lord of *aparārdha* (half of Brahmā's age), salutation to the lord of the other half of Brahmā's age, salutation to the lord of the Purāṇas and the lord of creation.

मन्वंतराणां प्रभवे योगस्य प्रभवे नमः।
चतुर्विधस्य सर्गस्य प्रभवेऽनंतचक्षुषे॥१५॥
कल्पोदयनिबंधानां वातानां प्रभवे नमः।
नमो विश्वस्य प्रभवे ब्रह्माधिपतये नमः॥१६॥
विद्यानां प्रभवे चैव विद्याधिपतये नमः।
नमो व्रताधिपतये व्रतानां प्रभवे नमः॥१७॥

Salutation to the lord of *manvantāras*, of yoga and of the four-fold creation; salutation to one of the infinite vision; to the lord of all the occupations which have sprung up from the start of the *kalpas*. Salutation to the lord of the universe and the lord of Brahmā. Salutation to the source of origin of the sacred lores and to the overlord of the holy rites.

मंत्राणां प्रभवे तुभ्यं मंत्राधिपतये नमः।
पितृणां पतये चैव पशूनां पतये नमः॥१८॥
वाग्वृषाय नमस्तुभ्यं पुराणवृषभाय नमः।
नमः पशूनां पतये गोवृषेन्द्रध्वजाय च॥१९॥

Salutation to the source of origin and the overlord of *mantras*, *pitṛs* and the individual souls. Salutation to you, the deity of righteous speech, the ancient bull and the lord of souls. Salutation to the deity, who has Nandī, the leader of cows and bulls as his banner.

प्रजापतीनां पतये सिद्धीनां पतये नमः।
दैत्यदानवसंघानां रक्षसां पतये नमः॥२०॥

Salutation to the lord of Prajāpatis, to the lord of Siddhas, the lord of Daityas, Dānavas and Rakṣasas.

गंधर्वाणां च पतये यक्षाणां पतये नमः।
गरुडोरगसर्पाणां पक्षिणां पतये नमः॥२१॥

Salutation to the lord of Gandharvas, Yakṣas, Garuḍa, snakes and the serpents besides the birds.

सर्वगुह्यपिशाचानां गुह्याधिपतये नमः।
गोकर्णाय च गोप्त्रे च शंकुकर्णाय वै नमः॥२२॥

Salutation to the lord of *Guhyas, Piśācas, Goharṇa*, the preceptor and the *Śaṅkukarṇas.*

वराहायाप्रमेयाय ऋक्षाय विरजाय च।
नमो सुराणां पतये गणानां पतये नमः॥२३॥

Salutation to the incomprehensible *Varāha* (boar), to the star bear, devoid of *rajas*, the lord of the Devas, Asuras and the Gaṇas.

अंभसां पतये चैव ओजसां पतये नमः।
नमोस्तु लक्ष्मीपतये श्रीपाय क्षितिपाय च॥२४॥

Salutation to the lord of waters, the lord of refulgence, the lord of Lakṣmī, the glory and splendour, besides the lord of earth.

बलाबलसमूहाय अक्षोभ्यक्षोभणाय च।
दीप्तशृङ्गैकशृङ्गाय वृषभाय ककुद्मिने॥२५॥

Salutation to the one who unites the strong and the weak, to the agitator who cannot be excited, to the bull Nandī having a single shining horn and a huge hump.

नमः स्थैर्याय वपुषे तेजसानुव्रताय च।
अतीताय भविष्याय वर्तमानाय वै नमः॥२६॥

Salutation to the one who has a stable body, the one who is enveloped in a halo and the one who represents the past, present and the future.

सुवर्चसे व वीर्याय शूराय ह्यजिताय च।
वरदाय वरेण्याय पुरुषाय महात्मने॥२७॥

Salutation to the resplendent and virile, to the heroic and the invincible one, to the bestower of boons and the best person possessing the great soul.

नमो भूताय भव्याय महते प्रभवाय च।
जनाय च नमस्तुभ्यं तपसे वरदाय च॥२८॥

Salutation to *mahat*– the first evolute of *Prakṛti* in all its three stages viz., past, present and future, salutation to your representing the people; the penance and the bestower of the boons.

अणवे महते चैव नमः सर्वगताय च।
नमो बंधाय मोक्षाय स्वर्गाय नरकाय च॥२९॥

Salutation to the subtle as well as the great, to the all pervading lord; salutation to the bondage and liberation, salutation to the heaven and the hell.

नमो भवाय देवाय इज्याय याजकाय च।
प्रत्युदीर्णाय दीप्ताय तत्त्वायातिगुणाय च॥३०॥

Salutation to lord Śiva who is worthy of worship. Salutation to the sacrifice and the resplendent deity. Salutation to the principle beyond attributes.

नमः पाशाय शस्त्राय नमस्त्वाभरणाय च।
हुताय उपहूताय प्रहुतप्राशिताय च॥३१॥
नमोस्त्विष्टाय पूर्ताय अग्निष्टोमद्विजाय च।
सदस्याय नमश्चैव दक्षिणावभृथाय च॥३२॥

Salutation to the noose, to the weapon, the one who possesses the missiles and ornaments, the one who serves as the material for sacrifice, to one who is invoked, to one who partakes of what is offered in the sacrifice, to the one who performs the desirable deeds, to the one who performs the deeds of charity like digging the wells, to the Braāmaṇa who performs *homa*, to the members of the assembly, the one who performs the sacrificial practices, after giving reward to the sacrificers.

अहिंसायाप्रलोभाय पशुमंत्रौषधाय च।
नमः पुष्टिप्रदानाय सुशीलाय सुशीलिने॥३३॥

Salutation to the one who keeps himself away from violence, the one who is free from temptation, to the one who redeems the soul, the one who bestows nourishment and the one who habitually preserves good conduct.

अतीताय भविष्याय वर्तमानाय ते नमः।
सुवर्चसे च वीर्याय शूराया ह्यजिताय च॥३४॥
वरदाय वरेण्याय पुरुषाय महात्मने।
नमो भूताय भव्याय महते चाभयाय च॥३५॥

Salutation to the one who represents the past, present and future. Salutation to the brilliant and virile, to the valorous and unconquered one, the one who is the bestower of the boons and to the bed of persons of great soul. Salutation to *mahat*, the first evolute of *Prakṛti* in all the three stages, i.e. past, present and future. Salutation to the fearless one.

जरासिद्ध नमस्तुभ्यमयसे वरदाय च।
अधरे महते चैव नमः सस्तुपताय च॥३६॥

Salutation to the one who is ever young, of golden form, the bestower of boons, the lower, the upper and the lord of sleepers.

नमोश्वेंद्रियपत्राणां लेलिहानाय स्रग्विणे।
विश्वाय विश्वरूपाय विश्वतः शिरसे नमः॥३७॥
सर्वतः पाणिपादाय रुद्रायाप्रतिमाय च।
नमो हव्याय कव्याय हव्यवाहाय वै नमः॥३८॥

Salutation to the wearer of garlands, to the enjoyer of objects through the sense organs. Salutation to the one representing the universe, to the one who is universe formed and with heads, hands and feet all round. Salutation to Rudra, the unsurpassed. Salutation to one who receives offerings poured into the fire. Salutation to the one who represents the fire that carries oblation to the gods.

नमः सिद्धाय मेध्याय इष्टायेज्यापराय च।
सुवीराय सुघोराय अक्षोभ्यक्षोभणाय च॥३९॥

Salutation to the holy one who has all the attainments. Salutation to the sacrifice and to the one who is devoted to sacrifice. Salutation to the one who is an excellent warrior, to the one of terrible aspect and to the one who agitates persons who cannot be easily excited.

सुप्रजाय सुमेधाय दीप्ताय भास्कराय च।
नमो बुद्धाय शुद्धाय विस्तृताय मताय च॥४०॥

Salutation to the one of good progeny, to one of good intellect and to the one who is a brilliant sun. Salutation to the enlightened one, the one who is pure and all pervasive and to the one who is contemplated by all.

नमः स्थूलाय सूक्ष्माय दृश्यादृश्याय सर्वशः।
वर्षते ज्वलते चैव वायवे शिशिराय च॥४१॥

Salutation the one who is gross and subtle both, to one who is both visible as well as invisible. Salutation to the one who showers and blazes and the one who is both the wind and the winter.

नमस्ते वक्रकेशाय ऊरुवक्षःशिखाय च।
नमो नमः सुवर्णाय तपनीयनिभाय च॥४२॥

Salutation to you of curly hair, of vast chest and tuft, of golden colour resembling the gold.

विरूपाक्षाय लिङ्गाय पिंगलाय महौजसे।
वृष्टिघ्नाय नमश्चैव नमः सौम्येक्षणाय च॥४३॥

Salutation to the one having odd eyes, to one assuming the form of *liṅga*, the one who is of tawny colour, the one who possesses the great prowess and to the destroyer of rain and to the one of gentle eyes.

नमो धूम्राय श्वेताय कृष्णाय लोहिताय च।
पिशिताय पिशङ्गाय पीताय च निषंगिणे॥४४॥

Salutation to the one of brown, white, black, red, tawny and yellow colours. Salutation to the one who possesses a quiver.

नमस्ते सविशेषाय निर्विशेषाय वै नमः।
नम ईज्याय पूज्याय उपजीव्याय वै नमः॥४५॥

Salutation to one marked and out-marked with special traits; salutation to one worthy of worship and adornment.

नमः क्षेम्याय वृद्धाय वत्सलाय नमोनमः।
नमो भूताय सत्याय सत्यासत्याय वै नमः॥४६॥

Salutation to the one who is worthy of welfare. Salutation to the aged, loveable, the one representing the past, one having the form of truth; salutation to the one having the form of truth and untruth.

नमौ वै पद्मवर्णाय मृत्युघ्नाय च मृत्यवे।
नमो गौराय श्यामाय कद्रवे लोहिताय च॥४७॥
महासंध्याभ्रवर्णाय चारुदीप्ताय दीक्षिणे।
नमः कमलहस्ताय दिग्वासाय कपर्दिने॥४८॥

Salutation to the one having the colour of a lotus, destroyer of the death, lord of death having the complexion of white, black, tawny, red and the one having the colour of charming brilliant cloud at dusk. Salutation to the one who is initiated, to one having lotus like hands, who is without garments and the one having the matted locks of hair.

अप्रमाणाय सर्वाय अव्ययायामराय च।
नमो रूपाय गंधाय शाश्वतायाक्षताय च॥४९॥
पुरस्ताद्बृंहते चैव विभ्रांताय कृताय च।
दुर्गमाय महेशाय क्रोधाय कपिलाय च॥५०॥

Salutation to the one having the known and unknown body, the one who is devoid of evidence, the one who represents all, is indestructible and everlasting; salutation to the same who represents the fragrance and the colour, the one who is everlasting and unbroken, the one who is gigantic to look at, is devoid of *māyā*, the one who is complete and content in himself, the one who is difficult to be approached, one who represents the anger and having the which colour, salutation to him.

तर्क्यातर्क्यशरीराय बलिने रंहसाय च।
सिकत्याय प्रवाह्याय स्थिताय प्रसृताय च॥५१॥

The one whose body is knowable and is known without controversy, salutation to him. The one who is quite powerful, is a great warrior besides being forceful, salutation to him. The one who is like the sandy land, the god at the back, beyond the stream of water, the one who is stationary as well as vast and moving, salutation to him.

सुमेधसे कुलालाय नमस्तेशशिखण्डिने।
चित्राय चित्रवेषाय चित्रवर्णाय मेधसे॥५२॥

O intelligent potter, salutation to you. Salutation to the one who adorns his head with the crescent moon. Salutation to the one having surprising types of complexions and the astonishing types of costumes. Salutation to you having the specified intelligence.

चेकितानाय तुष्टाय नमस्ते निहिताय च।
नमः क्षांताय दांताय वज्रसंहननाय च॥५३॥

Salutation to the one possessing great

consciousness and awareness. Salutation to the one who is completely contented, the one having the moon as an ornament; salutation also to the one who is tolerant, who exercises self control and have the body as strong as the *vajra*.

रक्षोघ्नाय विषघ्नाय शितिकंठोर्ध्वमन्यवे।
लेलेहिया कृतांताय तिग्मायुधधराय च॥५४॥
प्रमोदाय संमोदाय यतिवेद्याय ते नमः।
अनामयाय सर्वाय महाकालाय वै नमः॥५५॥

Salutation to the destroyer of the Rakṣasas, the one having the blue throat and the one who is devoid of anger. Salutation to the destroyer of Yama, carrier of the sharp arrows, the immensely blissful one, having a healthy body, omniscient one and *Mahākāla*.

प्रवणप्रणवेशाय भगनेत्रांतकाय च।
मृगव्याधाय दक्षाय दक्षयज्ञांतकाय च॥५६॥

Salutation to *Praṇava*, the lord of *Praṇava*, destroyer of the eyes of Bhaga, hunter of the antelopes, the destroyer of Dakṣa and his sacrifice.

सर्वभूतात्मभूताय सर्वेशातिशयाय च।
पुरघ्नाय सुशस्त्राय धन्विनेऽथ परश्वघे॥५७॥
पूषदंतविनाशाय भगनेत्रांतकाय च।
कामदाय वरिष्ठाय कामाङ्गदहनाय च॥५८॥

Salutation to the one who is the soul of all, foremost of all the souls, the destroyer of Pura, holder of excellent weapons, a great archer besides the holder of a battle axe. Salutation to the destroyer of the teeth of Puṣana and the eyes of Bhaga, the one who fulfils the desires, the one who is the eldest. Salutation to the one who reduced the body of Kāma – the god of love, to ashes.

रङ्गे करालवक्त्राय नागेंद्रवदनाय च।
दैत्यानामंतकेशाय दैत्याक्रंदकराय च॥५९॥

Salutation to the one who changes to terrific form in the battlefield and who causes misfortune over the Daityas.

हिमघ्नाय च तीक्ष्णाय आर्द्रचर्मधराय च।
श्मशानरतिनित्याय नमोस्तूल्मुकधारिणे॥६०॥

Salutation to the destroyer of the snow, the one having the sharp form, the one who wears the tiger skin, the one who loves dwelling in the cremation ground; salutation to the torch bearer.

नमस्ते प्राणपालाय मुण्डमालाधराय।
प्रहीणशोकैर्विविधैर्भूतैः परिवृताय च॥६१॥

Salutation to the one who maintains life, who wears the garland of skulls. Salutation to the one who is always surrounded by the goblins of different types.

नरनारीशरीराय देव्याः प्रियकराय च।
जटिने मुण्डिने चैव व्यालयज्ञोपवीतिंने॥६२॥
नमोऽस्तु नृत्यशीलाय उपनृत्यप्रियाय च।
मन्यवे गीतशीलाय मुनिभिर्गायते नमः॥६३॥

Salutation to the Ardhanārīśvara, the one who pleases the goddess, wearer of the matted locks of hair, the one with the shaven head and the one who uses the serpent as a sacred thread. Salutation to the dancer, the lores of dance and music, lord of anger, the one who practices music and the one who is sung by the sages.

कटङ्कटाय तिग्माय अप्रियाय प्रियाय च।
विभीषणाय भीष्माय भगप्रमथनाय च॥६४॥

Salutation to the one who takes to the form of a lion, the one having the sharp nature, the performer of the good and evil deeds, the one who himself is terrific and creates terror, besides the destroyer of the demon Bhaga.

सिद्धसंघानुगीताय महाभागाय वै नमः।

नमो मुक्ताट्टहासाय क्ष्वेडितास्फोटिताय च॥६५॥

Salutation to the one who is praised by the *Siddhas, Saṅghas* and the one who is sung by them; salutation to *Mahābhāga*, the one who utters a loud laugh, one who thunders like a lion; salutation to you; salutation to the solar system.

नर्दते कूर्दते चैव नमः प्रमुदितात्मने।
नमो मृडाय श्वसते धावतेऽधिष्ठिते नमः॥६६॥

Salutation to the one who thunders, who pumps, salutation to the delightful soul, the benevolent one, the one who breaths, runs and contraball.

ध्यायते जृंभते चैव रुदते द्रवते नमः।
वल्गते क्रीडते चैव लंबोदरशरीरिणे॥६७॥

Salutation to the one who meditates, yawns, cries, runs, gallops and sports about. Salutation to the one who had a protruding belly.

नमोऽकृत्याय कृत्याय मुण्डाय कीकटाय च।
नम उन्मत्तदेहाय किंकिणीकाय वै नमः॥६८॥

Salutation to the one who is active as well as inactive, the one having a thousand heads; salutation to the one having a poor or miserly body or an impassioned body and the one who wears the small armlet belts.

नमो विकृतवेषाय क्रूरायामर्षणाय च।
अप्रमेयाय गोप्त्रे च दीप्तायानिर्गुणाय च॥६९॥

Salutation to the one having a deformed dress, to the ruthless and the unforgivable one, the one who is beyond measure, to the protector, to the illuminated and the one devoid of attributes.

वामप्रियाय वामाय चूडामणिधराय च।
नमस्तोकाय तनवे गुणैरप्रमिताय च॥७०॥

Salutation to the one who is form of elegance, to the beautiful, to the one who is endowed with the craft jewel, to the one who is the minutest of the minute or the one who cannot be measured or known by the qualities.

नमो गुण्याय गुह्याय अगम्यगमनाय च।
लोकधात्री त्वियं भूमिः पादौ सज्जनसेवितौ॥७१॥
सर्वेषां सिद्धियोगानामधिष्ठानं तवोदरम्।
मध्येऽन्तरिक्षं विस्तीर्णं तारागणविभूषितम्॥७२॥
स्वातेः पथ इवाभाति श्रीमान् हारस्तवोरसि।
दिशो दशभुजास्तुभ्यं केयूराङ्गदभूषिताः॥७३॥
विस्तीर्णपरिणाहश्च नीलाञ्जनचयोपमः।
कंठस्ते शोभते श्रीमान् हेमसूत्रविभूषितः॥७४॥

Salutation to the one who possesses good qualities, to the sacred one, the one who can reach the inaccessible places. This earth is the mother of all the worlds. Your feet are resorted to by the noble people. Your belly, the support of the *Siddhas*, contains the wide firmament bedecked in the cluster of stars. Just like the galaxy of the stars, the glorious necklace shines over your chest. To you, the ten quarters are the ten arms bedecked in ornaments and the bracelets. Your neck has the great girth and extent. It is comparable with the blue collyrium. It is adorned with golden threads.

दंष्ट्रा करालं दुर्धर्षमनौपम्यं मुखं तथा।
पद्ममालाकृतोष्णीशं शिरो द्यौः शोभतेऽधिकम्॥७५

You have a charming face which looks dreadful also because of the carved fangs. Your head resembles the heaven with the turban of the garland of flowers decorating it. It is shining as well.

दीप्तिः सूर्ये वपुश्चंद्रे स्थैर्यं शैलेऽनिले बलम्।
औष्ण्यमग्नौ तथा शैत्यमप्सु शब्दोऽम्बरे तथा॥७६
अक्षरांतरनिष्पंदाद्गुणानेतान्विदुर्बुधाः।
जपो जप्यो महादेवो महायोगो महेश्वरः॥७७॥

पुरेशयो गुहावासी खेचरो रजनीचरः।
तपोनिधिर्गुहगुरुर्नंदनो नंदवर्धनः॥७८॥
हयशीर्षा पयोधाता विधाता भूतभावनः।
बोद्धव्यो बोधिता नेता दुर्धर्षो दुष्प्रकंपनः॥७९॥
बृहद्रथो भीमकर्मा बृहत्कीर्तिर्धनञ्जयः।
घंटाप्रियो ध्वजी छत्रीपिनाकी ध्वजिनीपतिः॥८०॥
कवची पट्टिशी खड्गी धनुर्हस्तः परमश्वधी।
अघस्मरोऽनघः शूरो देवराजोऽरिमर्दनः॥८१॥

The brightness of the sun, the shine of the moon, the hardness of the mountains, force of the wind, the heat in fire, the coldness of water, the sound in the sky, are due to the internal throbbing of the imperishable lord and these qualities are well known to the people with wisdom. For the recitation, the following names as usually used by the people which are – Mahādeva, Mahāyoga, Maheśvara, Pureśaya (lying in the city of mind), Guhavāsin (dweller of cave), Khecara (one who flies in the sky), Rajanīcara (one who wanders in the night), Taponidhi (the ocean of *tapas*), Guhaguru (preceptor of Guha), Nandana (one who delights), Nandavardhana (one who increases the pleasure), Hayaśīrṣa (one having the neck of a horse), Payodhātā (the yielder of milk), Vidhatā (one who delivers justice), Bhutabhāvana (the one who activates the living beings), Bodhavya (the object of knowledge), Bodhita (one who is already known), Netā (the leader), Durdharśa (one who could not be conquered), Duṣprakampana (who cannot be shaken), Bṛhadratha (possessing a great chariot), Bhīmakarman (one who performs the horrible activities), Bṛhatkīrti (who is quite famous), Dhanañjaya (one who could conquer riches), Gaṇṭāpriya (one who likes the bells), Dhavajin (who carries the flag), Chatrin (one who carries the umbrella), Pinākin (one who carries the bow), Dhvajanipati (lord of the army), Kavacin (the one who wears the coat of arms), Paṭṭiśin (one who carries the iron club), Khaḍgin (one who carries a sword), Dhanurhasta (one who holds a bow in hand), Paraśvadhin (having the axe), Aghasmāra (one who does not destroy), Anagha (one who is sinless), Śūra (one who is a hero), Devarāja (the one who is the king of the gods), Arimardana (the destroyer of the enemy).

त्वां प्रसाद्य पुरास्माभिर्द्विषंतो निहता युधि।
अग्निः सदार्णवांभस्त्वं पिबन्नपि न तृप्यसे॥८२॥
क्रोधाकारः प्रसन्नात्मा कामदः कामगः प्रियः।
ब्रह्मचारी चागाधश्च ब्रह्मण्यः शिष्टपूजितः॥८३॥

Earlier the enemies were destroyed by us after worshipping you. You are the oceanic fire, which consumes the entire water of the ocean, never gets contented. You are the form of anger and the delightful soul. You fulfil all the desires. You can move wherever you like. You are liked by us. You are a Brahmacārin. You are endless. You do good to the Brāhmaṇas. You are adored by the noble people.

देवानामक्षयः कोशस्त्वया यज्ञः प्रकल्पितः।
हव्यं तवेदं वहति वेदोक्तं हव्यवाहनः।
प्रीते त्वयि महादेव वयं प्रीता भवामहे॥८४॥

You have made the sacrifice as the everlasting treasure of the gods. The fire god carries the havya for the gods. O lord Mahādeva, you becoming delightful, shall make us delightful as well.

भवानीशोऽनादिमांस्त्वं च
सर्वलोकानां त्वं ब्रह्मकर्तादिसर्गः।
सांख्याः प्रकृतेः परमं त्वां विदित्वा
क्षीणध्यानास्त्वाममृत्युं विशंति॥८५॥

You are the lord of Pārvatī. You are without beginning. You are Brahmā of the first creation. You are the creator of all the *lokas.* The people well-versed in the Sāṁkhya philosophy and considering you to be beyond Prakṛti, after completion of the meditation, they getting freed from the death, get absorbed in you.

योगाश्च त्वां ध्यायिनो नित्यसिद्धं
ज्ञात्वा योगान् संत्यजन्ते पुनस्तान्।
ये चाप्यन्ये त्वां प्रसन्ना विशुद्धाः
स्वकर्मभिस्ते दिव्यभोगा भवंति॥८६॥

The *yoga* by which they meditate upon you and realising you as eternal Siddha by means of *yoga*, they disown it (the *yoga*). They, besides the other blissful and learned people, achieve the divine pleasure.

अप्रसंख्येयतत्त्वस्य यथा विद्म स्वशक्तितः।
कीर्तितं तव माहात्म्यमपारस्य महात्मनः॥८७॥
शिवो नो भव सर्वत्र योऽसि नमोऽस्तु ते।

According to our own strength, whatever is known of your greatness to us, it is that you are a great soul and your glory is beyond measure. Let us meet with welfare (by your grace) at every step. Whatever form is possessed by you, we offer our salutation to you.

सूत उवाच
य इदं कीर्तयेद्भक्त्या ब्रह्मनारायणस्तवम्॥८८॥
श्रावयेद्वा द्विजान् विद्वान् शृणुयाद्वा समाहितः।
अश्वमेधायुतं कृत्वा यत्फलं तदवाप्नुयात्॥८९॥
पापाचारोऽपि यो मर्त्यः शृणुयाच्छिवसन्निधौ।
जपेद्वापि विनिर्मुक्तो ब्रह्मलोकं स गच्छति॥९०॥
श्राद्धे वा दैविके कार्ये यज्ञे वावभृथांतिके।
कीर्तयेद्वा सतां मध्ये स याति ब्रह्मणोंतिकम्॥९१॥

Sūta said–

A learned person or a Brāhmaṇa, whosoever recites it or reads it before the Brāhmaṇas, he achieves the reward for performing of the ten thousand *Aśvamedha* sacrifices. Not only that, if a great sinner also recites the prayer in a Śiva temple before the image of Śiva, then he getting relieved of all the sins, shall dwell in the *Brahmaloka.* A person, who with utmost devotion, recites it at the time of *Śrāddha* or other festivity or *yajña* or auspicious bath or in the company of the noble people, he shall achieve the *Sāyujjya* devotion of Brahmā and shall get absorbed in Brahman.

इतिश्रीलिङ्गमहापुराणे पूर्वभागे
ब्रह्मविष्णुस्तुतिर्नामैकविंशोऽध्यायः॥२१॥

* * *

द्वाविंशोऽध्यायः

Chapter 22

The origin of Rudra

सूत उवाच
अत्यंतावनतौ दृष्ट्वा मधुपिंगायतेक्षणः।
प्रहृष्टवदनोऽत्यर्थमभवत्सत्यकीर्तनात्॥१॥
उमापतिर्विरूपाक्षो दक्षयज्ञविनाशनः।
पिनाकी खण्डपरशुः सुप्रीतस्तु त्रिलोचनः॥२॥

Sūta said–

Observing their humility of extreme nature, lord Śiva, having the tawny eyes like honey, listening to their truthful praise, felt delighted. The three-eyed lord of Umā, besides being the holder of the bow as well as the trident, the destroyer of Dakṣa, was pleased.

ततः स भगवान्देव श्रुत्वा वागमृतं तयोः।
जानन्नपि महादेवः क्रीडापूर्वमथाब्रवीत्॥३॥

Listening to their nectar like words, Mahādeva asked them, inspite of his being well aware of the facts.

कौ भवंतौ महात्मानौ पस्परहितैषिणौ।
समेतावंबुजाभाक्षावस्मिन्घोरे महाप्लवे॥४॥
तावृचतुर्महात्मानौ सन्निरीक्ष्य परस्परम्।
भगवन् किं तु यत्तेऽद्य न विज्ञातं त्वया विभो॥५॥
विभो रुद्र महामाय इच्छया वां कृतौ त्वया।
तयोस्तद्वचनं श्रुत्वा अभिनंद्याभिमान्य च॥६॥
उवाच भगवान्देवो मधुरं श्लक्ष्णया गिरा।
भो भो हिरण्यगर्भं त्वां त्वां च कृष्ण ब्रवीम्यहम्॥

Śiva asked– "Who are both of you, being desirous of seeking mutual welfare? How could both of you meet each other in the terrific deluge, having lotus like eyes?" Then both the great souls, looking at each other, replied to lord Śiva– "O lord, nothing is unknown to you. O lord with *Mahā māyā*, O Rudra, in fact, you alone, have produced both of us." Listening to their words as per his own desire, honouring and welcoming them, lord Śiva spoke in sweet voice.

प्रीतोऽहमनया भक्त्या शाश्वताक्षरयुक्तया।
भवंतौ हृदयस्यास्य मम हृद्यतरावुभौ॥८॥

"I am pleased with the eternal words of devotion spoken by both of you. Both of you are dear to my heart.

युवाभ्यां किं ददाम्यद्य वराणां वरमीप्सितम्।
अथोवाच महाभागो विष्णुर्भवमिदं वचः॥९॥
सर्वं मम कृतं देव परितुष्टोऽसि मे यदि।
त्वयि मे सुप्रतिष्ठा तु भक्तिर्भवतु शङ्कर॥१०॥

What should be bestowed on you by me? You can seek the best of the boon you desire from me." At this, the immensely fortunate lord Viṣṇu said– "O lord, you have already bestowed everything to us. In case, you are pleased with me, then O Śaṅkara, let my devotion towards you be always firm. This is the boon I desire."

एवमुक्तस्तु विज्ञाय संभावयत केशवम्।
प्रददौ च महादेवो भक्तिं निजपदांबुजे॥११॥

On being thus prayed, lord Śiva realised it. He honoured Viṣṇu and granted him devotion of his lotus like feet.

भवान्सर्वस्य लोकस्य कर्ता त्वमधिदैवतम्।
तदेवं स्वस्ति ते वत्स गमिष्याम्यंबुजेक्षण॥१२॥

He said– "You are the creator of this world and its presiding deity. O lord of the lotus eyes, I shall depart now."

एवमुक्त्वा तु भगवान् ब्रह्माणं चापिशङ्करः।
अनुगृह्याऽस्पृशद्देवो ब्रह्माणं परमेश्वरः॥१३॥
कराभ्यां सुशुभाभ्यां च प्राह हृष्टतरः स्वयम्।
मत्समस्त्वं न संदेहो वत्स भक्तश्च मे भवान्॥१४॥
स्वस्त्यस्तु ते गमिष्यामि संज्ञा भवतु सुव्रत।
एवमुक्त्वा तु भगवांस्ततोन्तर्धानमीश्वरः॥१५॥

After saying thus, the great lord blessed Brahmā as well. Greatly delighted, he palted Brahmā with his auspicious hands and said– "O dear, surely, you are equal to me and you are my devotee as well. I shall leave now. O deity of noble rites, may there be perfect awareness in you."

गतवान् गणपो देवः सर्वदेवनमस्कृतः।
अवाप्य संज्ञां गोविंदात् पद्मयोनिः पितामहः॥१६॥
प्रजाः स्त्रष्टुमनाश्चक्रे तप उग्रं पितामहः।
तस्यैव तप्यमानस्य न किञ्चित्समवर्तत॥१७॥

After saying this, the lord of the *gaṇas*, was eulogised by all the *gaṇas* and the gods and he disappeared from the scene. After attaining perfect knowledge from Viṣṇu, whose source of origin was the lotus, he performed triple penance with the desire to create. Even as he performed his *tapas*, it became fruitless.

ततो दीर्घेण कालेन दुःखात्क्रोधो ह्यजायत।
क्रोधाविष्टस्य नेत्राभ्यां प्रापतन्नश्रुबिंदवः॥१८॥

After considerable time, the painful situation turned into anger. Overpowered with anger, drops of tears fell from his eyes.

ततस्तेभ्योऽश्रुबिंदुभ्यो वातपित्तकफात्मकाः।
महाभागा महासत्त्वाः स्वस्तिकैरप्यलंकृताः॥१९॥
प्रकीर्णकेशाः सर्पास्ते प्रादुर्भूता महाविषाः।
सर्पांस्तानग्रजान्दृष्ट्वा ब्रह्मात्मानमनिंदयत्॥२०॥

With the drops of tears, three poisonous snakes known as *vāta, pitta* and *kapha*, were created. All of them were quite fortunate. The mark of *Svastika* was inscribed over their hoods. Their hair were dishevelled. With the creation of the serpents, Brahmā denounced himself.

अहो धिक् तपसो मह्यं फलमीदृशकं यदि।
लोकवैनाशिकी जज्ञे आदावेव प्रजा मम॥२१॥

He thought, "Disgrace on me. Is it the reward for my *tapas*? Initially the destructive people are born of me."

तस्य तीव्राभवन्मूर्च्छा क्रोधामर्षसमुद्भवा।
मूर्च्छाभिपरितापेन जहौ प्राणान्प्रजापतिः॥२२॥

Brahmā fainted with anger and the sufferings after which he breathed out his last.

तस्याप्रतिमवीर्यस्य देहात्कारुण्यपूर्वकम्।
अथैकादश ते रुद्रा रुदंतोऽभ्यक्रमंस्तथा॥२३॥

Out of the illustrious Brahmā, eleven crying Rudras were born.

रोदनात्खलु रुद्रत्वं तेषु वै समजायत।
ये रुद्रास्ते खलु प्राणा ये प्राणस्ते तदात्मकाः॥२४॥
प्राणाः प्राणवतां ज्ञेयाः सर्वभूतेष्ववस्थिता।
अत्युग्रस्य महत्त्वस्य साधुराचरितस्य च॥२५॥
प्राणांस्तस्य ददौ भूयस्त्रिशूली नीललोहितः।
लब्ध्वासून् भगवान्ब्रह्मा देवदेवमुमापतिम्॥२६॥
प्रणम्य संस्थितोऽपश्यद्गायत्र्या विश्वमीश्वरम्।
सर्वलोकमयं देवं दृष्ट्वा स्तुत्वा पितामहः॥२७॥
ततो विस्मयमापन्नः प्रणिपत्य मुहुर्मुहुः।
उवाच वचनं शर्वं सद्यादित्वं कथंविभो॥२८॥

They came to be known as Rudras because of their cries. These Rudras were the breath of Brahmā. Thus, Rudras and Brahmā represent the same form. The breath is lodged in all the living beings. Then Brahmā who performed severe *tapas*, having the noble nature, was brought back to life by Śiva. When the life was restored into Brahmā by lord Śiva, the god of gods, Brahmā then looked at lord Śiva and reciting the Gāyatrī *mantra*, Brahmā saw lord Śiva. Thus, looking at him and praising him, the surprised Brahmā offered his salutation to lord Śiva again and again and said, "O lord, how did you take to the form of Sadyojāta?"

इति श्रीलिङ्गमहापुराणे पूर्वभागे रुद्रोत्पत्तिवर्णनं नाम
द्वाविंशतितमोऽध्यायः॥२२॥

त्रयोविंशोऽध्यायः

Chapter 23

Description of different *kalpas*

सूत उवाच

तस्य तद्वचनं श्रुत्वा ब्रह्मणो भगवान् भवः।
ब्रह्मरूपी प्रबोधार्थं ब्रह्माणं प्राह सस्मितम्॥१॥

Sūta said–

Listening to the words of Brahmā, Śiva disguised as Brahman, spoke to him smilingly in order to enlighten him.

श्वेतकल्पो यदा ह्यासीदहमेव तदाभवम्।
श्वेतोष्णीषः श्वेतमाल्यः श्वेतांबरधरः सितः॥२॥
श्वेतास्थिः श्वेतरोमा च श्वेतासृक् श्वेतलोहितः।
तेन नाम्ना च विख्यातः श्वेतकल्पस्तदा ह्यसौ॥३॥

"When the *Śveta kalpa* was in vogue, then I came into being. I wore a white turban, a white rosary besides the white garments. I had white hair, white bones and the white complexion. My blood was white and my body too was of white complexion. Because of this, that particular *kalpa* came to be known as the *Śveta kalpa.*

मत्प्रसूता च देवेशी श्वेताङ्गा श्वेतलोहिता।
श्वेतवर्णा तदा ह्यासीद्गायत्री ब्रह्मसंज्ञिता॥४॥

The goddess Gāyatrī of the gods emerged out of me. She also had the white complexion, white blood and she came to be known as Brahmaśakti.

तस्मादहं च देवेश त्वया गुह्येन वै पुनः।
विज्ञातः स्वेन तपसा सद्योजातत्वमागतः॥५॥

Therefore, O lord of the Devas, you took me as a secret god. Then, I, with the strength of my *tapas*, took to the form of Sadyojāta.

सद्योजातेति ब्रह्मैतद्गुह्यं चैतत्प्रकीर्तितम्।
तस्माद्गुह्यत्वमापन्नं ये वेत्स्यंति द्विजातयः॥६॥
मत्समीपं गमिष्यंति पुनरावृत्तिदुर्लभम्।

Sadyojāta is also known as Guhya Brahman as well. Such of the twice born who know me, who have assumed the secret nature, shall attain closeness to me and there is no return from that stage.

यदा चैव पुनस्त्वासील्लोहितो नाम नामतः॥७॥
मत्कृतेन च वर्णेन कल्पौ वै लोहितः स्मृतः।
तदा लोहितमांसास्थिलोहितक्षीरसंभवा॥८॥
लोहिताक्षी स्तनवती गायत्री गौः प्रकीर्तिता।
ततोऽस्या लोहितत्वेन वर्णस्य च विपर्ययात्॥९॥
वामत्वाच्चैव देवस्य वामदेवत्वमागतः।
तत्रापि च महासत्त्व त्वयाहं नियतात्मना॥१०॥
विज्ञातः स्वेन योगेन तस्मिन्वर्णान्तरे स्थितः।
ततश्च वामदेवेति ख्यातिं यातोऽस्मि भूतले॥११॥
ये चापि वामदेव त्वां ज्ञास्यंतीह द्विजातयः।
रुद्रलोकं गमिष्यन्ति पुनरावृत्तिदुर्लभम्॥१२॥

On the arrival of the next *kalpa* known as *Lohita*, it came to be known as the red colour possessed by me. Then, Gāyatrī came to be known as a cow. Her flesh, bones (and blood etc.) were all of red colour. She had blood of the red colour, the milk was red, the eyes and the teeth were also red. She came to be known as Brahmāṇī because of the change in her colour, besides the Deva who came to be known as Yama. Then, I came to be known as Vāmadeva. O excellent one, at that point of time, I had a different colour. With the use of your yogic strength, you inspite of possessing a different colour, could recognise me. Then, I came to be known as Vāmadeva on earth. Such of the twice born people who would become conscious about my true form on earth, they would achieve Rudraloka from where the return is difficult.

यदाहं पुनरेवेह पीतवर्णो युगक्रमात्।
मत्कृतेन नाम्ना वै पीतकल्पोऽभवत्तदा॥१३॥

With the change of the *yuga* when I achieved the yellow colour, then that particular *kalpa* came to be known as *Pīta kalpa* because of the name given by me to it.

यत्प्रसूता च देवेशी पीताङ्गी पीतलोहिता।
पीतवर्णा तदा ह्यायसीद्गायत्री ब्रह्मसंज्ञिता॥१४॥

The goddess Gāyatrī who emerged out of my body, then came to be known as Brahmāṇī. Her body was of yellow complexion, had yellow blood and her form was also yellowish.

तत्रापि च महासत्त्व योगयुक्तेन चेतसा।
यस्मादहं तैर्विज्ञातो योगतत्परमानसैः॥१५॥
तत्र तत्पुरुषत्वेन विज्ञातोऽहं त्वया पुनः।
तस्मात्तत्पुरुषत्वं वै ममैतत्कनकाण्डज॥१६॥
ये मां रुद्रं च रुद्राणीं गायत्रीं वेदमातरम्।
वेत्स्यंति तपसा युक्ता विमला ब्रह्मसङ्गताः॥१७॥
रुद्रलोकं गमिष्यंति पुनरावृत्तिदुर्लभम्।

O excellent one, during that period, the people well-versed in *yoga*, with their minds overpowered with *yogic* practices, had recognised me. Then, you at that point of time, recognised me as Tatpuruṣa. Therefore, O Brahmā, born out of the golden egg, those having a spotless mind, are linked with Brahman, they visualise me as Rudra and Rudrāṇī – the mother of Vedas as Gāyatrī. They will proceed to Rudraloka from where their return is not possible.

यदाहं पुनरेवासं कृष्णवर्णो भयानकः॥१८॥
मत्कृतेन च वर्णेन सङ्कल्पः कृष्ण उच्यते।
तत्राहं कालसङ्काशः कालो लोकप्रकाशकः॥१९॥
विज्ञातोऽहं त्वया ब्रह्मन्घोरो घोरपराक्रमः।
मत्प्रसूता च गायत्री कृष्णाङ्गी कृष्णलोहिता॥२०॥
कृष्णरूपा च देवेश तदासीद्ब्रह्मसंज्ञिता।
तस्माद्घोरत्वमापत्वं ये मां वेत्स्यंति भूतले॥२१॥

When I took to the terrific and black form, then because of the colour patronised by me then, the *kalpa* came to be known as *Kṛṣṇa* or black *kalpa*. Then, I was turned as the god of death. I happen to be Kāla and the ruler of the *lokas*. O Brahmā, then you conceived me by the name of Ghora. O lord of the gods, then Gāyatrī, born of me, had black complexion and she came to be known by the name of Brahmāṇī. Therefore, the people who know that I had taken to Ghora form, for them I shall be of Aghora or peaceful form.

तेषामघोरः शांतश्च भविष्याम्यहमव्ययः।
पुनश्च विश्वरूपत्वं यदा ब्रह्मन्ममाभवत्॥२२॥
तदाप्यहं त्वया ज्ञातः परमेण समाधिना।
विश्वरूपा च संवृत्ता गायत्री लोकधारिणी॥२३॥
तस्मिन्विश्वत्व्यापन्नं ये मां वेत्स्यंति भूतले।
तेषां शिवश्च सौम्यश्च भविष्यामि सदैव हि॥२४॥
यस्माच्च विश्वरूपो वै कल्पोऽयं समुदाहृतः।
विश्वरूपा तथा चेयं सावित्री समुदाहृता॥२५॥

O Brahmā, when I took to the universal form, then with the strength of my yogic practices, Gāyatrī, who carry all the *lokas*, also took to the universal form. Such of the people who are aware of the fact that I had taken to the universal form, for them I shall remain pleasant Śiva. That *kalpa* came to be known as *Viśvarūpa kalpa* and Gāyatrī came to be known as *Viśvarūpā*.

सर्वरूपा तथा चेमे संवृत्ता मम पुत्रकाः।
चत्वारस्ते मया ख्याताः पुत्रा वै लोकसंमताः॥२६
यस्माच्च सर्ववर्णत्वं प्रजानां च भविष्यति।
सर्वभक्षा च मेध्या च वर्णतश्च भविष्यति॥२७॥
मोक्षो धर्मस्तथार्थश्च कामश्चेति चतुष्टयम्।
यस्माद्वेदाश्च वेद्यं च चतुर्धा वै भविष्यति॥२८॥
भूतग्रामाश्च चत्वार आश्रमाश्च तथैव च।
धर्मस्य पादाश्चत्वारश्चत्वारो मम पुत्रकाः॥२९॥

These four forms of mine shall be known in the world as my sons. Therefore, these children will also be of different colours and races and all of them would be able to worship Gāyatrī. The goal of a human being is of four types, viz.: *dharma, artha, kāma* and *mokṣa.* All the living beings would appear in four classes. There would be four *āśramas* in life. Dharma shall have four feet because I have four sons.

तस्माच्चतुर्युगावस्थं जगद्वै सचराचरम्।
चतुर्धावस्थितश्चैव चतुष्पादो भविष्यति॥३०॥

Therefore, the entire mobile and immobile world is divided in four *yugas*. Because of that, they shall have four feet.

भूर्लोकोऽथ भुवर्लोकः स्वर्लोकश्चमहस्तथा।
जनस्तपश्च सत्यं च विष्णुलोकस्ततः परम्॥३१॥
अष्टारक्षरस्थितो लोकः स्थानेस्थाने तदक्षरम्।
भूर्भुवः स्वर्महश्चैव पादाश्चत्वार एव च॥३२॥

There are eight *lokas* known as *Bhūḥ, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, Tapaḥ, Satya* and *Viṣṇu lokas.* They are lodged in eight letters or substratums, each one of which is imperishable. *Bhūḥ, Bhuvaḥ, Svar* and *Mahar* constitute the four substratums.

भूर्लोकः प्रथमः पादो भुवर्लोकस्ततः परम्।
स्वर्लोको वै तृतीयश्च चतुर्थस्तु महस्तथा॥३३॥

The first is *Bhūḥ*, the second is *Bhuvaḥ*, the third is *Svar* and the fourth is *Mahar.*

पञ्चमस्तु जनस्तत्र षष्ठश्च तप उच्यते।
सत्यं तु सप्तमो लोको ह्यपुनर्भवगामिनाम्॥३४॥
विष्णुलोकः स्मृतं स्थानं पुनरावृत्तिदुर्लभम्।
स्कांदभौमं तथा स्थानं सर्वसिद्धिसमन्वितम्॥३५॥

The fifth is *Janaḥ*, the sixth is *Tapas*, the seventh is *Satya* from where the people have no chance to return. Viṣṇu's world is the eighth one from where the return is difficult. Beyond that is the world of Skanda and Umā which has all the attainments.

रुद्रलाकेः स्मृतस्तस्मात्पदं तद्योगिनां शुभम्।
निर्ममा निरहङ्कारा: कामक्रोधविवर्जिता:॥३६॥
द्रक्ष्यंति तद्विजा युक्ता ध्यानतत्परमानसा:।
यस्माच्चतुष्पदा ह्येषा त्वया दृष्टा सरस्वती॥३७॥
पादांतं विष्णुलोकं वै कौमारं शांतमुत्तमम्।
औमं माहेश्वरं चैव तस्माद्दृष्टा चतुष्पदा॥३८॥

तस्मात्तु पशवः सर्वे भविष्यन्ति चतुष्पदा:।
ततश्चैषां भविष्यंति चत्वारस्ते पयोधरा:॥३९॥

Beyond that is the auspicious land of the *yogins.* Such of the twice born who are free from pride and have left the desire and anger, engage themselves in mediation, can only enter in the Rudraloka. Since Gāyatrī has four feet, similarly there are the four lokas which are of Umā, Kumāra, Śiva and Viṣṇu. When Gāyatrī has four feet, same is the case with the animals and shall have four udders.

सोमश्च मंत्रसंयुक्तो यस्मान्मम मुखाच्च्युतः।
जीवः प्राणभृतां ब्रह्मन्पुनः पीतस्तना: स्मृता:॥४०
तस्मात्सोममयं चैव अमृतं जीवसंज्ञितम्।
चतुष्पादा भविष्यंति श्वेतत्वं चास्य तेन तत्॥४१॥

The life of the living beings is linked with Soma juice accompanied with the Vedic hymns, which fell off from the mouth of the cow and came to be known as udders which are sucked. Therefore, the nectar in the form of Soma juice, is known as the life of the living beings and as such the animals had four feet and the whiteness of the milk is also due to the same.

यस्माश्चैव क्रिया भूत्वा द्विपदा च महेश्वरी।
दृष्टा पुनस्तथैवेषा सावित्री लोकभाविनी॥४२॥
तस्माच्च द्विपदा: सर्वे द्विस्तनाश्च नराः शुभा:।
तस्माच्चेयमजा भूत्वा सर्ववर्णा महेश्वरी॥४३॥
या वै दृष्टा महासत्त्वा सर्वभूतधरा त्वया।
तस्माच्च विश्वरूपत्वं प्रजानां वै भविष्यति॥४४॥

Since Māheśvarī is conceived with two feet in all the religious rites, therefore, the goddess Gāyatrī also took to the same form, being the creator of the world. Because of her, all the humans have two feet and two breasts as well. Since the unborn Maheśvarī has all the colours as well, she has been seen by you as supporting all the living beings. Therefore, the people will have all kinds of forms.

अजश्चैव महातेजा विश्वरूपो भविष्यति।
अमोघरेताः सर्वत्र मुखे चास्य हुताशनः॥४५॥
तस्मात्सर्वगतो मेध्यः पशुरूपी हुताशनः।
तपसा भावितात्मानो ये मां द्रक्ष्यंति वै द्विजाः॥४६
ईशित्वे च वशित्वे च सर्वगं सर्वतः स्थितम्।
रजस्तमोभ्यां निर्मुक्तास्त्यक्त्वा मानुष्यकं वपुः॥४७
मत्समीपमुपेष्यंति पुनरावृत्तिदुर्लभम्।
इत्येवमुक्तो भगवान्ब्रह्मा रुद्रेण वै द्विजाः॥४८॥
प्रणम्य प्रयतो भूत्वा पुनराह पितामहः।
य एवं भगवान् विद्वान् गायत्र्या वै महेश्वरम्॥४९॥
विश्वात्मानं हि सर्वं त्वां गायत्र्यास्तव चेश्वर।
तस्य देहि परं स्थानं तथास्त्विति च सोब्रवीत्॥५०
तस्माद्विद्वान् हि विश्वत्वमस्याश्चास्य महात्मनः।
स याति ब्रह्मसायुज्यं वचनाद्ब्रह्मणः प्रभोः॥५१॥

The unborn deity shall have great splendour and universal form and from his face, there will come out the fire-god, whose energy shall be limitless. Therefore, the pure and the all pervading fire god has the form of a living body. The men with auspicious souls who are twice born and visualise me as possessing the qualities of overlordship, sense-control and all pervading, are liberated from *rajas* and *tamas.* Discarding their physical body, they attain my closeness and have never to return to the earth. O Brāhmaṇa, lord Brahmā, when thus addressed by Rudra, offered his salutation to the lord; then with a purified mind, he spoke to him again– "O lord, you are aware of the greatness of Gāyatrī as well as the glory of the supreme lord Maheśvara. O lord, you kindly grant me the highest abode of Gāyatrī and that of your own." The lord then granted the boon to him. Thus, the one who knows the universality of the supreme lord as well as of the goddess Gāyatrī, is united with Brahman as has been stated by lord Brahmā himself.

इति श्रीलिङ्गमहापुराणे पूर्वभागे विविधकल्पवर्णनं नाम
त्रयोविंशोऽध्यायः॥२३॥

चतुर्विंशतितमोऽध्यायः

Chapter 24

The incarnations of Śiva

सूत उवाच
श्रुत्वैवमखिलं ब्रह्मा रुद्रेण परिभाषितम्।
पुन प्रणम्य देवेशं रुद्रमाह प्रजापतिः॥१॥
भगवन्देवदेवेश विश्वरूपं महेश्वर।
उमाधव महादेव नमो लोकाभिवंदित॥२॥

Sūta said–

At the words so spoken by Rudra, Prajāpati Brahmā offering his salutation to Deveśa Rudra, said to him– "O lord, O god of gods having the universal form, O Maheśvara, O lord of Umā, you are adorable by all, salutation to you.

विश्वरूप महाभाग कस्मिन्काले महेश्वर।
या इमास्ते महादेव तनवो लोकवंदिताः॥३॥
कस्यां वा युगसंभूत्यां द्रक्ष्यतीह द्विजातयः।
केन वा तपसा देव ध्यानयोगेन केन वा॥४॥
नमस्ते वै महादेव शक्यो द्रष्टुं द्विजातिभिः।

O form of the universe, O excellent one, O lord Maheśvara, in which age or *yuga*, will the bodies honoured by all can be seen by Brāhmaṇas and by what penance or the meditation of yoga? Salutation to you, O lord Mahādeva.

तस्य तद्वचनं श्रुत्वा शर्वः संप्रेक्ष्य तं पुरः॥५॥
स्मयन्प्राह महादेवो ऋग्यजुःसामसंभवः।

The great lord Rudra, on hearing the words thus spoken by Brahmā, which were revealed by *Ṛk, Yajuḥ* and *Sāman*, smiled and replied.

श्रीभगवानुवाच

तपसा नैव वृत्तेन दानधर्मफलेन च॥६॥
न तीर्थफलयोगेन क्रतुभिर्वाप्तदक्षिणैः।
न वेदाध्ययनैर्वापि न वित्तेन न वेदनैः॥७॥
न शक्यं मानवैर्द्रष्टुमृते ध्यानादहं त्विह।
सप्तमे चैव वाराहे ततस्तस्मिन्पितामह॥८॥
कल्पेश्वरोऽथ भगवान् सर्वलोकप्रकाशनः।
मनुर्वैवस्वतश्चैव तव पौत्रो भविष्यति॥९॥

The lord said–

Except through the meditation, is it possible for men to have an audience with me? They cannot get me by good conduct, nor through gifts or holy rites, nor by visiting to the places of pilgrimage with ample money, nor through the study of the Vedas, nor through wealth, nor by achieving the knowledge of various kinds. O Brahmā, in the Varāha *kalpa*, the seventh in number, Varāha will be the illuminator of the *kalpa* and your grandson Vaivasvata would be the Manu.

तदा चतुर्युगावस्थे तस्मिन्कल्पे युगांतिके।
अनुग्रहार्थं लोकानां ब्राह्मणानां हिताय च॥१०॥
उत्पस्यामि तदा ब्रह्मन्पुनरस्मिन्युगांतिके।
युगप्रवृत्त्या च तदा तस्मिंश्च प्रथमे युगे॥११॥
द्वापरे प्रथमे ब्रह्मन्यदा व्यासः स्वयं प्रभुः।
तदाहं ब्राह्मणार्थाय कलौ तस्मिन् युगांतिके॥१२॥
भविष्यामि शिखायुक्तः श्वेतो नाम महामुनिः।
हिमवच्छिखरे रम्ये छागले पर्वतोत्तमे॥१३॥

During that *kalpa*, comprising of the four *yugas*, towards the end of Kali, I shall be born to bliss the worlds and for the welfare of the Brāhmaṇas. O Brahmā, as the yuga proceeds further, when the great lord himself becomes Vyāsa during the first Dvāpara age, I shall be born as the sage Śveta. I shall have a tuft and the excellent mountain known as Chāgala over the peak of Himālaya shall be my abode.

तत्र शिष्याः शिखायुक्ता भविष्यंति तदा मम।
श्वेतः श्वेतशिखश्चैव श्वेतास्यः श्वेतलोहितः॥१४॥
चत्वारस्तु महात्मानो ब्राह्मणा वेदपारगाः।
ततस्ते ब्रह्मभूयिष्ठा दृष्ट्वा ब्रह्मगतिं पराम्॥१५॥
मत्समीपं गमिष्यंति ध्यानयोगपरायणाः।
ततः पुनर्यदा ब्रह्मन् द्वितीये द्वापरे प्रभुः॥१६॥
प्रजापतिर्यदा व्यासः सद्यो नाम भविष्यति।
तदा लोकहितार्थाय सुतारो नाम नामतः॥१७॥
भविष्यामि कलौ तस्मिन् शिष्यानुग्रहकाम्यया।
तत्रापि मम ते शिष्या नामतः परिकीर्तिताः॥१८॥

The four Brāhmaṇas with tufts over their heads who being the masters of the Vedas, would be my disciples known as– Śveta, Śvetaśikha, Śvetamukha and Śvetalohita. All the four Brāhmaṇas would be the noble souls, learned and well-versed in the Vedas. Then, visualising the movement of Brahman, achieving excellence in *dhyāna-mārga* and *yoga-mārga*, they would approach me. O Brahmā, in the second *Dvāpara-yuga*, lord Prajāpati would act as Vyāsa, who would be known as *Sadya*. Thereafter, in *Kaliyuga*, in order to shower my grace over the Sutāra disciples and for the welfare of the people, I shall incarnate on earth.

दुंदुभिः शतरूपश्च ऋचीकः केतुमांस्तदा।
प्राप्य योगं तथा ध्यानं स्थाप्य ब्रह्म च भूतले॥१९

रुद्रलोकं गमिष्यंति सहचारित्वमेव च।
तृतीये द्वापरे चैव यदा व्यासस्तु भार्गवः॥२०॥
तदाप्यहं भविष्यामि दमनस्तु युगांतिके।
तत्रापि च भविष्यंति चत्वारो मम पुत्रकाः॥२१॥
विकोश्च विकेश्च विपाशः शापनाशनः।
तेपि तेनैव मार्गेण योगोक्तेन महौजसः॥२२॥
रुद्रलोकं गमिष्यंति पुनरावृत्तिदुर्लभम्।
चतुर्थे द्वापरे चैव यदा व्यासोऽङ्गिराः स्मृतः॥२३॥
तदाप्यहं भविष्यामि सुहोत्रो नाम नामतः।
तत्रापि मम ते पुत्राश्चत्वारोपि तपोधनाः॥२४॥

There also I shall have four disciples known by the names of Dundubhi, Śatarūpa, Ṛcīka and Ketumān. All of them, performing *dhyāna* and *yoga*, establishing Brahman over the earth, shall achieve the position of the attendants of Rudra and shall proceed on to *Rudraloka*. In the third Dvāpara, Bhārgava would be the Vyāsa. Then, at the end of Dvāpara, I shall incarnate in the form of Damana and shall have four sons as well who would be known by the names of Vikośa, Vikeśa, Vipāśa and Śāpanāśana. The immensely valorous sons, following the same path of *yoga*, reach the place of Rudra from where they cannot return on earth. In the fourth *Dvāpara yuga*, Aṅgiras would be Vyāsa. Then, I shall be born as Suhotra and shall have four ascetic sons.

द्विजश्रेष्ठा भविष्यंति योगात्मानो दृढव्रताः।
सुमुखो दुर्मुखश्चैव दुर्दरो दुरतिक्रमः॥२५॥

Those excellent Brāhmaṇas would be well-versed in the soul of the *yoga* besides being the firm performers of *vratas*. They shall be known by the names of Sumukha, Durmukha, Dúradara and Duratikrama.

प्राप्य योगगतिं सूक्ष्मां विमला दग्धकिल्बिषाः।
तेपि तेनैव मार्गेण योगयुक्ता महौजसः॥२६॥
रुद्रलोकं गमिष्यंति पुनरावृत्तिदुर्लभम्।
पञ्चमे द्वापरे चैव व्यासस्तु सविता यदा॥२७॥
तदा चापि भविष्यामि कंको नाम महातपाः।
अनुग्रहार्थं लोकानां योगात्मैककलागतिः॥२८॥

After performing the firm *yogic* practices, getting purified, getting free from all the sins, the illustrious sons, getting well-versed in yoga, shall proceed on to *Rudraloka* by the same path from where they are unable to return. During the fifth Dvāpara yuga, Savita would be Vyāsa. Then, I shall appear on earth to bless the people as also popularise the yogic practices in the world. I shall appear as an ascetic known as Kaṅka.

चत्वारस्तु महाभागा विमलाः शुद्धयोनयः।
शिष्या मम भविष्यंति योगात्मानो दृढव्रताः॥२९॥
सनकः सनंदनश्चैव प्रभुर्यश्च सनातनः।
विभुः सनत्कुमारश्च निर्ममा निरहंकृताः॥३०॥

I shall then have four excellent disciples born of an auspicious race. They would be the yogic souls with steadfast rites. They will be known as Sanaka, Sanadana, Sanātana and Sanat. They shall be egoless altogether.

मत्समीपमुपेष्यंति पुनरावृत्तिदुर्लभम्।
परिवर्ते पुनः षष्ठे मृत्युर्व्यासो यदा विभुः॥३१॥
तदाप्यहं भविष्यामि लोगाक्षिर्नाम नामतः।
तत्रापि मम ते शिष्या योगात्मानो दृढव्रताः॥३२॥
भविष्यंति महाभागाश्चत्वारो लोकसंमताः।
सुधामा विरजाश्चैव शङ्खपाद्रज एव च॥३३॥
योगात्मानो महात्मानः सर्वे वै दग्धकिल्बिषाः।
तेपि तेनैव मार्गेण ध्यानयोगसमन्विताः॥३४॥
मत्समीपं गमिष्यंति पुनरावृत्तिदुर्लभम्।
सप्तमे परिवर्ते तु यदा व्यासः शतक्रतुः॥३५॥
विभुनामा महातेजाः प्रथितः पूर्वजन्मनि।
तदाप्यहं भविष्यामि कलौ तस्मिन् युगांतिके॥३६

जैगीषव्यो विभुः ख्यातः सर्वेषां योगिनां वरः।
तत्रापि मम ते पुत्रा भविष्यंति युगे तथा॥३७॥
सारस्वतश्च मेघश्च मेघवाहः सुवाहनः।
तेपि तेनैव मार्गेण ध्यानयोगपरायणाः॥३८॥
गमिष्यंति महात्मानो रुद्रलोकं निरामयम्।

In the end, they will come to my abode and shall never return. In the sixth *yuga*, Mṛtyu will be the Vyāsa and shall be known as Logākṣī. At that point of time too, I shall have four disciples who would be yogic souls with steadfast rites. All of them would be blessed and popular and would be known as Sudhāmā, Virajas, Śaṁkhapāda and Rajas. All of them shall be well-versed in yoga, noble souls, pious, sinless and endowed with the yogic practices. They will approach me through the path of meditation and will never return. In the seventh cycle of *yugas*, Śatakratu, who was well known as Vibhu in his earlier birth, being the shining one, becomes the Vyāsa. Then at the end of Dvāpara and the advent of Kali age, I shall be born as Jaigīṣavya, the all pervading, renowned and the best of *yogīs*. There too, four sons will be born to me who will be known as Sārasvata, Megha, Meghavāhana and Suvāhana. Devoted to the path of meditation, those noble souls, by the very same path, go to Rudraloka devoid of misery.

वसिष्ठश्चाष्टमे व्यासः परिवर्ते भविष्यति॥३९॥
यदा यदा भविष्यामि नाम्नाहं दधिवाहनः।
तत्रापि मम ते पुत्रा योगात्मानो दृढव्रताः॥४०॥
भविष्यंति महायोगा येषां नास्ति समो भुवि।
कलिपश्चासुरिश्चैव तथा पञ्चशिखो मुनिः॥४१॥
बाष्कलश्च महायोगी धर्मात्मानो महौजसः।
प्राप्य माहेश्वरं योगं ज्ञानिनो दग्धकिल्बिषाः॥४२॥
मत्समीपं गमिष्यंति पुनावृत्तिदुर्लभम्।

When Vasiṣtha becomes the Vyāsa in the eight *cakra*, then I shall be born as Dadhivāhana. My sons, during that period, would possess *yogātmā*, of firm *vratas* and engaged in great yogic practices. They will be known by the names of Kapila, Āsurī, Pañcaśikha and Vāṣkala. They will be religious minded, immensely illustrious, Mahāyogī and Maheśvara. All of them, after attaining *yoga*, becoming sinless with the divine knowledge, shall approach me from where the return is impossible.

परिवर्ते तु नवमे व्यासः सारस्वतो यदा॥४३॥
तदाप्यहं भविष्यामि ऋषभो नाम नामतः।
तत्रापि मम ते पुत्रा भविष्यंति महौजसः॥४४॥
पराशरश्च गर्गश्च भार्गवांगिरसौ तदा।
भविष्यंति महात्मानो ब्राह्मणा वेदपारगाः॥४५॥
ध्यानमार्गं समासाद्य गमिष्यंति तथैव ते।
सर्वे तपोबलोत्कृष्टाः शापानुग्रहकोविदाः॥४६॥
तेपि तेनैव मार्गेण योगोक्तेन तपस्विनः।
रुद्रलोकं गमिष्यंति पुनरावृत्तिदुर्लभम्॥४७॥

During the ninth *cakra* when Sārasvata shall be the Vyāsa, I shall be born as Ṛṣabha. During that period, my sons will be quite valorous. During that period, Parāśara, Garga, Bhārgava and Aṅgiras shall be my sons. They shall be Brāhmaṇas, the noble souls and well-versed in the Vedas. All of them, by achieving the *dhyāna-mārga* with the performing of tapas, achieve excellence and shall be able to pronounce the curse and bestow boons. They all, being the ascetics, travel to *Rudraloka* by the same path from where the return is impossible.

दशमे द्वापरे व्यासः त्रिपाद्वै नाम नामतः।
यदा भविष्यते विप्रस्तदाहं भविता मुनिः॥४८॥
हिमवच्छिखरे रम्ये भृगुतुङ्गे नगोत्तमे।

नाम्ना भृगोस्तु शिखरं प्रथितं देवपूजितम्॥४९॥
तत्रापि मम ते पुत्रा भविष्यन्ति दृढव्रताः।
बलबंधुर्निरामित्रः केतुशृङ्गस्तपोधनः॥५०॥
योगात्मानो महात्मानस्तपोयोगसमन्विताः।
रुद्रलोकं गमिष्यन्ति तपसा दग्धकिल्बिषाः॥५१॥

In the tenth *Dvāpara-yuga*, a sage named Tripada will officiate as Vyāsa. Then I, in the form of a Brāhmaṇa, shall be born over the peak of Bhṛguliṅga – the highest peak of Himālaya. That particular peak is famous with the name of Bhṛgu. There also my sons will be of firm belief and shall be known by the names of Balabandhu, Ketuśṛṅga and Tapodhana. They shall be yogic souls, great souls and possess excellence in tapas and yoga. All of them, burning their sins with the performing of *tapas*, proceed on to Rudraloka.

एकादशे द्वापरे तु व्यासस्तु त्रिव्रतो यदा।
तदाप्यहं भविष्यामि गङ्गाद्वारे कलौ तथा॥५२॥
उग्रो नाम महातेजाः सर्वलोकेषु विश्रुतः।
तत्रापि मम ते पुत्रा भविष्यंति महौजसः॥५३॥
लंबोदरश्च लंबाक्षो लंबकेशः प्रलंबकः।
प्राप्य माहेश्वरं योगं रुद्रलोकं गता हि ते॥५४॥

During the eleventh *Dvāpara* when Trivrata will officiate as Vyāsa, then, during Kali age, I shall be born as an immensely illustrious, well-known by name Ugra, at Gaṅgādvāra, where also I shall have four sons. They will be known by the names of Lambodara, Lambākṣa, Lambakeśa and Pralambaka. All of them, achieving the Maheśvara-yoga, will proceed on to *Rudraloka.*

द्वादशे परिवर्ते तु शततेजा यदा मुनिः।
भविष्यति महातेजा व्यासस्तु कविसत्तमः॥५५॥
तदाप्यहं भविष्यामि कलाविह युगांतिके।
हैतुकं वनमासाद्य अत्रिर्नाम्ना परिश्रुतः॥५६॥
तत्रापि मम ते पुत्रा भस्मस्नानानुलेपनाः।
भविष्यंति महायोगा रुद्रलोकपरायणाः॥५७॥
सर्वज्ञः समबुद्धिश्च साध्यः सर्वस्तथैव च।
प्राप्य माहेश्वरं योगं रुद्रलोकं गता हि ते॥५८॥

During the twelfth *cakra*, when the immensely illustrious and learned muni Sattama officiates as Vyāsa, then, at the end of *Dvāpara* and during the beginning of *Kaliyuga*, I will be born as Atri in the Ketuka vana. There also, I will have four sons who will apply ashes over their bodies, will be the great *yogins* devoted to *Rudraloka* and will be known as– Sarvajña, Samabuddhi, Sādhya and Sarva.

त्रयोदशे पुनः प्राप्ते परिवर्ते क्रमेण तु।
धर्मो नारायणो नाम व्यासस्तु भविता यदा॥५९॥
तदाप्यहं भविष्यामि वालिर्नाम महामुनिः।
वालखिल्याश्रमे पुण्ये पर्वते गंधमादने॥६०॥
तत्रापि मम ते पुत्रा भविष्यंति तपोधनाः।
सुधामा काश्यपश्चैव वासिष्ठो विरजास्तथा॥६१॥
महायोगबलोपेता विमला ऊर्ध्वरेतसः।
प्राप्य माहेश्वरं योगं रुद्रलोकं गता हि ते॥६२॥

On the approaching of the thirteenth *cakra* in the chain and when Dharma Nārāyaṇa officiates as Vyāsa, then I shall be born over the Gandhamādana mountain in the Bālakhilya *āśrama.* There also, I shall have four sons named Sudhāmā, Kāśyapa, Vasiṣṭha and Virajas. They will possess the enormous strength of *yoga*, besides being spotless and being *Brahmacārins.* All of them achieving the *Maheśvara-yoga*, will proceed on to *Rudraloka.*

यदा व्यासस्तरक्षुस्तु पर्याये तु चतुर्दशे।
तत्रापि पुनरेवाहं भविष्यामि युगांतिके॥६३॥
वंशे त्वंगिरसां श्रेष्ठे गौतमो नाम नामतः।
भविष्यति महापुण्यं गौतमं नाम तद्वनम्॥६४॥

तत्रापि मम ते पुत्रा भविष्यंति कलौ तदा।
अत्रिर्देवसदश्चैव श्रवणोऽथ श्रविष्ठकः॥६५॥
योगात्मानो महात्मानः सर्वे योगसमन्विताः।
प्राप्य माहेश्वरं योगं रुद्रलोकाय ते गताः॥६६॥

During the fourteenth *cakra* when Tarakṣu officiates as Vyāsa, then at the end of the *yuga*, I shall be born as Gautama in the Aṅgiras family. The said auspicious forest will be known after the name of Gautama. There also, during *Kali yuga*, I shall have four sons known by the name of Atri, Devasad, Śravaṇa and Sraviṣṭhaka. All of them will be *yogic* souls, immensely illustrious, possessing the knowledge of yoga. Achieving the Maheśvara *yoga*, all of them will proceed on to *Rudraloka*.

ततः पञ्चदशे प्राप्ते परिवर्ते क्रमागते।
त्रैय्यारुणिर्यदा व्यासो द्वापरे समपद्यत॥६७॥
तदाप्यहं भविष्यामि नाम्ना वेदशिरा द्विजः।
तत्र वेदशिरो नाम अस्त्रं तत्पारमेश्वरम्॥६८॥
भविष्यति महावीर्यं वेदशीर्षश्च पर्वतः।
हिमवत्पृष्ठमासाद्य सरस्वत्यां नगोत्तमे॥६९॥
तत्रापि मम ते पुत्रा भविष्यंति तपोधनाः।
कुणिश्च कुणिबाहुश्च कुशरीरः कुनेत्रकः॥७०॥
योगात्मानो महात्मानः सर्वे ते ह्यूर्ध्वरेतसः।
प्राप्य माहेश्वरं योगं रुद्रलोकाय ते गताः॥७१॥

Thereafter, during the fifteenth *cakra* in the sequence, Traiyyāruṇi will officiate as Vyāsa and I shall be born as a Brāhmaṇa named Vedaśirā. Then, I shall possess a weapon named Vedaśira which shall be quite powerful. The Vedaśīrṣa mountain will be located over the bank of the river Sarasvatī behind the slopes of the Himālaya. There also my sons will be four ascetics known by the names of Kuṇi, Kuṇibāhu, Kuśarīra and Kunetra. All of them will be the yogic and noble souls who will remain ascetics throughout. All of them after attaining the yoga of Maheśvara will proceed on to *Rudraloka.*

व्यासो युगे षोडशे तु यदा देवो भविष्यति।
तत्र योगप्रदानाय भक्तानां च यतात्मनाम्॥७२॥
तदाप्यहं भविष्यामि गोकर्णो नाम नामतः।
भविष्यित सुपुण्यं च गोकर्णं नाम तद्वनम्॥७३॥
तत्रापि मम ते पुत्रा भविष्यंति च योगिनः।
काश्यपो ह्युशनाश्चैव च्यवनोथ बृहस्पतिः॥७४॥
तेपि तेनैव मार्गेण ध्यानयोगसमन्विताः।
प्राप्य माहेश्वरं योगं गंतारो रुद्रमेव हि॥७५॥

In the sixteenth cycle of four *yugas* where Deva is Vyāsa, I shall be born by the name of Gokarṇa for the popularising of yoga among the devotees of the restrained souls. The forest in which I shall live and preach, will became auspicious and shall be known as Gokarṇa. These also four ascetics will be my sons known by the names of Kaśyapa, Uśanas, Cyavana and Bṛhaspati. They will be endowed with meditation and *yuga.* By following the same path and attaining the yoga of Maheśvara, they will achieve Rudra himself.

ततः सप्तदशे चैव परिवर्ते क्रमागते।
तदा भविष्यति व्यासो नाम्ना देवकृतञ्जयः॥७६॥
तदाप्यहं भविष्यामि गुहावासीति नामतः।
हिमवच्छिखरे रम्ये महोत्तुङ्गे महालये॥७७॥
सिद्धक्षेत्रें महापुण्यं भविष्यति महालयम्।
तत्रापि मम ते पुत्रा योगज्ञा ब्रह्मवादिनः॥७८॥
भविष्यंति महात्मानो निर्ममा निरहंकृताः।
उतथ्यो वामदेवश्च महायोगो महाबलः॥७९॥
तेषां शतसहस्रं तु शिष्याणां ध्यानयोगिनाम्।
भविष्यन्ति तदा काले सर्वे ते ध्यानयुञ्जकाः॥८०॥
योगाभ्यासरताश्चैव हृदि कृत्वा महेश्वरम्।

महालये पदं न्यसतं दृष्ट्वा यांति शिवं पदम्॥८१॥
ये चान्येपि महात्मानः कलौ तस्मिन् युगांतिके।
ध्याने मनः समाधाय विमलाः शुद्धबुद्धयः॥८२॥
मम प्रसादाद्यास्यंति रुद्रलोकं गतज्वराः।
गत्वा महालयं पुण्यं दृष्ट्वा माहेश्वरं पदम्॥८३॥
तीर्णस्तारयते जंतुर्दश पूर्वान्दशोत्तरान्।
आत्मानमेकविंशं तु तारयित्वा महालये॥८४॥
मम प्रसादाद्यास्यंति रुद्रलोकं गतज्वराः।

On the setting in of the seventeenth *cakra* or cycle, O lord Brahmā, Kṛtañjaya will be the Vyāsa and I will be born under the name of Guhāvāsa on the lofty and beautiful peak of Himālaya, known as Mahālaya. I shall then be known as Guhāvāsin. This Mahālaya will become a *Siddhakṣetra* (the place of sanctity). There too, my sons will be conversant with *yoga* and shall be conversant with Brahman. All of them will be noble sons and egoless. Their names will be Utathya, Vāmadeva, Mahāyoga and Mahābala. At that time, while practicing the yogic meditation, they will have hundreds and thousands of disciples. They will be engaged in the practice of *yoga* and meditating upon the great lord within their hearts, they after following the footprints of the Mahālaya, will attain the region of the lord. The other noble souls, who engage their minds in meditation at the end of Dvāpara age and the start of Kali, will become sinless and pure in intellect. They will be relieved of distress and proceed on to *Rudraloka* by my grace. By visiting the sacred Himālaya, the region of the great lord, a devotee will cross the ocean of the universe and redeem his ten earlier and ten future generations. Thus, he, including himself will redeem twenty one generations in Mahālaya. They will be free from fever and will go to *Rudraloka* by my grace.

ततोष्टादशमे चैव परिवर्तें यदा विभो॥८५॥
तदा ऋतञ्जयो नाम व्यासस्तु भविता मुनिः।
तदाप्यहं भविष्यामि शिखण्डी नाम नामतः॥८६॥
सिद्धक्षेत्रे महापुण्ये देवदानवपूजिते।
हिमवच्छिखरे रम्ये शिखण्डी नाम पर्वतः॥८७॥
शिखण्डिनो वनं चापि यत्र सिद्धनिषेवितम्।
तत्रापि मम ते पुत्रा भविष्यंति तपोधनाः॥८८॥
वाचश्रवा ऋचीकश्च श्यावाश्वश्च यतीश्वरः।
योगात्मानो महात्मानः सर्वे ते वेदपारगाः॥८९॥
प्राप्य माहेश्वरं योगं रुद्रलोकाय संवृताः।

O lord, in the eighteenth *cakra*, the sage Ṛtañjaya will become the Vyāsa. Then, I shall be born in the name of Śikhandin in the most sacred region of *siddhas* which is worshipped by the gods as well as the demons. Over the beautiful peak of the Himālaya, there is a hill known as Śikhandin, wherein the penance grove of Śikhandin is located and is resorted by the *siddhas.* There also, four ascetics will be born to me and will be known as Vācaśravas, Ṛcīka, Śyāvāsva and Yatīśvara. All of them will be the yogic and noble sons besides being the masters of the Vedas. They, after achieving the *yoga* of Maheśvara, will reach Rudraloka.

अथ एकोनविंशे तु परिवर्त्ते क्रमागते॥९०॥
व्यासस्तु भविता नाम्ना भरद्वाजो महामुनिः।
तदाप्यहं भविष्यामि जटामाली च नामतः॥९१॥
हिमवच्छिखरे रम्ये जटायुर्यत्र पर्वतः।
तत्रापि मम ते पुत्रा भविष्यंति महौजसः॥९२॥
हिरण्यनाभः कौशल्यो लोकाक्षी कुथिमिस्तथा।
ईश्वरा योगधर्माणः सर्वे ते ह्यूर्ध्वरितसः॥९३॥
प्राप्य माहेश्वरं योगं रुद्रलोकाय संस्थिताः।

After the setting in of the nineteenth cycle, the great sage Bharadvāja will officiate as Vyāsa. Then, I will be born as Jaṭāmālin on the beautiful peak of the Himālayas where the mountain Jaṭāyu is located. There also four sons of great prowess will be born to me and will be known as Hiraṇyanābha, Kauśalya, Lokākṣī and Kuthimi. They will possess all the qualities of *yogins* and will remain celibates. After attaining the *yoga* of Maheśvara, they will go to Rudraloka.

ततो विंशतिमश्चैव परिवर्तो यदा तदा॥९४॥
गौतमस्तु तदा व्यासो भविष्यति महामुनिः।
तदाप्यहं भविष्यामि अट्टहासस्तु नामतः॥९५॥
अट्टहासप्रियाश्चैव भविष्यंति तदा नराः।
तत्रैव हिमवत्पृष्ठे अट्टहासो महागिरिः॥९६॥
देवदानवयक्षेन्द्रसिद्धचारणसेवितः।
तत्रापि मम ते पुत्रा भविष्यंति महौजसः॥९७॥
योगात्मानो महात्मानो ध्यायिनो नियतव्रताः।
सुमंतुर्बर्बरी विद्वान् कबंधः कुशिकंधरः॥९८॥
प्राप्य माहेश्वरं योगं रुद्रलोकाय ते गताः।

When the twentieth *cakra* of yugas is set in, the sage Gautama becomes the Vyāsa. Then, I shall be born as Aṭṭahāsa and will be liked by the people, the most. There itself, on the slope of Himavat, there is a great mountain, known by the name of Aṭṭahāsa. It is the abode of the Gods, Dānavas, Yakṣas, Siddhas and Cāraṇas. There also, four powerful sons will be born to me who will be yogic and noble souls, habitually meditating and performing the holy rites. They will be known by the names of Sumantu, Barbarī, Kabandha and Kuśikandhara. After attaining the yoga of Maheśvara, they will go to *Rudraloka.*

एकविंशे पुनः प्राप्ते परिवर्ते क्रमागते॥९९॥
वाचश्रवाः स्मृतो व्यासो यदा स ऋषिसत्तमः।
तदाप्यहं भविष्यामि दारुको नाम नामतः॥१००॥
तस्माद्भविष्यते पुण्यं देवदारुवनं शुभम्।
तापि मम ते पुत्रा भविष्यंति महौजसः॥१०१॥
प्लक्षो दार्भायणिश्चैव केतुमान् गौतमस्तथा।
योगात्मानो महात्मानो नियता ऊर्ध्वरेतसः॥१०२॥
नैष्ठिकं व्रतमास्थाय रुद्रलोकाय ते गताः।

When the twenty first *cakra* duly sets in, the excellent sage Vācaśravas becomes a Vyāsa. I shall then be born by the name of Dāruka. Therefore, there will be a beautiful forest known by Dārukavana. There also my sons will be quite powerful and will be known as Plakṣa, Dārbhāyaṇī, Ketuman and Gautama. They will be yogins and the great souls, well-disciplined and celibates. After practicing the holy rites regularly, they will proceed on to Rudra's region.

द्वाविंशे परिवर्ते तु व्यासः शुष्मायणो यदा॥१०३॥
तदाप्यहं भविष्यामि वाराणस्यां महामुनिः।
नाम्ना वै लाङ्गली भीमो यत्र देवाः सवासवाः॥
द्रक्ष्यंति मां कलौ तस्मिन् भवं चैव हलायुधम्।
तत्रापि मम ते पुत्रा भविष्यंति सुधार्मिकाः॥१०५॥
भल्लवी मधुपिंगश्चश्वेतकेतुः कुशस्तथा।
प्राप्य माहेश्वरं योगं तेपि ध्यानपरायणाः॥१०६॥

During the twenty second *cakra*, Śuṣumāgaṇa will be the Vyāsa. I shall be born as a great sage known as Lāṅgalin – the terrible one at Vārāṇasī. Lord Indra and other gods will see me in the age of Kali as Bhava and Halāyudha. There too my virtuous sons will be known as Bhallavī, Madhupiṅga, Śvetaketu and Kuśa. After attaining the *yoga* of Maheśvara, they will be engaged in meditation. Gradually, they will be free from blemishes and will become identical with Brahman. In due course of time, they will enter the world of Rudra.

विमला ब्रह्मभूयिष्ठा रुद्रलोकाय संस्थिताः।
परिवर्ते त्रयोविंशे तृणबिंदुर्यदा मुनिः॥१०७॥

व्यासो हि भविता ब्रह्मंस्तदाहं भविता पुनः।
श्वेतो नाम महाकायो मुनिपुत्रस्तु धार्मिकः॥१०८॥
तत्र कालं जरिष्यामि तदा गिरिवरोत्तमे।
तेन कालञ्जरो नाम भविष्यति स पर्वतः॥१०९॥
तत्रापि मम ते शिष्या भविष्यंति तपस्विनः।
उशिको बृहदश्वश्च देवलः कविरेव च॥११०॥
प्राप्य माहेश्वरं योगं रुद्रलोकाय ते गताः।

During the twenty-third cycle when the sage Tṛṇabindu would become Vyāsa, then O Brahmā, I shall be born as a religious ascetic with a gigantic body known by the name of Śveta. Then, I shall spend my time by performing *tapas* over an excellent mountain which will be known as Kālañjara. There also, I shall have four ascetic sons known by the names of Uśika, Bṛhadaśva, Devala and Kavi. All of them, attaining the Maheśvara *yoga*, proceed on to *Rudraloka*.

परिवर्ते चतुर्विंशे व्यासो ऋक्षो यदा विभो॥१११॥
तदाप्यहं भविष्यामि कलौ तस्मिन् युगांतिके।
शूली नाम महायोगी नैमिषे देववंदिते॥११२॥
तत्रापि मम ते शिष्या भविष्यंति तपोधनाः।
शालिहोत्रोग्निवेशश्च युवनाश्वः शरद्वसुः॥११३॥

During the twenty fourth *cakra*, Ṛkṣa will be the Vyāsa. Then, I, at the end of Kaliyuga, shall be born as a *yogin*, known by the name of Śūlī in the Naimiṣāraṇya. There also, I shall have four ascetic sons who will be known by the names of Śālihotra, Agniveśa, Yuvanāśva and Śaradvasu. All these ascetics, attaining excellence in yoga, proceed towards the abode of lord Rudra, by the same route.

तेऽपि तेनैव मार्गेण रुद्रलोकस्य संस्थिताः।
पञ्चविंशे पुनः प्राप्ते परिवर्ते क्रमागते॥११४॥
वासिष्ठस्तु यदा व्यासः शक्तिर्नाम्ना भविष्यति।
तदाप्यहं भविष्यामि दण्डी मुण्डीश्वरः प्रभुः॥११५
तत्रापि मम ते पुत्रा भविष्यंति तपोधनाः।
छगलः कुण्डकर्णश्च कुभाण्डश्च प्रवाहकः॥११६॥
प्राप्य माहेश्वरं योगममृतत्वाय ते गताः।

On the arrival of the twenty fifth cycle in Caturyuga, then Śakti – the son of Vasiṣṭha, would be the Vyāsa. At that point of time, I holding a *daṇḍa* in my hand, shall be born as Munḍīśvara. There also, I shall have four ascetic sons, known by the names of Chagala, Kuṇḍakarṇa, Kubhāṇḍa and Pravāhaka. All of them achieving Maheśvara *yoga*, shall achieve immortality.

षड्विंशे परिवर्ते तु यदा व्यासः पराशरः॥११७॥
तदाप्यहं भविष्यामि सहिष्णुर्नाम नामतः।
पुरं भद्रवटं प्राप्य कलौ तस्मिन् युगांतिके॥११८॥
तत्रापि मम ते पुत्रा भविष्यंति सुधार्मिकाः।
उलूको विद्युतश्चैव शंबूको ह्याश्वलायनः॥११९॥
प्राप्य माहेश्वरं योगं रुद्रलोकाय ते गताः।

During the twenty sixth cycle, Parāśara will be the Vyāsa. Then I, in Dvāpara, at the start of Kali age, shall be born as Sahiṣṇu. I shall visit the city named Bhadravaṭ. There also, I shall have four ascetic sons, known by the names of Ulūka, Vidyuta, Śambūka and Āśvalāyana. All of them, achieving Maheśvara *yoga*, proceed on to Rudraloka.

सप्तविंशे पुन प्राप्ते परिवर्ते क्रमागते॥१२०॥
जातूकर्ण्यो यदा व्यासो भविष्यति तपोधनः।
तदाप्यहं भविष्यामि सोमशर्मा द्विजोत्तमः॥१२१॥
प्रभासतीर्थमासाद्य योगात्मा योगविश्रुतः।
तत्रापि मम ते शिष्या भविष्यंति तपोधनाः॥१२२॥
अक्षपादः कुमारश्च उलूको वत्स एव च।
योगात्मानो महात्मानो विमलाः शुद्धबुद्धयः॥१२३
प्राप्य माहेश्वरं योगं रुद्रलोकं ततो गताः।

Then with the arrival of the twenty seventh cycle in the sequence when the ascetic Jatūkarṇa becomes the Vyāsa, then I shall be born as a Brāhmaṇa Śarmā – the excellent one. Then, I shall visit Prabhāsakṣetra where I shall be known as the famous Yogātmā. There, I shall have the four ascetic disciples known by the names of Akṣapāda, Kumāra, Ulūka and Vatsa. They will be *yogīs*, the great souls, spotless, unblemished and with excellent wisdom. All of them, receiving the Maheśvara *yoga*, will proceed on to *Rudraloka.*

अष्टाविंशे पुनः प्राप्ते परिवर्ते क्रमागते॥१२४॥
पराशरसुतः श्रीमान् विष्णुर्लोकपितामहः।
यदा भविष्यति व्यासो नाम्ना द्वैपायनः प्रभुः॥१२५
तदा षष्ठेन चांशेन कृष्णः पुरुषसत्तमः।
वसुदेवाद्यदुश्रेष्ठो वासुदेवो भविष्यति॥१२६॥
तदाप्यहं भविष्यामि योगात्मा योगमायया।
लोकविस्मयनार्थाय ब्रह्मचारिशरीरकः॥१२७॥
श्मशाने् मृतमुत्सृष्टं दृष्ट्वा कायमनाथकम्।
ब्राह्मणानां हितार्थाय प्रविष्टो योगमायया॥१२८॥
दिव्यां मेरुगुहां पुण्यां त्वया सार्धं च विष्णुना।
भविष्यामि तदा ब्रह्मँल्लकुली नाम नामतः॥१२९॥
कायावतार इत्येवं सिद्धक्षेत्रं च वै तदा।
भविष्यति सुविख्यातं यावद्भूमिर्धरिष्यति॥१३०॥
तत्रापि मम ते पुत्रा भविष्यंति तपस्विनः।
कुशिकश्चैव गर्गश्च मित्रः कौरुष्य एव च॥१३१॥
योगात्मानो महात्मानो ब्राह्मणा वेदपारगाः।
प्राप्य माहेश्वरं योगं विमला ह्यूर्ध्वरेतसः॥१३२॥
रुद्रलोकं गमिष्यंति पुनरावृत्तिदुर्लभम्।

In the same sequence, during the twenty eighth cycle, Dvaipāyana Vyāsa, the son of Parāśara will be the Vyāsa. At that point of time, I shall myself become Viṣṇu, the creator of the universe. Out of my sixth *aṁśa* will incarnate the black-complexioned Kṛṣṇa, the son of Vāsudeva and the foremost of the race of Yadus. With the use of or in association of Yogamāyā, in order to confuse the yogins and other people, I shall be born as a *Brahmacārī.* Finding a dead Brāhmaṇa boy in the cremation ground and for the benefit of the Brāhmaṇas, in association with my *yogamāyā*, I shall enter an auspicious cave with you and Viṣṇu. O Brahmā, then I shall be known as Lakulī. The auspicious place where I had entered with a dead body, will be known as *Kāyāvatāra.* Till such time the earth remains, there also four sons of mine shall be born and will be known by the names of Kuśika, Garga, Mitra and Kauruṣya. All of them will be the yogins, the noble souls, well-versed in the Vedas, quite learned Brāhmaṇas, besides being Brahmacārins. All of them will proceed to *Rudraloka*, return from where is impossible.

एते पाशुपताः सिद्धा भस्मोद्धूलितविग्रहाः॥१३३
लिङ्गार्चनरता नित्यं बाह्याभ्यंतरतः स्थिताः।
भक्त्या मयि च योगेन ध्याननिष्ठा जितेंद्रियाः॥१३४
संसारबंधच्छेदार्थं ज्ञानमार्गप्रकाशकम्।
स्वरूपज्ञानसिद्ध्यर्थं योगं पाशुपतं महत्॥१३५॥
योगमार्गा अनेकाश्च ज्ञानमार्गास्त्वनेकशः।
न निवृत्तिमुपायांति विना पञ्चाक्षरीं क्वचित्॥१३६
यदाचरेत्तपश्चायं सर्वद्वंद्वविवर्जितम्।
तदा स मुक्तो मंतव्यः पक्वं फलमिव स्थितः॥१३७
एकाहं यः पुमान्सम्यक् चरेत्पाशुपतव्रतम्।
न सांख्यो पञ्चरात्रे वा न प्राप्नोति गतिं कदा॥१३८
इत्येतद्वै मया प्रोक्तमवतारेषु लक्षणम्।
मन्वादिकृष्णपर्यंतमष्टाविंशद्युगक्रमात्॥१३९॥
तत्र श्रुतिसमूहानां विभागो धर्मलक्षणः।
भविष्यति तदा कल्पे कृष्णद्वैपायनो यदा॥१४०॥

Those enlightened souls will be devoted to lord Śiva and shall apply ashes over their bodies. They shall regularly worship the *liṅga* and shall always keep their mind and body absolutely neat and clean. They will meditate on me with devotion and yogic practices. They will control their senses. The excellent *Pāśupata-yoga* will cut off the worldly bondages, illuminating the path of the divine knowledge. This is also needed for the success of the practical knowledge. There are several paths leading to *yoga* and *jñāna*, but there is no other substitute for the *Pañcākṣara* or five letter *mantra*. When someone performs *tapas* in order to get himself relieved of the misery, then he should be treated as having been relieved of the misery. When a person performs penance discarding mutual conflict, he can become a liberated soul like the one having achieved the riped fruit. Even when a man performs the *Pāśupata* rites for a single day, he can obtain fruits, the equal of which he cannot have either by following *Pañcarātra* or *Sāṁkhya*. In this way, I have narrated in brief the twenty eight incarnations of the four yugas in a sequence starting from Manu to Śrī Kṛṣṇa. The classification of the Vedas which reveal the secrets of Dharma, will be accomplished in the *kalpa* during which Kṛṣṇadvaipāyana Vyāsa shall live.

सूत उवाच

निशम्यैवं महातेजा महादेवेन कीर्तितम्।
रुद्रावतारं भगवान् प्रणिपत्य महेश्वरम्॥१४१॥
तुष्टाव वाग्भिरिष्टाभिः पुनः प्राह च शङ्करम्।

Sūta said–

Listening to the details about the twenty eight incarnations of Śiva as spoken by lord Mahādeva, the illustrious Brahmā offered his salutation to lord Śiva and offered prayer to him with sweet words.

पितामह उवाच

सर्वे विष्णुमया देवाः सर्वे विष्णुमया गणाः॥१४२
न हि विष्णुमया काचिद्गतिरन्या विधीयते।
इत्येवं सततं वेदा गायंति नात्र संशयः॥१४३॥
स देवदेवो भगवांस्तव लिङ्गार्चने रतः।
तव प्रणामपरमः कथं देवो ह्यभूत्प्रभुः॥१४४॥

Brahmā said–

All the gods and the *gaṇas* have the form of lord Viṣṇu. There is no other god, besides that of Viṣṇu. This is what has been ordained daily by the Vedas. Then how is it that Viṣṇu engaged himself in adoring *Śiva liṅga* and was united with you?

सूत उवाच

निशम्यं वचनं तस्य ब्रह्मणः परमेष्ठिनः।
प्रपिबन्निव चक्षुर्भ्यां प्रीतस्तत्प्रश्नगौरवात्॥१४५॥
पूजाप्रकरणं तस्मै तमालोक्याह शङ्करः।
भवान्नारायणश्चैव शक्रः साक्षात्सुरोत्तमः॥१४६॥
मुनयश्च सदा लिङ्गं संपूज्य विधिपूर्वकम्।
स्वंस्वं पदं विभो प्राप्तास्तस्मात्संपूजयंति ते॥१४७
लिङ्गार्चनं विना निष्ठा नास्ति तस्माज्जनार्दनः।
आत्मनो यजते नित्यं श्रद्धया भगवान्प्रभुः॥१४८॥
इत्येवमुक्त्वा ब्रह्माणमनुगृह्य महेश्वरः।
पुनः संप्रेक्ष्य देवेशं तत्रैवांतरधीयत॥१४९॥
तमुद्दिश्य तदा ब्रह्मा नमस्कृत्य कृताञ्जलिः।
स्रष्टुंत्वशेषं भगवाँल्लब्धसंज्ञस्तु शङ्करात्॥१५०॥

Sūta said–

Listening to. the words of Parameśvara Brahmā, getting pleased with his quite a serious question, he starred at him and explained the method of the worship of *liṅga*. By adoring the *Śivaliṅga* appropriately, Brahmā himself, Viṣṇu and Indra, besides the sages have achieved their respective positions. Because of the same, all of them worship the *liṅga*. There is no steadiness in piety without the worship of *liṅga*. Therefore, lord Viṣṇu worships me always with utmost devotion and faith. After saying this and blessing Brahmā by glancing at him, once again, Śiva, the lord of the gods, disappeared at the same time. After having been enlightened thus, for creating everything afresh, Brahma offered his salutation to Śiva with folded hands.

इति श्रीलिङ्गमहापुराणे पूर्वभागे शिवस्यअवतारानर्नाम
चतुर्विंशतितमोऽध्यायः॥२४॥

पञ्चविंशोऽध्यायः

Chapter 25

Method of taking bath

ऋषय ऊचुः

कथं पूज्यो महादेवो लिङ्गमूर्तिर्महेश्वरः।
वक्तुमर्हसि चास्माकं रोमहर्षण सांप्रतम्॥१॥

The *Ṛṣis* said–

How should Maheśvara be worshipped in the form of *liṅga*? You kindly enlighten us on this subject.

सूत उवाच

देव्या पृष्टो महादेवः कैलासे तां नगात्मजाम्।
अङ्कस्थामाह देवेशो लिङ्गार्चनविधिं क्रमात्॥२॥

Sūta said–

The same question had been asked by Pārvatī, the daughter of Himavān, seated in the lap of Śiva. Then, the lord explained to her the method of such an adoration.

तदा पार्श्वे स्थितो नंदी शालङ्कायनकात्मजः।
श्रुत्वाखिलं पुरा प्राह ब्रह्मपुत्राय सुव्रताः॥३॥
सनत्कुमाराय शुभं लिङ्गार्चनविधिं परम्।
तस्माद्व्यासो महातेजाः श्रुतवाञ्छ्रुतिसंमितम्॥४॥
स्नानयोगोपचारं च तथा शैलादिनोमुखात्।
श्रुतवान् तत्प्रवक्ष्यामि स्नानाद्यं चार्चनाविधिम्॥५॥

At that point of time, Śālaṅkāyana's son Nandī was standing by his side. O sages of excellent rites, he heard everything there who repeated the same to Sanat. From him, the immensely illustrious Vyāsa heard the method relating to the adoration of *liṅga*. Whatever had been heard by me from Nandī about the worship of *Śivaliṅga*, is being repeated by me verbatim.

शैलादिरुवाच

अथ स्नानविधिं वक्ष्ये ब्राह्मणानां हिताय च।
सर्वपापहरं साक्षाच्छिवेन कथितं पुरा॥६॥

Śailādi said–

Thereafter, for the benefit of the Brāhmaṇas, I am going to repeat the method of taking bath and then starting the adoration.

अनेन विधिना स्नात्वा सकृत्पूज्य च शङ्करम्।
ब्रह्मकूर्चं च पीत्वा तु सर्वपापैः प्रमुच्यते॥७॥

According to this practice, a person, after taking an auspicious bath, should adore lord Śiva well and consuming the *pañcagavya*, he is relieved of all the sins.

त्रिविधं स्नानमाख्यातं देवदेवेन शंभुना।
हिताय ब्राह्मणाद्यानां चतुर्मुखसुतोत्तम॥८॥

O foremost of the son of Brahmā, Śiva, the lord of gods, has prescribed three types of bath for the welfare of the Brāhmaṇas.

वारुणं पुरतः कृत्वा ततश्चाग्नेयमुत्तमम्।
मंत्रस्नानं ततः कृत्वा पूजयेत्परमेश्वरम्॥९॥
भावदुष्टोऽम्भसि स्नात्वा भस्मना च न शुद्ध्यति।
भावशुद्धश्चरेच्छौचमन्यथा न समाचरेत्॥१०॥

After initially taking bath with water, he should apply ashes over his body. Thereafter, he should bathe with the *mantras* and then worship Parameśvara. A person who does not possess the auspicious intentions, he cannot be purified with bath or with the application of the ashes over the body. A person having the good intentions alone, is entitled to the meditation of lord Śiva and none else.

सरित्सरस्तडागेषु सर्वेष्वाप्रलयं नरः।
स्नात्वापि भावदुष्टश्चेन्न शुद्ध्यति न संशयः॥११॥

There is hardly any doubt that a person having no auspicious intentions cannot be purified even with his taking bath in rivers, lakes, tanks etc.

नृणां हि चित्तकमलं प्रबुद्धमभवद्यदा।
प्रसुप्तं तमसा ज्ञानभानोर्भासा तदा शुचिः॥१२॥

When the lotus like heart of a person blossoms or awakens, then with the light of the sun, his darkness is removed.

मृच्छकृत्तिलपुष्पं च स्नानार्थं भसितं तथा।
आदाय तीरे निःक्षिप्य स्नानतीर्थे कुशानि च॥१३॥
प्रक्षाल्याचम्य पादौ च मलं देहाद्विशोध्य च।
द्रव्यैस्तु तीरदेशस्थैस्ततः स्नानं समाचरेत्॥१४॥

A devotee should collect for bath with earth dust, cowdung, sesamum seeds, flowers and ashes and keep them aside. Then, he should spread *kuśā* grass in the water. Then, washing his feet, he should sip water. Then, with the material kept by him on the side, he should remove dirt from his body.

उद्धुतासीतिमंत्रेण पुनर्देहं विशोधयेत्।
मृदादाय ततश्चान्यद्वस्त्रं स्नात्वा ह्यनुल्बणम्॥१५॥
गंधद्वारां दुराधर्षमिति मंत्रेण मंत्रवित्।
कपिलागोमयेनैव स्वस्थेनैव तु लेपयेत्॥१६॥

Reciting the *mantra* "*uddhūtāsi*", he should clean his body once again and with a small quantity of clay and wearing another cloth, he should take his bath. Then, repeating the *mantra* "*Gandha dvāram durādharṣam*", he should apply cowdung of the *Kapilā* cow which is collected before it touches the ground.

पुनः स्नात्वा परित्यज्य तद्वस्त्रं मलिनं ततः।
शुक्लवस्त्रपरीधानो भूत्वा स्नानं समाचरेत्॥१७॥
सर्वपापविशुद्ध्यर्थमावाह्य वरुणं तथा।
संपूज्य मनसा देवं ध्यानयज्ञेन वै भवम्॥१८॥
आचम्य त्रिस्तदा तीर्थे ह्यवगाह्य भवं स्मरन्।
पुनराचम्य विधिवदभिमन्त्र्य महाजलम्॥१९॥
अवगाह्य पुनस्तस्मिन् जपेद्वै चाघमर्षणम्।
तत्तोये भानुसोमाग्निमण्डलं च स्मरेद्वशी॥२०॥

Taking his bath again, he shall discard the dirty clothes, wear the new white clothes and perform the oblation once again. In order to relieve himself of the sins, he shall invoke Varuṇa. Then, he shall adore the lord by meditation. Then, *ācamana* should be performed by him three times. He should plunge into the holy waters again leading his mind towards Śiva. He shall inspire the sacred water again after performing of *ācamana* and reciting the *mantra*. Plunging again into the water, he shall mutter the "*Agha marṣaṇa*" *mantra*. Exercising extreme self control, the devotee recall the disc of the sun, moon and fire in the water.

आचम्य च पुनस्तस्माज्जलादुत्तीर्यमंत्रवित्।
प्रविश्य तीर्थमध्ये तु पुनः पुण्यविवृद्धये॥२१॥
शृङ्गेण पर्णपुटकै पालाशैः क्षालितैस्तथा।
सकुशेन सपुष्पेण जलेनैवाभिषेचयेत्॥२२॥

A person who is well-versed in the *mantras* should perform *ācamana* and rise up from the waters and standing in the middle of it, he should pour water over his head from the horn of a cow or with the cup of *plāśa* tree after having washed it well. The water should thus be scattered with *kuśā* grass and flowers.

रुद्रेण पवमानेन त्वरिताख्येन मंत्रवित्।
तरत्समंदीवर्गाद्यैस्तथा शांतिद्वयेन च॥२३॥
शांतिधर्मेण चैकेन पञ्चब्रह्मपवित्रकैः।
तत्तन्मंत्राधिदेवानां स्वरूपं च ऋषीन् स्मरन्॥२४॥
एवं हि चाभिषिच्याथ स्वमूर्ध्नि पयसा द्विजाः।
ध्यायेच्च त्र्यंबकं देवं हृदि पञ्चास्यमीश्वरम्॥२५॥

O Brāhmaṇas, while thus pouring water over his head, he shall repeat these *mantras*, keeping in his mind the forms of the respective deities already invoked and the sages concerned for the increase of his holiness. The hymns should include Rudra, Pavamāna, also called *Tvarita*, two *Śānti mantras* and the *mantra* known as *Śanno devi.....*, the five holy mantras of *Sadyojāta*. Then, he shall meditate in his heart on larger Tryambaka with five faces.

आचम्याचमनं कुर्यात्स्वसूत्रोक्तं समीक्ष्य च।
पवित्रहस्तः स्वासीनः शुचौ देशे यथाविधि॥२६॥
अभ्युदक्ष्य सकुशं चापि दक्षिणेन करेण तु।
पिबेत्प्रक्षिप्य त्रिस्तोयं चक्री भूत्वा ह्यतंद्रितः॥२७॥
प्रदक्षिणं ततः कुर्याद्धिंसापापप्रशांतये।
एवं संक्षेपतः प्रोक्तं स्नानाचमनमुत्तमम्॥२८॥
सर्वेषां ब्रह्मणानां तु हितार्थे द्विजसत्तमाः॥२९॥

Then, after rinsing his mouth and performing *ācamana* as prescribed in his own *sūtra* and wearing *pavitri* in his hand, he should sit comfortably at a clean spot, sprinkle *kuśā* water on his body with his right hand round him and perform circumambulation. This is going to wipe off his sins of violence. O virtuous Brāhmaṇas, this is the excellent procedure of oblation and *ācamana* or sipping of water, which has been described by me in brief for your benefit.

इति श्रीलिङ्गमहापुराणे पूर्वभागे स्नानविधिर्नाम
पञ्चविंशोऽध्यायः॥२५॥

षड्विंशोऽध्यायः

Chapter 26

Procedure for *Pañca yajñas* (five sacrifices)

नंद्युवाच

आवाहयेत्ततो देवीं गायत्रीं वेदमातरम्।
आयातु वरदा देवीत्यनेनैव महेश्वरीम्॥१॥

Nandī said–

Subsequently, a devotee should invoke the great goddess Gāyatrī, the mother of the Vedas, reciting the *mantra* "*āyātu varadā devī*'.

पाद्यमाचमनीयं च तस्याश्चार्घ्यं प्रदापयेत्।
प्राणायामत्रयं कृत्वा समासीनः स्थितोपि वा॥२॥
सहस्रं वा तदर्धं वा शतमष्टोत्तरं तु वा।
गायत्रीं प्रणवेनैव त्रिविधेष्वेकमाचरेत्॥३॥

Then, he should offer the water for the washing of feet, sipping, besides *arghya*. After that, he should perform the exercise of control of breath. Then, he should recite the *Gāyatrī mantra* while seated or standing, associating the *Praṇava* or *oṁ* with it; a thousand times, five hundred times or a hundred and eight times.

अर्घ्यं दत्वा समभ्यर्च्च प्रणम्य शिरसा स्वयम्।
उत्तमे शिखरे देवीत्युक्त्वोद्वास्य च मातरम्॥४॥
प्राच्यालोक्याभिवंद्येशां गायत्रीं वेदमातरम्।
कृताञ्जलिपुटो भूत्वा प्रार्थयेद्भास्करं तथा॥५॥
उदुत्यं च तथा चित्रं जातवेदसमेव च।
अभिवंद्य पुन सूर्यं ब्रह्माणं च विधानतः॥६॥

He should again offer *arghya* worshipping the goddess Gāyatrī at the same time. He should worship the goddess with his head, perform *prāṇāyāma* and then send her off reciting the *mantra*– "*uttame śikhara devī*' Looking towards the east, he should offer salutation to Gāyatrī – the mother of Vedas.

Then holding his hands in *añjali* posture, he should eulogise the sun god reciting the *mantra* "*Ādityām Jātavedasameva ca*" or other *mantras* offering prayer to him at the same time Then, he should offer his salutation to Brahmā – the creator, besides the Sun-god.

तथा सौराणि सूक्तानि ऋग्यजुःसामजानि च।
जप्त्वा प्रदक्षिणं पश्चात्त्रिः कृत्वा च विभावसोः॥७
आत्मानं चांतरात्मानं परमात्मानमेव च।
अभिवंद्य पुनः सूर्यं ब्रह्माणं च विभावसुम्॥८॥
मुनीन्पितॄन् अथान्यायं स्वनाम्नावाहयेत्ततः।
सर्वानावाहयामीति देवानाबाह्य सर्वतः॥९॥
तर्पयेद्विधिना पश्चात्प्राङ्मुखो वा ह्युदङ्मुखः।
ध्यात्वा स्वरूपं तत्तत्त्वमभिवंद्य यथाक्रमम्॥१०॥

He should worship the Sun-god reciting the *mantras* from *Ṛk, Yajuḥ* and *Sāmaveda.* Then, he should circumambulate the sun-god, Brahmā and Agni – the fire god thrice who represent the soul, inner soul and the supreme soul. Then he, uttering the *mantra* "*sarvām āvāhayāmi*", speaking out the names of *Ṛṣis*, ascetics, the manes and the gods, facing the east or the north, should concentrate over the real forms of the sages, manes and the gods, offer his salutation to them and offer oblation to them appropriately.

देवानां पुष्पतोयेन ऋषीणां तु कुशांभसा।
पितृणां तिलतोयेन गंधयुक्तेन सर्वतः॥११॥

Oblation of the gods should be done with the water mixed with flowers, that of the ascetics with the *kuśā* grass and water, that for the manes should be performed with the water filled with gingelly seeds. The fragrance should be poured in the water of all types of oblations.

यज्ञोपवीती देवानां निवीती ऋषितर्पणम्।
प्राचीनावीती विप्रेंद्र पितृणां तर्पयेत् क्रमात्॥१२॥

O excellent Brāhmaṇas, while performing oblation for the gods, the sacred thread should be placed over the left shoulder. While performing oblation for the *Ṛṣis*, the sacred thread should be worn like a garland and while performing oblation for the manes, the scared thread should be placed over the right shoulder or *apasavya.*

अङ्गुल्यग्रेण वै धीमांस्तर्पयेद्देवतर्पणम्।
ऋषीन् कनिष्ठाङ्गुलिना श्रोत्रियः सर्वसिद्धयें॥१३॥
पितृंस्तु तर्पयेद्विद्वान्दक्षिणाङ्गुष्ठकेन तु।
तथैवं मुनिशार्दूल ब्रह्मयज्ञं यजेद्द्विजः१४॥
देवयज्ञं च मानुष्यं भूतयज्ञं तथैव च।

The devotee with wisdom, who are well-versed in the Vedas, should perform oblation for the gods with the foreparts of the fingers. While performing oblation for *Ṛṣis*, the water should be poured with the little finger and while performing oblation for the manes, the water should be dropped with the right hand thumb. Similarly, O excellent sages, a person should perform the five *yajñas* for Brahmā, the gods, humans, the goblins and the manes. Such a noble soul should be engaged in performing of the *yajñas* daily.

पितृयज्ञं च पूतात्मा यज्ञकर्मपरायणः॥१५॥
स्वशाखाध्ययनं विप्र ब्रह्मयज्ञ इति स्मृतः।
अग्नौ जुहोति यच्चान्नं देवयज्ञ इति स्मृतः॥१६॥
सर्वेषामेव भूतानां बलिदानं विधानतः।
भूतयज्ञ इति प्रोक्तो भूतिदः सर्वदेहिनाम्॥१७॥
सदारान्सर्वतत्त्वज्ञान्ब्राह्मणान्वेदपारगान्।
प्रणम्य तेभ्यो यद्दत्तमन्नं मानुष उच्यते॥१८॥
पितॄनुद्दिश्य यद्दत्तं पितृयज्ञः स उच्यते।
एवं पञ्च महायज्ञान्कुर्यात् सर्वार्थसिद्धये॥१९॥

O Brāhmaṇas, the *stuti* of the particular *Śākhā* of the relevant Veda amounts to the performing of the *Brahma-yajña.* The *pāyasam* cooked in fire, used in *homa* amounts to *Homa-yajña.* To distribute offerings to all the living beings appropriately is called *Bhūta-yajña*, which bestows fortunes to all the living beings. When the food is given to the learned men well-versed in the Vedas, it amounts to the *Mānuṣa-yajña.* The food which is given to the manes is called *Pitṛ-yajña.* Thus, one should perform the five *yajñas* for the achieving of the success.

सर्वेषा शृणु यज्ञानां ब्रह्मयज्ञः परः स्मृतः।
ब्रह्मयज्ञरतो मर्त्यो ब्रह्मलोके महीयते॥२०॥

O Brāhmaṇas! Listen, *Brahmayajña* happens to be the best of all these *yajñas.* The person who performs the *Brahmayajña*, is well established in the Brahmaloka.

ब्रह्मयज्ञेन तुष्यंति सर्वे देवाः सवासवाः।
ब्रह्मा च भगवान्विष्णुः शङ्करो नीललोहितः॥२१॥
वेदाश्च पितरः सर्वे नात्र कार्या विचारणा।
ग्रामाद्बहिर्गतो भूत्वा ब्राह्मणो ब्रह्मयज्ञवित्॥२२॥
यावत्त्वदृष्टमभवदुटजानां छदं नरः।
प्राच्यामुदीच्यां च तथा प्रागुदीच्यामथापि वा॥२३॥
पुण्यमाचमनं कुर्याद्–
ब्रह्मयज्ञार्थमेव तत्।
प्रीत्यर्थं च ऋचां विप्राः त्रिः
पीत्वा प्लाव्य प्लाव्य च॥२४॥

With the performing of the *Brahma-yajña*, lord Brahmā, Indra and other gods, Viṣṇu, lord Śiva, all the Vedas and the manes, get pleased. There is no doubt about it. A Brāhmaṇa, well-versed in the method of the performing of *Brahma-yajña*, should disappear after hundreds of *āhutis* towards the west or the north-east direction, while wandering and return thereafter. Then, he should sip *ācamana* thrice for the purpose of performing *Brahma-yajña* with pleasing *Ṛcās.* He should thrice sip water from his palm.

यजुषां परिमृज्यैवं द्विः प्रक्षाल्य च वारिणा।
प्रीत्यर्थं सामवेदानामुपस्पृश्य च मूर्धनि॥२५॥

For the pleasure of *Yajurveda*, he should wash his hands with water. The face also should be washed well. For pleasing *Sāmaveda*, he should touch the top of the head.

स्पृशेदथर्ववेदानां नेत्रे चांगिरसां तथा।
नासिके ब्राह्मणोऽङ्गानां क्षाल्यक्षाल्य च वारिणा॥

A Brāhmaṇa should wash his eyes for the pleasure of *Atharvaveda* and Aṅgirasa.

अष्टादशपुराणानां ब्रह्माद्यानां तथैव च।
तथा चोपपुराणानां सौरादीनां यथाक्रमम्॥२७॥
पुण्यानामितिहासानां शैवादीनां तथैव च।
श्रोत्रे स्पृशेद्धि तुष्ट्यर्थं हृद्देश्यं तु ततः स्पृशेत्॥२८
कल्पादीनां तु सर्वेषां कल्पवित्कल्पवित्तमाः।
एवमाचम्य चास्तीर्य दर्भपिंजूलमात्मनः॥२९॥
कृत्वा पाणितले धीमानात्मनो दक्षिणोत्तरम्।
हेमाङ्गुलीयसंयुक्तो ब्रह्मबंधयुतोपि वा॥३०॥
विधिवद्ब्रह्मयज्ञं च कूर्यात्सूत्री समाहितः।
अकृत्वा च मुनिः पञ्च महायज्ञान्द्विजोत्तमः॥३१॥
भुक्त्वा च सूकराणां तु यौनौ वै जायते नरः।
तस्मात्सर्वप्रयत्नेन कर्तव्याः शुभमिच्छता॥३२॥

A Brāhmaṇa, for the pleasure of the *Brahma Purāṇa* with eighteen other Purāṇas, for the pleasure of the eighteen *Saura uppurāṇas* and for the pleasure of the Śaiva treatises, should touch his ears and heart. O sages, best knower of the *kalpas*, then he should perform *ācamana.* Spreading the *kuśā* grass or using the seat of *kuśā*, he should be seated over it. He should place the reverse of his right hand over the palm of the left hand, wearing the finger ring of gold or of *kuśā* grass. Concentrating his mind, a devotee should perform the *Brahmayajña* appropriate according to his *sūtra*. O best of the Brāhmaṇas, a Brāhmaṇa, who takes food without performing *Brahmayajña* is born as the wild boar. Therefore, a person who is desirous of his own welfare, should perform the *Brahmayajña*.

ब्रह्मयज्ञादथ स्नानं कृत्वादौ सर्वथात्मनः।
तीर्थं सङ्गृह्य विधिवत्प्रविशेच्छिबिरं वशी॥३३॥

A devotee, after performing the *Brahmayajña*, should take a bath for himself. A person who exercises control over his own sense organs, collecting the pure water should enter in that place for taking a bath.

बहिरेव गृहात्पादो हस्तौ प्रक्षाल्य वारिणा।
भस्मास्नानं ततःकुर्याद्विधिवद्देहशुद्धये॥३४॥

He should wash his hands and feet with water out of his dwelling place. Thereafter, for the purpose of purification, he should apply ashes over his body.

शोध्य भस्म यथान्यायं प्रणवेनाग्निहोत्रजम्।
ज्योतिः सूर्य इति प्रातर्जुहुयादुदिते यतः॥३५॥
ज्योतिरग्नि स्तथा सायं सम्यक् चानुदिते मृषा।
तस्मादुदितहोमस्थं भसितं पावनं शुभम्॥३६॥

The ashes should be purified with the reciting of the *Praṇava-mantra* which should have been collected after the extinguishing of the fire. When the sun rises in the east, then the performer of the *yajña* should recite the *mantra*– "*jyotiḥ sūryāḥ*". Repeating the same *mantra*, one should perform *homa* in the evening. In case, the sun does not rise fully, then the performing of the *yajña* would be of no use. Therefore, the *yajña* should be performed at the time of the rising of the sun which is treated as auspicious.

नास्ति सत्यसमं यस्मादसत्यं पातकं च यत्।
ईशानेन शिरोदशं मुखं तत्पुरुषेण च॥३७॥
उरोदेशमघोरेण गुह्यं वामेन सुव्रताः।
सद्येन पादौ सर्वांगं प्रणवेनाभिषेचयेत्॥३८॥
ततः प्रक्षालयेत्पादं हस्तं ब्रह्मविदां वरः।
व्यपोह्य भस्म चादाय देवदेवमनुस्मरन्॥३९॥
मंत्रस्नानं ततः कुर्यादापोहिष्ठादिभिः क्रमात्।
पुण्यैश्चैव तथा मंत्रैर्ऋग्यजुः सामसंभवैः॥४०॥
द्विजानां तु हितायैव कथितं स्नानमद्य ते।
संक्षिप्य यः सकृत्कुर्यात् स याति परमं पदम्॥४१

There is no merit greater than the truth and no sin greater than the falsehood. A person should apply ashes over his head reciting the *Īśāna mantra*. Muttering the *Tatpuruṣa mantra*, he should apply ashes over his face. Uttering *Aghora-mantra*, one should apply ashes over his chest and heart. O excellent one, uttering the mantra of Vāmadeva, the ashes should be applied over the secret parts. Similarly, uttering the *Sadyojāta mantra*, the ashes should be applied over the feet. Reciting the *Praṇava mantra*, the ashes should be applied over the entire body. Thereafter, the hands and feet should be washed. Thereafter, wiping out the ashes, reciting the name of lord Śiva or those from the *Ṛgveda, Yajurveda* and *Sāmaveda* besides other *mantras*, one should take his bath. Thus, O Brāhmaṇas, for the sake of your benefit, I have narrated the method of the holy bath in brief. A person who acts accordingly even once, he achieves the supreme beatitude.

इति श्रीलिङ्गमहापुराणे पूर्वभागे पञ्चयज्ञविधानं नाम
षड्विंशोऽध्यायः॥२६॥

सप्तविंशोऽध्यायः

Chapter 27

Method of the Liṅga worship

शैलादिरुवाच

वक्ष्यामि शृणुसंक्षेपाल्लिंगार्चनविधिक्रमम्।
वक्तुं वर्षशतेनापि न शक्यं विस्तरेण यत्॥१॥

Śailādi said–

You listen, I shall speak out the procedure for the worship of the *Śivaliṅga* in brief because its detailed procedure cannot be explained even in a hundred years.

एवं स्नात्वा यथान्यायं पूजास्थानं प्रविश्य च।
प्राणायामत्रयं कृत्वा ध्यायेद्देवं त्रियंबकम्॥२॥

A devotee, after taking a bath (as explained in the last chapter), should then enter the place of worship, should offer his salutation thrice, should then meditate upon lord Tryambaka.

पञ्चवक्त्रं दशभुजं शुद्धस्फटिकसन्निभम्।
सर्वाभरणसंयुक्तं चित्रांबरविभूषितम्॥३॥
तस्य रूपं समाश्रित्य दाहनप्लावनादिभिः।
शैवीं तनुं समास्थाय पूजयेत्परमेश्वरम्॥४॥

He should conceive the lord Śiva with five faces, ten arms, adorned with all the ornaments, who looks graceful with crystal clear complexion and clad in costumes of different colours. Making use of the *dāhana, plāvana* and other *Tāntrik* ways, a devotee changing his own form, should adore lord Śiva in that form.

देहशुद्धिं च कृत्वैव मूलमंत्रं न्यसेत्क्रमात्।
सर्वत्र प्रणवेनैव ब्रह्माणि च यथाक्रमम्॥५॥
सूत्रे नमः शिवायेति छंदांसि परमे शुभे।
मंत्राणि सूक्ष्मरूपेण संस्थितानि यतस्ततः॥६॥
न्यग्रोधबीजे न्यग्रोधस्तथा सूत्रे तु शोभने।
महत्यपि महद्ब्रह्म संस्थितं सूक्ष्मवत्स्वयम्॥७॥

After purifying his body, he should perform the rites of *Nyāsa.* The *Pañca-Brahmans* should be established in all the directions reciting the *Praṇava mantra.* The auspicious mantra of "*Namaḥ Śivāya*" remains present in its subtle form. As in the seed of a banyan tree the auspicious banyan tree remains always present in it, similarly in the basic seed of "*Namaḥ Śivāya*", the Brahman always remains present.

सेचयेदर्चनस्थानं गंधचंदनवारिणा।
द्रव्याणि शोधयेत्पश्चात्क्षालनप्रोक्षणादिभिः॥८॥

The devotee should worship the places of adoration with the fragrant sandal paste. With the sprinkling of the water and collecting the auspicious material, he should sanctify the same by washing it or with the sprinkling of water over it.

क्षालनं प्रोक्षणं चैव प्रणवेन विधीयते।
प्रोक्षणी चार्घ्यपात्रं च पाद्यपात्रमनुक्रमात्॥९॥
तथा ह्याचमनीयार्थं कल्पितं पात्रमेव च।
स्थापयेद्विधिना धीमानवगुंठ्य यथाविधि॥१०॥
दर्भैराच्छादयेच्चैव प्रोक्षयेच्छुद्धवारिणा।
तेषु तेष्वथ सर्वेषु क्षिपेत्तोयं सुशीतलम्॥११॥

The process of washing or sprinkling of water reciting *Praṇava,* should be carried out in proper order. The intelligent devotee should cover the vases with cloth. The vases which are so filled with the auspicious water, which include the vessel containing the holy water, *arghya, pādya* and the vase for performing the *ācamana,* these shall be covered with the *darbhā* grass and sprinkled with pure water. He shall then pour cold water in different vessels.

प्रणवेन क्षिपेत्तेषु द्रव्याण्यालोक्य बुद्धिमान्।
उशीरं चंदनं चैव पाद्ये तु परिकल्पयेत्॥१२॥

The learned devotee shall pour water in them after observing the materials. He shall place *uśira* and sandal in the *pādya*.

जातिकंकोलकर्पूरबहुमूलतमालकम्।
चूर्णयित्वा यथान्यायं क्षिपेदाचमनीयके॥१३॥

He shall powder the nut-mug, *amordica mixta* or *Kaṅkolā* seed, the roots of *Bahumūlā* – a herb, *tamāla* seeds and camphor, and put them in the vase for performing *ācamana.*

एवं सर्वेषु पात्रेषु दापयेच्चंदनं तथा।
कर्पूरं च यथान्यायं पुष्पाणि विविधानि च॥१४॥

Similarly, he should put camphor, sandal and different kinds of flowers in the same vase.

कुशाग्रमक्षतांश्चैव यवव्रीहितिलानि च।
आज्यसिद्धार्थपुष्पाणि भसितं चार्घ्यपात्रके॥१५॥

Then, he shall put the *tips* of *kuśā* grass, unbroken rice grains, barley, cereals, gingelly seeds, *ghee*, white mustard flowers and ashes in the *arghya* vase.

कुशपुष्पयवव्रीहिबहुमूलमालकम्।
दापयेत्प्रोक्षणीपात्रे भसितं प्रणवेन च॥१६॥
न्यसेत्पञ्चाक्षरं चैव गायत्रीं रुद्रदेवताम्।
केवलं प्रणवं वापि वेदसारमनुत्तमम्॥१७॥

While repeating *Praṇava* and with the *kuśā* grass, flowers, barley grains, *Bahumūlā* herb, *Tamāla* roots, besides the ashes in the vase containing the holy water, he should perform the rite of *nyāsa* of the five-syllabled *mantra* and *Rudra-Gāyatrī* with the recitation of *Praṇava*, which is the excellent essence of the Vedas.

अथ संप्रोक्षयेत्पश्चाद्द्रव्याणि प्रणवेन तु।
प्रोक्षणीपात्रसंस्थेन ईशानाद्यैश्च पञ्चभिः॥१८॥

Then, the water from the holy vase should be sprinkled over the materials for worship, repeating *Praṇava* as well as the five *mantras* starting with Īśāna.

पार्श्वतो देवदेवस्य नंदिनं मां समर्चयेत्।
दीप्तानलायुतप्रख्यं त्रिनेत्रं त्रिदशेश्वरम्॥१९॥
बालेंदुमुकुटं चैव हरिवक्त्रं चतुर्भुजम्।
पुष्पमालाधरं सौम्यं सर्वाभरणभूषितम्॥२०॥
उत्तरे चात्मनः पुण्यां भार्यां च मरुतां शुभाम्।
सुयशां सुव्रतां चांबापादमण्डनतत्पराम्॥२१॥

Myself and Nandī shall be worshipped at the right side of the lord. I shall had the resplendence of ten thousand blazing fires, three eyes, the face of a monkey, four arms, the crescent moon as a cornet and adorned with flower garlands, with serene appearance and bedecked with all other ornaments. My wife, Suyaśā – the auspicious one, the holy daughter of the Maruts, shall also be adored to my north. She should be shown adoring the feet of the goddess Ambā (Pārvatī).

एवं पूज्य प्रविश्यांतर्भवनं परमेष्ठिनः।
दत्त्वा पुष्पाञ्जलिं भक्त्या पञ्चमूर्धसु पञ्चभिः॥२२॥
गंधपुष्पैस्तथा धूपैर्विविधैः पूज्य शङ्करम्।
स्कंदं विनायकं देवीं लिङ्गशुद्धिं च कारयेत्॥२३॥

Thus, after worshipping in this way, the devotee shall enter the inner part of the mind of lord Śiva and then offer a handful of flowers each over each one of the five heads of Śiva, repeating the five *mantras.* Then, he shall worship Śiva, Skanda, Ganeśa, the goddess and then shall consecrate the *Śiva liṅga.*

जप्त्वा सर्वाणि मंत्राणि प्रणवादिनमोंतकम्।
कल्पयेदासनं पश्चात्पद्माख्यं प्रणवेन तत्॥२४॥

After repeating the *mantra* beginning with *Praṇava* and ending with *namaḥ*, he shall conceive the lotus seat for the deity by repeating the *Praṇava mantra.*

तस्य पूर्वदलं साक्षादणिमामयमक्षरम्।
लघिमा दक्षिणं चैव महिमा पश्चिमं तथा॥ २५॥
प्राप्तिस्तथोत्तरं पत्रं प्राकाम्यं पावकस्य तु।
ईशित्वरं नैऋतं पत्रं वशित्वं वायुगोचरे॥ २६॥
सर्वज्ञत्वं तथैशान्यं कर्णिका सोम उच्यते।
सोमस्याधस्तथा सूर्यस्तस्याधः पावकः स्वयम्॥ २७
धर्मादयो विदिक्ष्वेते त्वनंतं कल्पयेत्क्रमात्।
अव्यक्तादिचतुर्दिक्षु सोमस्यांते गुणत्रयम्॥ २८॥

Its indestructible petal in the east shall be *aṇimā,* while *laghimā* shall be the petal in the south. *Mahimā* shall be the petal in the west, *Prāpti* shall be in the north. *Prākāmyam* shall be in the south-eastern side and the all-pervading one shall be in the north-eastern petal. The moon shall be in the pericarp. Beneath the moon is the sun and beneath the sun is the fire god. Dharma and others shall be installed in the subsequent quarters. He shall then install Ananta, Avyakta etc. in the four quarters and three *guṇas* in the far end of Soma.

आत्मत्रयं ततश्चोर्ध्वं तस्यांते शिवपीठिका।
सद्योजातं प्रपद्यामीत्यावाह्य परमेश्वरम्॥ २९॥
वामदेवेन मंत्रेण स्थापयेदासनोपरि।
सान्निध्यं रुद्रगायत्र्या अघोरेण निरुद्ध्य च॥ ३०॥
ईशानः सर्वविद्यानामिति मंत्रेण पूजयेत्।
पाद्यमाचमनीयं च विभोश्चार्घ्यं प्रदापयेत्॥ ३१॥
स्नापयेद्विधिना रुद्रं गंधचंदनवारिणा।
पञ्चगव्यविधानेन गृह्य पात्रेभिमंत्र्य च॥ ३२॥
प्रणवेनैव गव्यैस्तु स्नापयेच्च यथाविधि।
आज्येन मधुना चैव तथा चेक्षुरसेन च॥ ३३॥
पुण्यैर्द्रव्यैर्महादेवं प्रणवेनाभिषेचयेत्।
जलभाण्डैः पवित्रैस्तु मंत्रैस्तोयं क्षिपेत्ततः॥ ३४॥

The three *Ātmans* shall be installed above it and at the end should be the pedestal of Śiva. Uttering the *mantra,* "I resort to Sadyojāta", he shall invoke the supreme lord. With the mantra of Vāmadeva, he shall install him over the seat. With *Rudragāyatrī mantra,* he should establish him and the image of *Aghoramūrti* should be consecrated repeating the *Aghora mantra.* Reciting the *mantra* "*Īśānaḥ Sarva-vidyānāṁ*", the god should be adored. Thereafter, he should offer *pādya*, sipping water and *arghya* to the lord. Then, he should wash Rudra offering the water with the fragrance of the sandal paste mixed in it. Then, collecting the *Pañcagavya* in a vase, sanctifying it with *Praṇava mantra,* he should wash the image with the water mixed with *Pañcagavya.* Then again, while reciting and offering the *ghee*, honey, juice of sugarcane and other auspicious things, and sanctifying them with the *Praṇava mantra,* the image of Mahādeva should be bathed with the same. Thereafter, the image should be washed by pouring the pitchers filled with pure water over it.

शुद्धिं कृत्वा यथान्यायं सितवस्त्रेण साधकः।
कुशापामार्गकर्पूरजातिपुष्पकचंपकैः॥ ३५॥
करवीरैः सितैश्चैव मल्लिकाकमलोत्पलैः।
आपूर्य पुष्पैः सुशुभैः चंदनाद्यैश्च तज्जलम्॥ ३६॥
न्यसेन्मंत्राणि तत्तोये सद्योजातादिकानि तु।
सुवर्णकलशेनाथ तथा वै राजतेन वा॥ ३७॥
ताम्रेण पद्मपत्रेण पालाशेन दलेन वा।
शङ्खेन मृन्मयेनाथ शोधितेन शुभेन वा॥ ३८॥
सकूर्चेन सपुष्पेण स्नापयेन्मंत्रपूर्वकम्।
मंत्राणि ते प्रवक्ष्यामि शृणु सर्वार्थसिद्धये॥ ३९॥

The devotee should then wipe out the image with a white cloth and then drop it in the water mixed with *kuśā, Apāmārga,* camphor, jasmine, china rose, white jasmines, lotuses, lilies, white oleanders and other flowers into the water along with sandal paste. He shall sanctify the water repeating the mantras of Sadyojāta. The water should then be taken in a vase made of gold, silver or copper, lotus petals, plāśa leaves, the conch or an earthen vase. It should be purified and washed well. The flowers and *kuśā* should be placed in it. The image should be bathed in it reciting the mantras. For the fulfilment of all the desires, I shall speak out those *mantras*. You please listen to me.

यैर्लिङ्गं सकृदप्येवं स्नाप्य मुच्येत मानवः।
पवमानेन मंत्रज्ञाः तथा वामीयकेन च॥४०॥
रुद्रेण नीलरुद्रेण श्रीसूक्तेन शुभेन च।
रजनीसूक्तकेनैव चमकेन शुभेन च॥४१॥
होतारेणाथ शिरसा अर्थर्वेण शुभेन च।
शांत्या चाथ पुनः शान्त्या भारुण्डेनारुणेन च॥४२
वारुणेन च ज्येष्ठेन तथा वेदव्रतेनच।
तथांतरेण पुण्येन सूक्तेन पुरुषेण च॥४३॥
त्वरितेनैव रुद्रेण कपिना च कपर्दिना।
आवोसजेति साम्ना तु बृहच्चंद्रेण विष्णुना॥४४॥
विरूपाक्षेण स्कंदेन शतऋग्भिः शिवैस्तथा।
पञ्च ब्रह्मैश्च सूत्रेण केवलप्रणवेन च॥४५॥

A person who bathes the *Śivaliṅga* in the manner prescribed below, he is redeemed. A person who is well-versed in the *mantras*, he is redeemed after taking the bath. Those who are well-versed in the *mantras* make use of the following *mantra* for the rite of ablution:– *Pavamāna, Vāma, Rudra, Nīla, Rudra, Śrīsūkta, Camaka-hotra, Atharvaśiras, Śānti, Bhāruṇḍa, Āruṇa, Vāruṇa, Jyeṣṭha, Vedavrata, Rathantara, Puruṣa, Tvarita, Raudra, Kapi, Kapardī,* the *Sāman, Bṛhacandra, Viṣṇu, Virūpākṣa, Mantra, Skanda,* a group of hundred hymns, the hymns of *Pañca Brahmans, Pañcākṣara mantra* or *Praṇava* alone.

स्नापयेद्देवदेवेशं सर्वपापप्रशांतये।
वस्त्रं शिवोपवीतं च तथा ह्याचमनीयकम्॥४६॥
गंधं पुष्पं तथा धूपं दीपमन्नं क्रमेण तु।
तोयं सुगंधितं चैव पुनराचमनीयकम्॥४७॥
मुकुटं च शुभं छत्रं तथा वै भूषणानि च।
दापयेत्प्रणवेनैव मुखवासादिकानि च॥४८॥

The devotee shall bathe the lord of chief of the Devas for the removal of sins. He shall then offer the following to the deity – clothes, the sacred thread, *ācamanīya*, scents and flowers, incense, light, cooked rice, scented water and *ācamanīya* again. Thereafter, he shall offer a crown, an umbrella and ornaments. Repeating the *Praṇava* alone, he shall offer the scented betel.

ततः स्फटिकसङ्काशं देवं निष्कलमक्षरम्।
कारणं सर्वदेवानां सर्वलोकमयं परम्॥४९॥
ब्रह्मेंद्रविष्णुरुद्राद्यैर्ऋषिदेवैरगोचरम्।
वेदविद्भिर्हि वेदान्तैस्त्वगोचरमिति श्रुतिः॥५०॥
आदिमध्यांतरहितं भेषजं भवरोगिणाम्।
शिवतत्त्वमिति ख्यातं शिवलिङ्गे व्यवस्थितम्॥५१
प्रणवेनैव मंत्रेण पूजयेल्लिंगमूर्धनि।
स्तोत्रं जपेच्च विधिना नमस्कारं प्रदक्षिणम्॥५२॥
अर्घ्यं दत्त्वाथ पुष्पाणि पादयोस्तु विकीर्य च।
प्रणिपत्य च देवेशमात्यन्यारोपयेच्छिवम्॥५३॥
एवं संक्षिप्य कथितं लिङ्गार्चनमनुत्तमम्।
आभ्यंतरं प्रवक्ष्यामि लिङ्गार्चनामिहाद्य ते॥५४॥

On the top of the *Śivaliṅga*, a devotee should worship the unblemished, imperishable lord who shines like the crystal glass. He is the cause of all the gods, represents the universe, resembles the universe, is imperceptible to the sages, the gods including Brahmā, Indra, Viṣṇu, Rudra and others. The *Śrutis* ordain that he is imperceptible even through the Vedānta or to those well-versed in the Vedas. He has no beginning, middle or the end. Those who are suffering with the ailments of the universe, he serves as a medicine for them. He is known as *Śiva-tattva* (Principle of Śiva) and is enshrined in the *Śivaliṅga*. A devotee should offer prayer to him repeatedly with salutations, circumambulating him, offering prayer, offer flowers at his feet and bow in reverence to the lord, the gods and superimpose Śiva over the Ātman. Thus, the procedure for the worship of Śiva has been spoken in brief. Now, I shall speak about the internal worship of Śiva.

इति श्रीलिङ्गमहापुराणे पूर्वभागे लिङ्गार्चनविधिर्नाम
सप्तविंशोऽध्यायः॥२७॥

अष्टाविंशोऽध्यायः

Chapter 28

शैलादिरुवाच
आग्नेयं सौरममृतं बिंबं भाव्यं ततोपरि।
गुणत्रयं च हृदये तथा चात्मत्रयं क्रमात्॥१॥
तस्योपरि महादेवं निष्कलं सकलाकृतिम्।
कांतार्धारूढदेहं च पूजयेद्ध्यानविद्यया॥२॥

Śaila and others said–

One should conceive in his heart the fire, solar and the lunar discs. Above the trio of the *guṇas*, the *ātman* shall be conceived. The devotee shall then meditate upon and worship the lord, above the trio, in both the aspects with or without attributes with half his body representing his beloved Pārvatī.

ततो बहुविधं प्रोक्तं चिंत्यं तत्रास्ति चेद्यतः।
चिंतकस्य ततश्चिंता अन्यथा नोपपद्यते॥३॥
तस्माद्ध्येयं तथा ध्यानं यजमानः प्रयोजनम्।
स्मरेत्तन्नान्यथा जातु बुद्ध्यते पुरुषस्य ह॥४॥

Since there are many objects to be thought over, the devotee shall not think of anything else, except the following. The devotee should conceive no distinction between the object and the means to the performing of the meditation, otherwise (if he so does), the knowledge will not spring upon him.

पुरे शेते पुरं देहं तस्मात्पुरुष उच्यते।
याज्यं यज्ञेन यजते यजमानस्तु स स्मृतः॥५॥
ध्येयो महेश्वरो ध्यानं चिंतनं निर्वृतिः फलम्।
प्रधानपुरुषेशानं यथातथ्यं प्रपद्यते॥६॥

The one who sleeps in the body is called the Puruṣa. The one who meditates upon the image is known as a *yajamāna*. Śiva happens to be the object of worship. Śiva himself is the object of meditation. Blessing received from the lord is the reward for meditation. The one who is aware of this, knows the reality about *Pradhāna* and *Puruṣa* correctly.

इह षड्विंशको ध्येयो ध्याता वै पञ्चविंशकः।
चतुर्विंशकमव्यक्तं महदाद्यास्तु सप्त च॥७॥
महांस्तथा त्वहङ्कारं तन्मात्रं पञ्चकं पुनः।
कर्मेंद्रियाणि पञ्चैव तथा बुद्धींद्रियाणि च॥८॥
मनश्च पञ्च भूतानि शिवः षड्विंशकस्ततः।
स एव भर्ता कर्ता च विधेरपि महेश्वरः॥९॥
हिरण्यगर्भं रुद्रोसौ जनयामास शङ्करः।
विश्वाधिकश्च विश्वात्मा विश्वरूप इति स्मृतः॥१०॥

Here, the supreme lord, the object of meditation, is the twenty six principle, the meditator (*jīva*) is the twenty fifth, the *avyakta* or *Pradhāna* is the twenty fourth. The twenty seven principles constitute *mahat*, *ahaṁkāra* and the five *tanmātras*. The organs of activity are five as also the organs of sense; then there is the mind and the five elements. Therefore, Śiva is the twenty sixth principle who alone is the creator and sustainer. He is greater than Brahmā and has created Brahmā as well. He is greater than the universe besides being the universe himself.

विना यथा हि पितरं मातरं तनयास्त्विह।
न जायंते तथा सोमं विना नास्ति जगत्त्रयम्॥११॥

Just as the children cannot be produced without the parents, similarly the three worlds did not appear without Śiva and his spouse.

सनत्कुमार उवाच

कर्ता यदि महादेवः परमात्मा महेश्वरः।
तथा कारयिता चैव कुर्वतोल्पात्मनस्तथा॥१२॥
नित्यो विशुद्धो बुद्धश्च निष्कलः परमेश्वरः।
त्वयोक्तो मुक्तिदः किं वा निष्कलश्चेत्करोति किम्॥

Sanatkumāra said–

In case the great lord as the supreme power and the supreme soul is himself the performer, then could he be an agent who causes activity of the individual souls? But the supreme lord has been stated by you to be an eternal, enlightened and unqualitative. In that case, how could the liberation be bestowed by him? In case he is without attributes, then in that case how could he function?

शैलादिरुवाच

कालः करोति सकलं कालं कलयतेसदा।
निष्कलं च मनः सर्वं मन्यते सोपि निष्कलः॥१४॥

Śailādī said–

The *kāla* (time) develops everything and lord Śiva is the producer of the time. When the mind gets devoted to the lord Śiva, then he reveals his truthful form.

कर्मणा तस्य चैवेह जगत्सर्वं प्रतिष्ठितम्।
किमत्र देवदेवस्य मूर्त्यष्टकमिदं जगत्॥१५॥
विनाकाशं जगन्नैव विनाक्ष्मां वायुना विना।
तेजसा वारिणा चैव यजमानं तथा विना॥१६॥
भानुना शशिना लोकस्तस्यैतास्तनवः प्रभोः।
विचारतस्तु रुद्रस्य स्थूलमेतच्चराचरम्॥१७॥

The universe remains in existence because of his activity. The entire universe represents the eight-fold form of lord Śiva. Without the five *tattvas* of earth, fire, water, wind and the sky, *yajamāna*, the sun and the moon, the universe fails to exist. On a deep thought, it becomes amply clear that all the mobiles and immobiles form the part of Rudra's body.

सूक्ष्मं वदंति ऋषयो यन्न वाच्यं द्विजोत्तमाः।
यतो वाचो निवर्तंते अप्राप्य मनसा सह॥१८॥
आनंदं ब्रह्मणो विद्वान्न बिभेति कुतश्चन।
न भेतव्यं तथा तस्माज्ज्ञात्वानंदं पिनाकिनः॥१९॥

O excellent Brāhmaṇas, the one who is conceived by the *Ṛṣis* as Sukṣma and the Vedas declare that the mind and the speech being unable to reach him, or in the other words, he is beyond the mind and the speech. A Brāhmaṇa, having enjoyed the bliss of Brahman, is never afraid of anything. Thereafter, knowing about the bliss of the *Pināka*-bearer, one is never afraid of anyone.

विभूतयश्च रुद्रस्य मत्वा सर्वत्र भावतः।
सर्वं रुद्र इति प्राहुर्मुनयस्तत्त्वदर्शिनः॥२०॥

The ascetics, well-versed in the *tattvas*, by their own experience, claim that Rudra is everywhere or everything in the world represents Rudra.

नमस्कारेण सततं गौरवात्परमेष्ठिनः।
सर्वं तु खल्विदं ब्रह्म सर्वो वै रुद्र ईश्वरः॥२१॥
पुरुषो वै महादेवो महेशानः परः शिवः।

एवं विभुर्विनिर्दिष्टो ध्यानं तत्रैव चिंतनम्॥२२॥

After bowing in reverence, Parameṣṭhin – Brahmā, the glory of a person is enhanced. "All is Brahman." Everything is Rudra and Puruṣa is Mahādeva. Śiva is the supreme god. This Śiva has been taken to be quite an unique one. Thus, the lord has been specified. Meditation is the sole thought about him.

चतुर्व्यूहेण मार्गेण विचार्यालोक्य सुव्रतः।
संसारहेतुः संसारो माक्षेहेतुश्च निर्वृत्तिः॥२३॥

O sages of holy rites, he should be thought upon in four-fold manner and perceived. He is the cause of the worldly existence, is the world itself, is the cause of liberation, besides being the great ecstasy.

चतुर्व्यूहः समाख्यातश्चिन्तकस्येह योगिनः।
चिंता बहुविधा ख्याता सैकत्र परमेष्ठिना॥२४॥
सुनिष्ठेत्यत्र कथितां रुद्रं रौद्री न संशयः।
ऐन्द्री चैन्द्रे तथा सौम्या सोमे नारायणे तथा॥२५॥
सूर्ये वह्नौ च सर्वेषां सर्वत्रैवं विचारतः।
सैवाहं सोहमित्येवं द्विधा संस्थाप्य भावतः॥२६॥
भक्तोसौ नास्ति यस्तस्माच्चिंता ब्राह्मी न संशयः।
एवं ब्रह्ममयं ध्यायेत्पूर्वे विप्र चराचरम्॥२७॥

For a practicing *yogī*, the four-fold path has been prescribed. Thinking is believed to be of manifold nature. In case it is concentrated at one place, it is called *Suniṣṭhā* and in case it is centred in Rudra, it is termed as *Raudrī*. When it is devoted to Indra, it is known as *Aindrī*, when it is devoted to Soma, then it is known as *Saumya*. In case it is devoted to Nārāyaṇa, or in the sun or in the fire, it is called after those names. When a devotee concentrates his mind in both ways that the lord is myself and I am the lord, then that thought is known as Brāhmī. O Brāhmaṇas, a devotee should think thus in the world. Both mobile and immobile living beings are identical with Brahman.

चराचरविभागं च त्यजेदभिमतं स्मरम्।
त्याज्यं ग्राह्यमलभ्यं च कृत्यं चाकृत्यमेव च॥२८॥
यस्य नास्ति सुतृप्तस्य तस्य ब्राह्मी न चान्यथा।
आभ्यंतरं समाख्यातमेवमभ्यर्चनं क्रमात्॥२९॥

Keeping a goal in one's mind, a devotee should discard thinking about the separation of the mobile and immobile beings and also as to what should be discarded and what should not be discarded, also between what is possible and what is impossible, and what should be done and what should not be done. Such a person who is self-contented devotee and aware of the reality or truth about Śiva, is the real one pertaining to Brahman and not otherwise. Thus, the mental adoration of the lord has been explained.

आभ्यंतरार्चकाः पूज्या नमस्कारादिभिस्तथा।
विरूपा विकृताश्चापि न निंद्या ब्रह्मवादिनः॥३०॥
आभ्यंतरार्चकाः सर्वे न परीक्ष्या विजानता।
निंदका एव दुःखार्ता भविष्यंत्यल्पचेतसः॥३१॥
यथा दारुवने रुद्रं विनिंद्य मुनयः पुरा।
तस्मात्सेव्या नमस्कार्याः सदा ब्रह्मविदस्तथा॥३२॥
वर्णाश्रमविनिर्मुक्ता वर्णाश्रमपरायणैः॥३३॥

Those who perform the mental worship of lord should be adored by means of obeisance, etc. Even if they are not hideous or deformed, these expounders of Brahman should not be censured. They should not be subjected to scrutiny by a discerning person. Those who find fault with him are narrow-minded persons whose condition would be miserable as those sages of old censured the lord in the Dāruka forest. A person well-versed in Brahman and is beyond the bonds of castes and the stages of life, should always be served and honoured by the people devoted to the rigid discipline of castes and stages of life.

इति श्रीलिङ्गमहापुराणे पूर्वभागे
शिवार्चनतत्त्वसंख्यादिवर्णनं नामाऽष्टाविंशोध्यायः॥२८॥

* * *

एकोनत्रिंशोऽध्यायः
Chapter 29
Victory over Death

सनत्कुमार उवाच

इदानीं श्रोतुमिच्छामि पुरा दारुवने विभो।
प्रवृतं तद्वनस्थानं तपसा भावितात्मनाम्॥१॥
कथं दारुवनं प्राप्तो भगवान्नीललोहितः।
विकृतं रूपमास्थाय चोर्ध्वरिता दिगंबरः॥२॥
किं प्रवृत्तं वने तस्मिन् रुद्रस्य परमात्मनः।
वक्तुमर्हसि तत्त्वेन देवदेवस्य चेष्टितम्॥३॥

Sanatkumāra said–

O excellent one, what did the ascetics of Dāruka vana, who had purified their souls with the performing of severe tapas, do? How did lord Rudra, the naked lord of sublimated sexuality, assume the degraded form and went to the Dāruka forest? What did the great soul do there? Please enlighten me over the activities of the lord there.

सूत उवाच

तस्य तद्वचनं श्रुत्वा श्रुतिसारविदां वरः।
शिलादसूनुर्भगवान्प्राह किञ्चिद्भवं हसन्॥४॥

Sūta said–

On hearing the words of Nandī, the most excellent among the knowers of the Vedas, spoke, after recalling in his mind the name of Śiva, with a smile.

शैलादिरुवाच

मुनयो दारुगहने तपस्तेपुः सुदारुणम्।
तुष्ट्यर्थं देवदेवस्य सदारतनयाग्नयः॥५॥

Śailādī said–

In order to worship the lord of the gods, the sages performed a terrible *tapa* in the Dāruka forest.

तुष्टो रुद्रो जगन्नाथश्चेकितानो वृषध्वज।
धूर्जटिः परमेशानो भगवान्नीललोहितः॥६॥

They were accompanied with their wives, sons and the sacrificial fires. Rudra – the lord of the universe, the bull-bannered, all pervading deity known as *Nīlalohita* or reddish blue complexion, was pleased with them.

प्रवृत्तिलक्षणं ज्ञानं ज्ञातुं दारुवनौकसाम्।
परीक्षार्थं जगन्नाथं श्रद्धया क्रीडया च सः॥७॥
निवृत्तिलक्षणज्ञानप्रतिष्ठार्थं च शङ्करः।
देवदारुवनस्थानां प्रवृत्तिज्ञानचेतसाम्॥८॥
विकृतं रूपमास्थाय दिग्वासा विषमेक्षणः।
मुग्धो द्विहस्तः कृष्णाङ्गो दिव्यं दारुवनं ययौ॥९॥

Lord Rudra, the master of the universe, then thought of testing the intentions of the ascetics, who had performed the *yajña*. Then, he thought of diverting the minds of the sages from the performing of the *yajña*. In this way, in order to test the extent of their devotion towards himself, he thought of diverting their minds in a different way. Therefore, in order to test their devotion towards himself, he playfully appeared in a deformed manner, but still he was quite charming to look at. He had there eyes and two arms. He was of black complexion and unrobed.

मंदस्मितं च भगवान् स्त्रीणां मनसिजोद्भवम्।
भ्रूविलासं च गानं च चकारातीव सुंदरः॥१०॥

He appeared quite beautiful in that form and looked smiling. He started singing songs which raised passions in women and was also winking his eyes as well. Thus behaving, he shined in the divine Dāru forest.

संप्रेक्ष्य नारीवृंदं वै मुहुर्मुहरनङ्गहा।
अनङ्गवृद्धिमकरोदतीव मधुराकृतिः॥११॥

Lord Rudra, the killer of Kāmadeva, then spotted a group of beautiful damsels and he aroused their passions.

वने ते पुरुषं दृष्ट्वा विकृतं नीललोहितम्।
स्त्रियः पतिव्रताश्चापि तमेवान्वयुरादरात्॥१२॥

Finding a person with a beautiful personality of black complexion, with deformed body, even the chaste ladies followed him with enthusiasm.

वनोटजद्वारगताश्च नार्यो
विस्रस्तवस्त्राभरणा विचेष्टाः।
लब्ध्वा स्मितं तस्य मुखारविंदाद्-
द्रुमालयस्थास्तमथान्वयुस्ताः॥१३॥

With the smile worn over his face and with indications, the women assembled at the gates or those who were standing at the doors of their huts, assembled there leaving all their work of hand. They did not care for their costumes and ornaments but followed him.

दृष्ट्वा काश्चिद्द्रवं नार्यो मदघूर्णितलोचनाः।
विलासबाह्यास्ताश्चापि भ्रूविलासं प्रचक्रिरे॥१४॥

The eyes of some of the women got intoxicated at the sight of Rudra. Even the ladies who had spent their youthful age, also started indicating with their eyebrows.

अथ दृष्ट्वापरा नार्यः किञ्चित्प्रहसिताननाः।
किञ्चिद्विस्रस्तवसनाः स्रस्तकाञ्चीगुणा जगुः॥१५॥

There was smile on the faces of some of the ladies by looking at Rudra. The costumes of some of ladies slipped from their proper places. Their waistbands became loose and they started singing.

काश्चित्तदा तं विपिने तु दृष्ट्वा
विप्राङ्गनाः स्रस्तनवांशुकं वा।
स्वान्स्वान्विचित्रान् वलयान्प्रविध्य
मदान्विता बंधुजनांश्च जग्मुः॥१६॥

Some of the Brāhmaṇa women felt that the new clothes worn by them had also been loosened. They removed the armlets of different colours and went to their relatives getting intoxicated.

काचित्तदा तं न विवेद दृष्ट्वा
विवासना स्रस्तमहांशुका च।
शाखाविचित्रान् विटपान्प्रसिद्धान्
मदान्विता बंधुजनांस्तथान्याः॥१७॥

One of them could not find as to where her upper and lower garments had disappeared? She was unrobed. Some of them could not distinguish between their husbands and the trees with branches, though they were well known to them.

काश्चिज्जगुस्तं ननृतुर्निपेतुश्च धरातले।
निषेदुर्गजवच्चान्या प्रोवाच द्विजपुङ्गवाः॥१८॥
अयोन्यं सस्मितं प्रेक्ष्य चालिलिङ्गुः समंततः।
निरुध्य मार्गं रुद्रस्य नैपुणानि प्रचक्रिरे॥१९॥
को भवानिति चाहुस्तं आस्यतामिति चापराः।
कुत्रेत्यथ प्रसीदेति जजल्पुः प्रीतमानसाः॥२०॥

Some of them sung songs, some danced and the others fell on the ground. Some of them sat over the earth like an elephant and started shouting. Then, they started embracing each other smilingly. On their way, they started displaying overtures to Rudra. Some of them, feeling in their heart, said– "Where are you going presently? Who are you? You stop and be graceful on me. Be pleased with me."

विपरीता निपेतुर्वै विस्रस्तांशुकमूर्धजाः।
पतिव्रताः पतीनां तु सन्निधौ भवमायया॥२१॥

Because of the *Māyā* of Rudra, even the chaste ladies fell before their husband, upside down, with their hair and the costumes getting disarranged in a shabby manner.

दृष्ट्वा श्रुत्वा भवस्तासां चेष्टावाक्यानि चाव्ययः।
शुभं वाप्यशुभं वापि नोक्तवान्परमेश्वरः॥२२॥

So much so, that listening to their improper words and observing their undesirable activities, lord Rudra kept quiet. He neither spoke good nor bad, neither auspicious nor inauspicious.

दृष्ट्वा नारीकुलं विप्रास्तथाभूतं च शङ्करम्।
अतीव परुषं वाक्यं जजल्पुस्ते मुनीश्वराः॥२३॥

Observing the crowd of ladies and the condition of Rudra, the ascetics and the sages started uttering harsh words to Rudra.

तपांसि तेषां सर्वेषां प्रत्याहन्यंत शङ्करे।
यथादित्यप्रकाशेन तारका नभसि स्थिताः॥२४॥

The influence of the *tapas* of the ascetics was so exercised over Rudra as the glory of the stars fades out with the rising of the sun.

श्रूयते ऋषिशापेन ब्रह्मणस्तु महात्मनः।
समृद्धश्रेयसां योनिर्यज्ञो वै नाशमाप्तवान्॥२५॥

It is heard that the *yajña* of Brahmā was destroyed with the curse of a *Ṛṣi*, inspite of the fact that the same was performed for the welfare of the people.

भृगोरपि च शापेन विष्णुः परमवीर्यवान्।
प्रादुर्भावान्दश प्राप्तो दुःखितश्च सदा कृतः॥२६॥

Because of the curse from Bhṛgu, the so powerful Viṣṇu was forced to incarnate on earth ten times and he had to suffer in each one of his incarnation.

इंद्रस्यापि च धर्मज्ञ छिन्नं सवृषणं पुरा।
ऋषिणा गौतमेनोर्व्यां क्रुद्धेन विनिपातितम्॥२७॥

O religious-minded one, the private part of Indra also was cut off with the curse of the sage Gautama and it fell down on earth.

गर्भवासो वसूनां च शापेन विहितस्तथा।
ऋषीणां चैव शापेन नहुषः सर्पतां गतः॥२८॥
क्षीरोदश्च समुद्रोसौ निवासः सर्वदा हरेः।
द्वितीयश्चमृताधारो ह्यपेयो ब्राह्मणैः कृतः॥२९॥

With the pronouncing of a curse by a Brāhmaṇa, Vasus also had to be born out of the womb. Because of the curse pronounced by a *Ṛṣi*, Nahuṣa was turned as a serpent. Because of the curse of the Brāhmaṇas, even the ocean of milk was dried up, though it happened to be the permanent abode of lord Viṣṇu. The Brāhmaṇas had made the second nectar of ocean, unfit for drinking.

अविमुक्तेश्वरं प्राप्य वाराणस्यां जनार्दनः।
क्षीरेण चाभिषिच्येशं देवदेवं त्रियंबकम्॥३०॥
श्रद्धया परया युक्तो देहाश्लेषामृतेन वै।
निषिक्तेन स्वयं देवः क्षीरेण मधूसूदनः॥३१॥
सेचयित्वाथ भगवान्ब्रह्मणा मुनिभिः समम्।
क्षीरोदं पूर्ववच्चक्रे निवासं चात्मनः प्रभुः॥३२॥

Viṣṇu went to Avimukteśvara and bathed Śiva with milk. He together with Brahmā and other sages, performed *abhiṣeka* of Śiva with milk, which was turned like nectar with the touch of Śiva's body. The same ocean of milk was made as his abode by Viṣṇu.

धर्मश्चैव तथा शप्तो माण्डव्येन महात्मना।
वृष्णयश्चैव कृष्णेन दुर्वासाद्यैर्महात्मभिः॥३३॥

The sage Māṇḍavya, even Dharma, Durvāsā and other ascetics cursed the entire

Vṛṣṇi race with Śrī Kṛṣṇa (who were all destroyed).

राघवः सानुजश्चापि दुर्वासेन महात्मना।
श्रीवत्सश्च मुनेः पादपतनात्तस्य धीमतः॥३४॥

The sage Durvāsā had also cursed Lakṣmaṇa, the younger brother of Rāma, while Bhṛgu had even kicked lord Viṣṇu.

एते चान्ये च बहंवो विप्राणां वशमागताः।
वर्जयित्वा विरूपाक्षं देवदेवमुमापतिम्॥३५॥

These, as well as Virūpākṣa, the lord of Umā, were controlled by the Brāhmaṇas.

एवं हि मोहितास्तेन नावबुध्यंत शङ्करम्।
अत्युग्रवचनं प्रोचुश्चोग्रोप्यंतरधीयत॥३६॥

Thus, those confused *Ṛṣis* of Dāruvana did not recognise the true identity of Rudra. They spoke extremely harsh words and disappeared from that place.

तेपि दारुवनात्तस्मात्प्रातः संविग्नमानसाः।
पितामहं महात्मानमासीनं परमासने॥३७॥
गत्वा विज्ञापयामासुः प्रवृत्तमखिलं विभोः।
शुभे दारुवने तस्मिन् मुनयः क्षीणचेतसः॥३८॥

In the morning, all of them went to lord Brahmā with a heavy heart, who was seated in *padmāsana* in the Dāruvana. They narrated the entire sequence of events whatever had happened earlier.

सोपि संचिंत्य मनसा क्षणादेव पितामहः।
तेषां प्रवृत्तमखिलं पुण्ये दारुवने पुरा॥३९॥
उत्थाय प्राञ्जलिर्भूत्वा प्रणिपत्य भवाय च।
उवाच सत्वं ब्रह्मा मुनीन्दारुवनालयान्॥४०॥

Brahmā then thought over the entire episode in his mind. Then, he offered his salutation to lord Rudra and he at once spoke the ascetics living in the Dāruvana.

धिग्युष्मान्प्राप्तनिधनान्महानिधिमनुत्तमम्।
वृथाकृतं यतो विप्रा युष्माभिर्भाग्यवर्जितैः॥४१॥

"Disgrace to you all, passing the ocean of the knowledge. O Brāhmaṇas, you have made your entire knowledge useless.

यस्तु दारुवने तस्मिल्लिंगी दृष्टोप्यर्लिंगिभिः।
युष्माभिर्विकृताकारः स एव परमेश्वरः॥४२॥

The naked person whom you saw yesterday, in a naked condition, was none else than lord Śiva himself.

गृहस्थैश्च न निंद्यास्तु सदा ह्यतिथियो द्विजाः।
विरूपाश्च सुरूपाश्च मलिनाश्चप्यपण्डिताः॥४३॥

O Brāhmaṇas, a guest should never be denounced by a householder, irrespective of his being beautiful, ugly, dirty, or a fool.

सुदर्शनेन मुनिना कालमुत्युरपि स्वयम्।
पुरा भूमो द्विजाग्र्येण जितो ह्यतिथिपूजया॥४४॥

During earlier times, a Brāhmaṇa named Sudarśana had overcome even the god of death, by adoring him as a guest.

अन्यथा नास्ति संतर्तुं गृहस्थैश्च द्विजोत्तमैः।
त्यक्त्वा चातिथिपूजां तामात्मनो भुवि शोधनम्॥

There is no other way for a householder to cross the ocean of the universe than to honour a guest.

गृहस्थोपि पूरा जेतुं सुदर्शन इति श्रुतः।
प्रतिज्ञामकरोज्जायां भार्यामाह पतिव्रताम्॥४६॥
सुव्रते सुभ्रु सुभगे शृणु सर्वं प्रयत्नतः।
त्वया वै नावमंतव्या गृहे ह्यतिथयः सदा॥४७॥

In earlier times, there was a Brāhmaṇa known by the name of Sudarśana. He took a vow to overpower the death. To his chaste wife, he said– "O auspicious one, having beautiful eyebrows and the fortunate one, listen to me attentively. You should never be disgraceful to guests.

सर्व एव स्वयं साक्षादतिथिर्यत्पिनाकधृक्।
तस्मादतिथये दत्त्वा आत्मानमपि पूजय॥४८॥

Because each and every guest resembles lord Śiva – the holder of the Pināka bow. Therefore, you should yourself adore him, looking at yourself."

एवमुक्त्वाथ संतप्ता विवशा सा पतिव्रता।
पतिमाह रुदंती च किमुक्तं भवता प्रभो॥४९॥

Then the crying and the chaste lady asked her husband– "What have you spoken, O lord?"

तस्यास्तद्वचनं श्रुत्वा पुनः प्राह सुदर्शनः।
देयं सर्वं शिवायार्ये शिव एवातिथिः स्वयम्॥५०॥
तस्मात्सर्वे पूजनीयाः सर्वेप्यतिथयः सदा।
एवमुक्ता तदा भर्त्रा भार्या तस्य पतिव्रता॥५१॥
शेषामिवाज्ञामादायमूर्ध्ना सा प्राचरत्तदा।
परीक्षितुं तथा श्रद्धां तयोः साक्षाद्विजोत्तमाः॥५२॥
धर्मो द्विजोत्तमो भूत्वा जगामाथ मुनेर्गृहम्।
तं दृष्ट्वाचार्चयामास सार्घाद्यैनरघा द्विजम्॥५३॥

On hearing her words, Sudarśana again said– "O noble lady, all things in the world represent Śiva, while the guest is himself lord Śiva. Therefore, the guest is always adorable." Thus listening to the words of her husband, she accepted that. She took his command gracefully and then she engaged herself in other household works. O excellent Brāhmaṇas, the excellent Brāhmaṇa, Dharma, once himself arrived at the house of that Brāhmaṇa in order to test his resolve to honour the guests. The chaste lady (his wife) adored the guest with articles of worship.

संपूजितस्तया तां तु प्राह धर्मो द्विजः स्वयम्।
भद्रे कुतः पतिर्धीमांस्तव भर्ता सुदर्शनः॥५४॥

Thus, having been so adored by her, Dharma, in the guise of a Brāhmaṇa said to her– "Where is your intelligent husband named Sudarśana?

अन्नाद्यैरलमद्यार्ये स्वं दातुमिह चार्हसि।
सा च लज्जावृत्ता नारी स्मरंती कथितं पुरा॥५५॥
भर्त्रा न्यमीलयन्नेत्रे चचाल च पतिव्रता।
किञ्चैत्याह पुनस्तं वै धर्मे चक्रे च सा मतिम्॥५६
निवेदितुं किलात्मानं तस्मै पत्युरिहाज्ञया।
एतस्मिन्नन्तरे भर्ता तस्या नार्याः सुदर्शनः॥५७॥
गृहद्वारं गतो धीमांस्तामुवाच महामुनिः।
एह्येति क्व गता भद्रे तमुवाचातिथिः स्वयम्॥५८॥

The food prepared by you is enough for me. I, therefore, desire that you should submit to me." At these words of the guest, the chaste wife was reminded of the words of her husband which were spoken to her by him earlier. Feeling shy, she closed her eyes and made up her mind to please the guest. Then she, closing her eyes, started walking towards him. Whatever she thought in her mind, but she made up her mind to submit to the guest. She walked ahead to submit herself to the guest as per the advice of her husband. At the same time, his intelligent husband Sudarśana also arrived there. At the gate, he called for his wife, "O noble woman, where have you gone? Come here." On hearing this, the guest himself replied.

भार्यया त्वनया सार्धं मैथुनस्थोऽहमद्य वै।
सुदर्शन महाभागं किं कर्तव्यमिहोच्यताम्॥५९॥
सुरतांतस्तु विप्रेंद्र संतुष्टोहं द्विजोत्तम।
सुदर्शनस्ततः प्राह सुप्रहृष्टो द्विजोत्तमः॥६०॥
भुंक्ष्व चैना यथाकामं गमिष्येहं द्विजोत्तमः।
हृष्टोथ दर्शयामास स्वात्मानं धर्मराट् स्वयम्॥६१॥
प्रददौ चेप्सितं सर्वं तमाह च महाद्युतिः।
एष न भुक्ता विप्रेंद्र मनसापि सुशोभना॥६२॥
मया चैषै न संदेहः श्रद्धां ज्ञातुमिहागतः।
जितो वै यस्त्वया मृत्युर्धर्मेणैकेन सुव्रत॥६३॥

अहोस्य तपसो वीर्यमित्युक्त्वा प्रययौ च सः।
तस्मात्तथा पूजनीयाः सर्वे ह्यतिथयः सदाः॥६४॥

"O Sudarśana, I am enjoying sexual pleasure with your wife. What should be done? You tell me. The sex act is over. I am completely satisfied." Then Sudarśana, the Brāhmaṇa said delightfully– "you enjoy with her with delight. I shall go now." Dharma was pleased with this event. Dharma then appeared in his true form and granted the desired boon to Sudarśana and then said– "O excellent Brāhmaṇa, I have not enjoyed the company of your wife even mentally. There is no doubt about it. I had arrived here to test her devotion. O excellent one, you have overpowered death with your performance. This is the reward of your *tapas*." Thus speaking, Dharma left the place. Therefore, a guest is adorable in all circumstances.

बहुनात्र किमुक्तेन भाग्यहीना द्विजोत्तमाः।
तमेव शरणं तूर्णं गंतुमर्हथ शङ्करम्॥६५॥

O unfortunate Brāhmaṇas, what is the use of speaking much? All of you should atonce go and take refuge with lord Rudra.

तस्य तद्वचनं श्रुत्वा ब्रह्मणो ब्राह्मणर्षभाः।
ब्रह्माणमभिवंद्यार्ताः प्रोचुराकुलितेक्षणाः॥६६॥

Listening to the words of Brahmā, all the ascetics felt disturbed. They offered their salutation to Brahma and said.

ब्राह्मण ऊचुः

नापेक्षितं महाभाग जीवितं विकृताः स्त्रियः।
दृष्टोस्माभिर्महादेवो निंदितो यस्त्वनिंदितः॥६७॥
शप्तश्च सर्वगः शूली पिनाकी नीललोहितः।
अज्ञानाच्छापजा शक्तिः कुंठितास्य निरीक्षणात्॥६८
वक्तुमर्हसि देवेश संन्यासं वै क्रमेण तु।
द्रष्टुं वै देवदेवेशमुग्रं भीमं कपर्दिनम्॥६९॥

The Brāhmaṇa said–

O great soul, we people hardly care for our lives or those of our wives who have fallen. But due to our ignorance, we have denounced the all pervading, trident bearer, bearer of the bow, lord Śiva, who is unblemished in the world and cursed him, though the strength of our curse declined by the very look of Śiva over us. O lord, you presently enlighten us on the process of *Sanyāsa* by which, we could be able to have an audience with lord Śiva.

पितामह उवाच

आदौ वेदानधीत्यैव श्रद्धया च गुरोः सदा।
विचार्यार्थं मुनेर्धर्मान् प्रतिज्ञाय द्विजोत्तमाः॥७०॥
ग्रहणान्तं हि वा विद्वानथ द्वादश वार्षिकम्।
स्नात्वाहृत्य च दारान्वै पुत्रानुत्पाद्य सुव्रतान्॥७१॥
वृत्तिभिश्चानुरूपाभिस्तान्विभज्य सुतान्मुनिः।
अग्निष्टोमादिभिश्चेष्ट्वा यज्ञैर्यज्ञेश्वरं विभुम्॥७२॥
पूजयेत्परमात्मानं प्राप्यारण्यं विभावसौ।
मुनिर्द्वादशवर्षं वा वर्षमात्रमथापि वा॥७३॥
पक्षद्वादशकं वापि द्विनद्वादशकं तु वा।
क्षीरभुक् संयुतः शांतः सर्वान् संपूजयेत्सुरान्॥७४

Brahmā, the Grandsire said–

O best of Brāhmaṇas, a disciple should initially learn the Vedas with utmost devotion and then think over their interpretation, faithfully. He should remained disciplined upto twelve years or the period till the education is complete. After the completion of his studies, he should take his bath. Thereafter, he should marry himself and produce noble sons as per his liking and perform all the related *saṁskāras*. Then, he should inspire his sons to earn their livelihood. Thereafter, he should perform the *yajñas* with fire. Thereafter, he, after retiring in the forest, should adore the supreme soul in the fire. Living on milk alone, he should control his sense organs. Like the sage Sudarśana, he should consume milk alone, control his senses for twelve years or for one month or for twelve days and adore all the gods.

इष्ट्वैवं जुहुयादग्नौ यज्ञपात्राणि मंत्रतः।
अप्सु वै पार्थिवं न्यस्य गुरवे तैजसानि तु॥७५॥
स्वधनं सकलं चैव ब्राह्मणेभ्यो विशङ्कया।
प्रणिपत्य गुरुं भूमौ विरक्तः संन्यसेद्यतिः॥७६॥

Then, in the same fire, using the vases useful in the performing of *yajña*, he should perform *homa*. Thereafter, the vases should be given over to the preceptor. Thereafter, he should distribute his entire property without any hesitation to the Brāhmaṇas. He should prostrate before the preceptor. Then, he should become detached and a recluse.

निकृत्य केशान्सशिखानुपवीतं विसृज्य च।
पञ्चभिर्जुहुयादप्सु भूः स्वाहेति विचक्षणः॥७७॥

Then, he should have his head, the tuft, beard and moustaches clean shaven and then discard the sacred thread. Thereafter, he should pour fine offerings in the fire reciting "*Oṁ Bhūḥ Svāhā*."

ततश्चोर्ध्वं चरेदेवं यतिः शिवविमुक्तये।
व्रतेनानशनेनापि तोयवृत्त्यापि वा पुनः॥७८॥
पर्णवृत्त्या पयोवृत्त्या फलवृत्त्यापि वा यतिः।
एवं जीवन्मृतो नो चेत् षण्मासाद्वत्सरात्तु वा॥७९॥
प्रस्थानादिकमायासं स्वदेहस्य चेरद्यतिः।
शिवसायुज्यमाप्नोति कर्मणाप्येवमाचरन्॥८०॥

Thereafter, he should keep on wandering for seeking complete beatitude. By taking small quantity of food, he should perform *vratas* and fasting. Then consuming water, leaves, milk or fruits, he should spend his time. If by thus living, the ascetic does not die within six months or a year, he should strain his body by undertaking hazardous journeys. By thus performing, he attains identity with Śiva.

सद्योपि लभते मुक्तिं भक्तियुक्तो दृढव्रताः॥८१॥
त्यागेन वा किं विधिनाप्यनेन
भक्तस्य रुद्रस्य शुभैर्व्रतैश्च।
यज्ञैश्च दानैर्विविधैश्च होमैर्-
लब्धैश्च शास्त्रैर्विविधैश्च वेदैः॥८२॥
श्वेतेनैवं जितो मृत्युर्भवभक्त्या महात्मना।
वोस्तु भक्तिर्महादेवे शङ्करे परमात्मनि॥८३॥

On men of holy rites, one who is endowed with devotion, may even attain liberation shortly. Of what avail are those to the devotees of Rudra? Neither the holy rites nor the renunciation in accordance with the injunctions, nor sacrifices, nor charitable gifts, nor the different types of *homas,* nor the acquisition of all kinds of Śāstras and the Vedas are of any avail to him. By means of devotion to Rudra, death was conquered by Śveta. May you also have such devotion to the great lord, the benefactor and the supreme soul.

इति श्रीलिङ्गमहापुराणे पूर्वभागे मृत्योरूपरिविजयोर्नाम
एकोनत्रिंशोऽध्यायः॥२९॥

त्रिंशोऽध्यायः

Chapter 30

The story of Śveta Muni

शैलादिरुवाच

एवमुक्तास्तदा तेन ब्रह्मणा ब्राह्मणर्षभाः।
श्वेतस्य च कथां पुण्यामपृच्छन्परमर्षयः॥१॥

Śailādi said–

At these word of Brahmā, the Brāhmaṇa sages then asked about the story of the sage Śveta.

पितामह उवाच

श्वेतो नाम मुनिः श्रीमान् गतायुर्गिरिगह्वरे।
सक्तो ह्यभ्यर्च्य यद्भक्त्या तुष्टाव च महेश्वरम्॥२॥
रुद्राध्यायेन पुण्येन नमस्तेत्यादिना द्विजाः।
ततः कालो महातेजाः कालप्रासं द्विजोत्तमम्॥३॥
नेतुं संचित्य विप्रेंद्रास्सान्निध्यमकरोन्मुने:।
श्वतोपि दृष्ट्वा तं कालं कालप्राप्तोपि शङ्करम्॥४॥
पूजयामास पुण्यात्मा त्रियंबकमनुस्मरन्।
त्रियंबकं यजेदेवं सुगंधिं पुष्टिवर्धनम्॥५॥
किं करिष्यति मे मृत्यर्मृत्योर्मृत्युरहं यतः।
तं दृष्ट्वा सस्मितं प्राह श्वेतं लोकभयङ्करः॥६॥

The Grandsire said–

O Brāhmaṇas, a sage named Śveta, lives in a mountain cave, who was at the fag end of his life. Therefore, he adored lord Śiva with utmost devotion, offering prayers to him. The *Rudrādhyāyī mantra* was recited by him starting from "*Namaste*". Thereafter, the god of death – the powerful Yama thought that the time for the death of the Brāhmaṇa Śveta had arrived. Therefore, he reached his place to receive him. O best of Brāhmaṇas, Śveta looked at Kāla and thought that the time of death had arrived. Therefore, he, remembering the lord Trayambaka, worshipped him, saying– "I adore lord Trayambaka with fragrance who enhances fortunes and advancement. What harm could the death do to me? I am indeed death for the death."

एह्येहि श्वेत चानेन विधिना किं फलं तव।
रुद्रो वा भगवान् विष्णुर्ब्रह्मा वा जगदीश्वरः॥७॥
कः समर्थः परित्रातुं मया ग्रस्तं द्विजोत्तम।
अनेन मम किं विप्र रौद्रेण विधिना प्रभोः॥८॥
नेतुं यस्योत्थितश्चाहं यमलोकं क्षणेन वै।
यस्माद्गतायुस्त्वं तस्मान्मुने नेतुमिहोद्यतः॥९॥
तस्य तद्वचनं श्रुत्वा भैरवं धर्ममिश्रितम्।
हा रुद्र रुद्ररुद्रेति ललाप मुनिपुङ्गवः॥१०॥
तं प्राह च महादेवं कालं संप्रेक्ष्य वै दृशा।
नेत्रेण बाष्पमिश्रेण संभ्रांतेन समाकुलः॥११॥

Looking at Śveta, the god of death, the one who frightens, Yama said to Śveta smilingly– "Come on, how shall you be rewarded by this? When a person is caught in my clutches, even Rudra, lord Viṣṇu or Brahmā – the lord of the world, would not be able to get you released. O Brāhmaṇa, how could Rudra influence me in getting you released? I am firm upon carrying you to my abode because the span of your life has come to an end." Listening to these truthful words which were horrible indeed, the great sage shouted– "O Rudra, O Rudra repeatedly." Then with his eyes filled with tears, Śveta said to Kāla.

श्वेत उवाच

त्वया किं काल नो नाथश्चास्ति चेद्धि वृषध्वजः।
लिङ्गेऽस्मिन् शङ्करो रुद्रः सर्वदेवभवोद्भवः॥१२॥

Śveta said–

"What can you do when my bull-bannered lord who is the cause of the birth of all and also known as Bhava, is enshrined in the *Śivaliṅga*?

अतीव भवभक्तानां मद्विधानां महात्मनाम्।
विधिना किं महाबाहो गच्छ गच्छ यथागतम्॥१३॥

O Kāla with long arms, what would you gain by behaving thus with the devotees of Śiva? You better leave the place as had you arrived."

ततो निशम्य कुपितस्तीक्ष्णदंष्ट्रो भयङ्करः।
श्रुत्वा श्वेतस्य तद्वाक्यं पाशहस्तो भयावहः॥१४॥

सिंहानादं महत्कृत्वा चास्फाट्य च मुहुर्मुहुः।
बबंध च मुनिं कालः कालप्रासं तमाह च॥१५॥

Listening to the words of Śveta, the terrific god of death, holding a noose in his hand was extremely enraged. Then the god of death roared like a lion, holding a noose in his hand. Then he clapped his hands again and again. Then, on the arrival of the time of death, Kāla bound Śveta with *paśa* and said to him.

मया बद्धोसि विप्रर्षे श्वेतं नेतुं यमालयम्।
अद्य वै देवदेवेन तव रुद्रेण किं कृतम्॥१६॥

"O Brāhmaṇa sage, O Śveta, I have bound you for carrying you to my place. What shall Deveśa Rudra do now?

क्व शर्वस्तव भक्तिश्च क्व पूजा पूजया फलम्।
क्व चाहं क्व च मे भीतिः श्वेत बद्धोसि वै मया॥
लिङ्गेस्मिन् संस्थितः श्वेत तव रुद्रो महेश्वरः।
निश्चेष्टोसौ महादेवः कथं पूज्यो महेश्वरः॥१८॥

Where is your Śarva? Where is your devotion? Where is your worship? Where is the reward of your devotion? Where am I? Where is my fear? O Śveta, I have bound you. O Śveta, is your Rudra lodged in this *liṅga*? If it is so, then he is inactive. How is he fit to be adored?"

ततः सदाशिवः स्वयं द्विजं निहन्तुमागतम्।
निहन्तुमंतकं स्मयन् स्मरारियज्ञहा हरः॥१९॥
त्वरन् विनिर्गतः परः शिवः स्वयं त्रिलोचनः।
त्रियंबकोऽम्बया समं सनंदिना गणेश्वरैः॥२०॥

Then suddenly, the enemy of Kāmadeva, destroyer of *yajña*, having three eyes, lord Sadāśiva with Pārvatī, Nandī and the *Śivagaṇas* appeared on the scene to kill Kāla, who had arrived there to carry Śveta with him.

ससर्ज जीवितं क्षणाद्भवं निरीक्ष्य वै भयात्।
पपात चाशु वै बली मुनेस्तु सन्निधौ द्विजाः॥२१॥

O Brāhmaṇas, finding Rudra there, the powerful Yama released Śveta out of fear and fell before the sage Śveta.

ननाद चोर्ध्वमुच्चधीर्निरीक्ष्य चांतकांतकम्।
निरीक्षणेन वै मृतं भवस्य विप्रपुङ्गवाः॥२२॥
विनेदुरुच्चमीश्वराः सुरेश्वरा महेश्वरम्।
प्रणेमुरंबिकामुमां मुनीश्वरास्तु हर्षिताः॥२३॥

Finding lord Rudra there, the ascetic Śveta, thundered aloud. O excellent Brāhmaṇas, the gods also shouted in loud voice. All of them offered their salutation to lord Rudra in delight. The ascetic was much more pleased.

ससर्जुरस्य मूर्ध्नि वै मुनेर्भवस्य खेचराः।
सुशोभनं सुशीतलं सुपुष्पवर्षमंबरात्॥२४॥

The gods in the sky and sages showered flowers over lord Śiva, which were cool and full of fragrance.

अहो निरीक्ष्य चांतकं मृतं तदा सुविस्मितः।
शिलाशनात्मजोऽव्ययं शिवं प्रणम्य शङ्करम्॥२५॥
उवाच बालधीर्मृतः प्रसीद चेति वै मुनेः।
महेश्वरं महेश्वरस्य चानुगो गणेश्वरः॥२६॥

Finding Yama lifeless, Nandī then offered his salutation to lord Rudra and then spoke to lord as well his *gaṇas*, having been filled with suspense. "This Yama with little wisdom is dead. Now, be favourable to the sage."

ततो विवेश भगवाननुगृह्य द्विजोत्तमम्।
क्षणद्गूढशरीरं हि ध्वस्त दृष्ट्वांतकं क्षणात्॥२७॥

Finding that Yama had been destroyed in a moment, the lord blessed the excellent Brāhmaṇa and disappeared.

तस्मान्मृत्युञ्जयं चैव भक्त्या संपूजये द्विजाः।
मुक्तिदं भुक्तिदं चैव सर्वेषामपि शङ्करम्॥२८॥

Therefore, O Brāhmaṇas, one should

faithfully worship lord Śiva – the conqueror of the death. He bestow liberation as well as the worldly pleasures. He is benevolent to all.

बहुना किं प्रलापेन संन्यस्याभ्यर्च्य वै भवम्।
भक्त्या चापरया तस्मिन् विशोका वै भविष्यथ॥

Why to talk much? After renouncing adoration of Rudra with great devotion, all of you will be free from grief.

शैलादिरुवाच

एवमुक्तास्तदा तेन ब्रह्मणा ब्रह्मवादिनः।
प्रसीद भक्तिर्देवेश भवेद्रुद्रे पिनाकिनि॥३०॥
केन वा तपसा देव यज्ञेनाप्यथ केन वा।
व्रतैर्वा भगवद्भक्ता भविष्यंति द्विजातयः॥३१॥

Śailādi said–

After Brahmā's thus speaking to the sages, spoke again, "O lord, be pleased to tell us that by performing which *tapas, yajña* or the religious rite or *vrata*, can the Brāhmaṇas get devoted to lord Śiva.

पितामह उवाच

न दानेन मुनिश्रेष्ठास्तपसा च न विद्यया।
यज्ञैर्होमैर्व्रतैर्वेदैर्योगशास्त्रैर्निरोधनैः॥३२॥
प्रसादे नैव सा भक्तिः शिवे परमकारणे।
अथ तस्य वचः श्रुत्वा सर्वे ते परमर्षयः॥३३॥
सदारतनयाः श्रांताः प्रणेमुश्च पितामहम्।
तस्मात्पाशुपती भक्तिर्धर्मकामार्थसिद्धिदा॥३४॥

Brahmā said–

"Rudra cannot be worshipped by giving away the charities, nor with the performing of *tapas*, nor by acquiring knowledge of the scriptures, nor by performing of *homa*, vratas, nor with the study of the Vedas, nor with the concentration of mind. He could be achieved only with the utmost devotion." On hearing these word of Brahmā, all the *Ṛṣis* with their wives and children, offered their salutation to lord Brahmā. The devotion of Rudra bestows *dharma*, love and wealth. It yields victory to the sages. It also grants victory over death.

मुनिर्विजयदा चैव सर्वमृत्युजयप्रदा।
दधीचस्तु पुरा भक्त्या हरिं जित्वामरैर्विभुम्॥३५॥
क्षुपं जघान पादेन वज्रास्थित्वं च लब्धवान्।
मयापि निर्जितो मृत्युर्महादेवस्य कीर्तनात्॥३६॥
श्वेतेनापि गतेनास्यं मृत्योर्मुनिवरेण तु।
महादेवप्रसादेन जितो मृत्यर्यथा कीर्तनात्॥३७॥

In earlier times, Dadhīca conquered lord Viṣṇu and his associated gods. He killed Kṣupa with the tip of his foot. He acquired *vajra* like bones. By glorifying the lord, I too conquered death. Even the great sage Śveta who had fallen into the jaws of death, was conquered by the grace of the lord in the manner it was conquered by me.

इति श्रीलिङ्गमहापुराणे पूर्वभागे त्रिंशोऽध्यायः॥३०॥

एकत्रिंशोऽध्यायः

Chapter 31

Prayer to Śiva

सनत्कुमार उवाच

कथं भवप्रसादेन देवदारुवनौकसः।
प्रपन्नाः शरणं देवं वक्तुमर्हसि मे प्रभो॥१॥

Sanatkumāra said–

O lord, you tell us as to how the dwellers of Dāruvana, could seek the refuge with lord Śiva by his grace.

शैलादिरुवाच

एष देवो महादेवो विज्ञेयस्तु महेश्वरः।
देवदारुवनस्थांस्तु तपसा पावकप्रभान्॥२॥

Śailādi said–

Brahmā himself then spoke to the fortunate dwellers who had the resplendence of fire.

पितामह उवाच

तानुवाच महाभागान्भगवानात्मभूः स्वयम्।
न तस्मात्परमं किञ्चित्पदं समधिगम्यते॥३॥

The Grandsire said–

The one who is to be known by the name of Maheśvara, is senior to me in age.

देवानां च ऋषीणां च पितॄणां चैव स प्रभुः।
सहस्रयुगपर्यंते प्रलये सर्वदेहिनः॥४॥
संहरत्येष भगवान् कालो भूत्वा महेश्वरः।
एष चैव प्रजाः सर्वाः सृजत्येकः स्वतेजसा॥५॥

There is no better source of protection than him. He is the lord of the gods, sages and manes. Officiating as Kāla (time), he destroys all the living beings at the time of dissolution. He creates all the living beings alone by himself.

एष चक्री च वज्री च श्रीवत्सकृतलक्षणः।
योगी कृतयुगे चैव त्रेतायां क्रतुरुच्यते॥६॥
द्वापरे चै कालाग्निर्धर्मकेतुः कलौ स्मृतः।
रुद्रस्य मूर्तयस्त्वेता येऽभिध्यायंति पण्डिताः॥७॥

He happens to be Indra, the carrier of *vajra.* He is lord Viṣṇu, the holder of *cakra* and having the *Śrī vatsa* mark over the chest. During *Satyayuga*, he is known as a *yogī.* He is known as Kratu during the *Tretāyuga.* During Dvāpara, he is known as Kālāgni and during the age of Kali, he is known as Dharmaketu. He represents the form of twelve Rudras who are eulogised by the learned people.

चतुरस्रं बहिश्चांतरष्टास्रं पिंडिकाश्रये।
वृत्तं सुदर्शनं योग्यमेवं लिङ्गं प्रपूजयेत्॥८॥

The *liṅga* should be symmetrical within and without, at the place of support of the swollen knob, it should be octagonal. In other places, it should be cylindrical and attractive of appearance. One should worship only such as fine *liṅga.*

तमो ह्यग्नी रजो ब्रह्मा सत्त्वं विष्णुः प्रकाशकम्।
मूर्तिरेका स्थिता चास्य मूर्तयः परिकीर्तिताः॥९॥

Tamas is the fire-god, *Rajas* is Brahmā and *Sattva* is Viṣṇu. Although, there is a single deity at the base, these are glorified as its forms.

तत्र तिष्ठति तद्ब्रह्म योगेन तु समन्वितम्।
तस्माद्धि देवदेवेशमीशानं प्रभुमव्ययम्॥१०॥
आराधयंति विप्रेंद्रा जितक्रोधा जितेंद्रियाः।
लिङ्गं कृत्वा यथान्यायं सर्वलक्षणसंयुतम्॥११॥

The leading Brāhmaṇas having conquered their anger and sense organs, make the *liṅga* endowed with all these traits. It is there that the Brāhmaṇas stay along with all their yogic powers. Therefore, they worship in the *liṅga*– lord Īśāna, the lord of the chiefs of the gods who is the unchanging deity.

अङ्गुष्ठमात्रं सुशुभं सुवृत्तं सर्वसंमतम्।
समनाभं तथाष्टास्रं षोडशास्रमथापि वा॥१२॥
सुवृत्तं मण्डलं दिव्यं सर्वकामफलप्रदम्।
वेदिका द्विगुणा तस्य समा वा सर्वसंमता॥१३॥
गोमुखी च त्रिभागैका वेद्या लक्षणसंयुता।
पट्टिका च समंताद्वै यवमात्रा द्विजोत्तमाः॥१४॥
सौवर्णं रजतं शैल कृत्वा ताम्रमयं तथा।
वेदिकायाश्च विस्तारं त्रिगुणं वै समन्ततः॥१५॥
वर्तुलं चतुरस्रं वा षडस्रं वा त्रिरस्रकम्।
समंतान्निर्व्रणं शुभ्रं लक्षणैस्तत्सुलक्षितम्॥१६॥
प्रतिष्ठाप्य यथान्यायं पूजालक्षणसंयुतम्
कलशं स्थापयेत्तस्य वेदिमध्ये तथा द्विजाः॥१७॥

The *liṅga* should be cylindrical, splendid, of the size of a thumb, appealing to all and level in umbilical region. It may be of eight or sixteen equal angles. Its zone should be well built so that it could yield all the desires. The supporting altar has to be double of its size or equal in size, and approved by all. The cow's hole shall have all the characteristics of the altar, and shall be a third of its size. O excellent Brāhmaṇas, the border all round shall be atleast one *yupa* (or barley grain) in breadth. The *liṅga* should be made in gold, silver or copper. The altar shall extend upto thrice its size all round. The altar shall be circular, triangular, quadrangular or hexagonal in shape. It shall be free from cracks with all characteristics clearly defined. After its installation in an appropriate manner, the *kalaśa* or a water pot shall be placed in the centre of the altar.

सहिरण्यं सबीजं च ब्रह्मभिश्चाभिमंत्रितम्।
सेचयेच्च ततो लिङ्गं पवित्रैः पञ्चभिः शुभैः॥१८॥

A piece of gold or cereals should be placed within it. The holy water shall then be inspired with the reciting of the *mantras* of the five auspicious Brāhmaṇas like *Sadyojāta* etc. The devotee shall thereafter sprinkle holy water over the *liṅga* repeating the five scared *mantras.*

पूजयेच्च यथालाभं ततः सिद्धिमवाप्स्यथ।
समाहिताः पूजयध्वं सपुत्राः सह बंधुभिः॥१९॥

If you worship the *liṅga* with such materials as are available with you, then you will attain *Siddhi.* All of you together with your sons and relatives shall worship him with devotion, concentration and mental purity.

सर्वे प्राञ्जलयो भूत्वा शूलपाणिं प्रपद्यत।
ततो द्रक्ष्यथ देवेशं दुर्दर्शमकृतात्मभिः॥२०॥

All of you with folded hands and with reverence shall resort to the lord who carries the trident in his hand. You will then see the lord of the Devas who is beyond the reach of the persons who are devoid of the self-control.

यं दृष्ट्वा सर्वमज्ञानमधर्मश्च प्रणश्यति।
ततः प्रदक्षिणं कृत्वा ब्रह्माणममितौजसम्॥२१॥
संप्रस्थिता वनौकास्ते देवदारुवनं ततः।
आराधयितुमारब्धा ब्रह्मणा कथितं यथा॥२२॥

At his sight, your ignorance and sins will vanish. Thereafter, the forest dwellers circumambulated Brahmā of the prowess beyond measure and then returned to Dāruvana. They worshipped the lord in the same way as was prescribed by Brahmā.

स्थण्डिलेषु विचित्रेषु पर्वतानां गुहासु च।
नदीनां च विविक्तेषु पुलिनेषु शुभेषु च॥२३॥
शैवालशोभनाः केचित्केचिदंतर्जलेशयाः।
केचिद्दर्भावकाशास्तु पादाङ्गुष्ठाग्रधिष्ठिताः॥२४॥
दंतोलूखलिनस्त्वन्ये अश्मकुट्टास्तथा परे।
स्थानवीरासनास्त्वन्ये मृगचर्यारताः परे॥२५॥
कालं नयंति तपसा च पूजया च महाधियः।
एवं संवत्सरे पूर्णे वसंते समुपस्थिते॥२६॥
ततस्तेषां प्रसादार्थं भक्तानामनुकंपया।
देवः कृतयुगे तस्मिग्निरौ हिमवतः शुभे॥२७॥

They performed *tapas* over the high stone pedestals, in the mountain caves, or the lonely banks of the rivers. Some of them stood in the water and were surrounded by the watery plants. Some of them were drenched in rain while performing *tapas,* some of them stood over the big toes of their feet, some of them lived on the food given by the donors, some lived on the cereals crushed with stones, some of them stood in *vīrāsana* while others conducted themselves like the deer. In this way, the devotees spent their time in the devotion and worship of the lord. On the arrival of the spring season after the lapse of a year, then during the *Satyayuga*, the lord, in order to bless his devotees, arrived in the Dāruvana located over the auspicious Himālaya, quite delightfully.

देवदारुवनं प्राप्तः प्रसन्नः परमेश्वरः।
भस्मापांसूपदिग्धाङ्गो नग्नो विकृतलक्षणः॥२८॥
उल्मुकव्यग्रहस्तश्च रक्तपिंगललोचनः।
क्वचिच्च हसते रौद्रं कचिद्गायति विस्मितः॥२९॥
क्वचिन्नृत्यति शृङ्गार क्वचिद्रौति मुहुर्मुहुः।
आश्रमे ह्यटते भैक्ष्यं याचते च पुनः पुनः॥३०॥
मायां कृत्वा तथारूपां देवस्तद्वनमागतः।
ततस्ते मुनयः सर्वे तुष्टुवुश्च समाहिताः॥३१॥
अद्भिर्विविधमाल्यैश्च धूपैर्गन्धैस्तथैव च।
सपत्नीका महाभागाः सपुत्राः सपरिच्छदाः॥३२॥

They were in uncivilised dress and naked having applied ashes over their bodies and wielded burning torches in their hands. Their eyes were red or yellow. Sometimes they uttered the frightening laugh, at times they uttered a terrific laugh, at times they sang getting surprised. At times they danced in ecstasy and at times they cried again and again. They wandered in the *āśramas* and resorted to begging. They changed their guise at will. On their arrival in the forest, the sages offered prayer to them. The fortunate sages offered prayer to them with devotion. They offered the water of lord Rudra, with their wives, sons, servants to the fortunate sages. They also offered garlands of different kinds of flowers, incense and fragrance. Then they spoke to the lord thus.

मुनयस्ते तथा वाग्भिरीश्वरं चेदमब्रुवन्।
अज्ञानाद्देवदेवेश यदस्माभिरनुष्ठितम्॥३३॥

कर्मणा मनसा वाचा तत्सर्वं क्षंतुमर्हसि।
चरितानि विचित्राणि गुह्यानि गहनानि च॥३४॥
ब्रह्मादीनां च देवानां दुर्विज्ञेयानि ते हर।
अगतिं ते न जानीमो गतिं नैव च नैव च॥३५॥

"O god of gods, kindly forgive us for any mistake done by us mentally, bodily or by speech. O Rudra, you conduct is astonishing, secret and deep. Your divine sports are beyond the capacity of understanding even by Brahmā. We people are unaware of your activities, movements, progress or regress.

विश्वेवर महादेव योसि सोसि नमोस्तु ते।
स्तुवंति त्वां महात्मानो देवदेवं महेश्वरम्॥३६॥

O lord of the universe, O Mahādeva, you are as you are. We offer our salutation to you. The noble souls adore you as the god of gods and the great lord or Īśvara.

नमो भवाय भव्याय भावनायोद्भवाय च।
अनंतबलवीर्याय भूतानां पतये नमः॥३७॥

Salutation to Bhava, salutation to Bhavya, salutation to Bhāvana, salutation to the source of creation, salutation to the one possessing the strength and prowess beyond measures and salutation to the one who is the lord of the living beings.

संहर्त्रे च पिशङ्गाय अव्ययाय व्ययाय च।
गङ्गासलिलधाराय आधाराय गुणात्मने॥३८॥

Salutation to the destroyer, salutation to the one with tawny complexion, salutation to the changing and unchanging one, and to one who bore the force of the water of the Gaṅgā and who is the support of all. Salutation to the one who manifests in all the three *guṇas.* Salutation to the lord with three *guṇas.*

त्र्यंबकाय त्रिनेत्राय त्रिशूलवरधारिणे।
कंदर्पाय हुताशाय नमोस्तु परमात्मने॥३९॥

Salutation to the three-eyed lord; to the holder of excellent trident, the bestower of pleasures, to the fire god and great *ātman*.

शङ्कराय वृषाङ्काय गणानां पतये नमः।
दण्डहस्ताय कालाय पाशहस्ताय वै नमः॥४०॥

Salutation to the bull-bannered Śiva, to the lord of *gaṇas*, to *Kāla* armed with a staff and a nose in his hands.

वेदमंत्रप्रधानाय शतजिह्वाय वै नमः।
भूतं भव्यं भविष्यं च स्थावरं जङ्गमं च यत्॥४१॥
तव देहात्समुत्पन्नं देव सर्वमिदं जगत्।
पासि हंसि च भद्रं ते प्रसीद भगवंस्ततः॥४२॥

Salutation to the supreme deity of the Vedic hymns, and with a hundred tongues. O lord, the entire universe emerged out of your body, irrespective of the past, present or future, mobile or immobile. O lord, welfare on to you. You are the protector and destroyer of everything. Therefore, be pleased with us.

अज्ञानाद्यदि विज्ञानाद्यत्किंचित्कुरुते नरः।
तत्सर्वं भगवानेव कुरुते योगमायया॥४३॥

Whatever is done by a person out of ignorance or deliberately, is done by the lord himself with his yogic powers or illusion."

एवं स्तुत्वा तु मुनयः प्रहृष्टैरंतरात्मभिः।
याचन्त तपसा युक्तः पश्यामस्त्वां यथा पुरा॥४४॥
ततो देवः प्रसन्नात्मा स्वमेवास्थाय शङ्करः।
रूपं त्र्यक्षं च संद्रष्टुं दिव्यं चक्षुरदात्प्रभुः॥४५॥
लब्धदृष्ट्या तया दृष्ट्वा देवदेवं त्रियंबकम्।
पुनस्तुष्टुवुरीशानं देवदारुवनौकसः॥४६॥

After eulogising the lord with the delighted inner soul, the sages endowed with austerities, requested him– "Kindly appear before us in your true (benevolent) form." At this, the delightful lord assured his real three-eyed form. In order to enable them to visualise his true form, the lord bestowed the divine sight on them. (After which) looking at the three-eyed lord of the devas by the vision (provided to them), the dwellers of Dāruvana eulogised the lord again.

इति श्रीलिङ्गमहापुराणे पूर्वभागे शिवस्तुतिर्नाम
एकत्रिंशोऽध्यायः॥३१॥

द्वात्रिंशोऽध्यायः

Chapter 32

Prayer to Śiva

ऋषय ऊचुः
नमो दिग्वाससे नित्ये कृतांताय त्रिशूलिने।
विकटाय करालाय करालवदनाय च॥१॥

The *Ṛṣis* said–

Salutation to the naked one, to the holder of the trident, to the beautiful one, who is the axe for the tree of the universe and having the awful face. Salutation to him.

अरूपाय सुरूपाय विश्वरूपाय ते नमः।
कटङ्कटाय रुद्राय स्वाहाकाराय वै नमः॥२॥

Salutation to the formless one, to the one having form, to the one with universal form, to Rudra, the one who is eulogised by all with great respect and the one having the form of *Yajamāna*.

सर्वप्रणतदेहाय स्वं च प्रणतात्मने।
नित्यं नीलशिखण्डाय श्रीकंठाय नमोनमः॥३॥

Salutation to the one who offers salutations to his own soul, salutation to blue Śiva, to Śrī Kaṇṭha and the one who keeps poison in his throat.

नीलकंठाय देवाय चिताभस्माङ्गधारिणे ।
त्वं ब्रह्मा सर्वदेवानां रुद्राणां नीललोहितः॥४॥

Salutation to Nīlakaṇṭha, salutation to the ashes of cremation ground, you are Brahmā for all the gods. You happen to be Nīlakaṇṭha among all the Rudras.

आत्मा च सर्वभूतानां सांख्यैः पुरुष उच्यते।
पर्वतानां महामेरुर्नक्षत्राणां च चंद्रमाः॥५॥

You are the soul of all the living beings. You are termed as Puruṣa by the learned men, well-versed in the *Sāṁkhya* philosophy. You are Mahā-Meru among the mountains and the moon among the constellations.

ऋषीणां च वसिष्ठस्त्वं देवानां वासव स्तथा।'
ओङ्कारः सर्ववेदानां श्रेष्ठं साम च सामसु॥६॥
आरण्यानां पशूनां च सिंहस्त्वं परमेश्वरः।
ग्राम्याणामृषभश्चासि भगवाँल्लोकपूजितः॥७॥

You are Vasiṣṭha among the *Ṛṣis* and are Rudra among the gods. You are *oṁkāra* in all the Vedas and are the excellent *Sāma* among the Vedas. You are lion among the wild animals and bull among the domestic or village animals. You are the lord of all known as Parameśvara.

सर्वथा वर्तमानोपि योयो भावो भविष्यति।
त्वामेव तत्र पश्यामो ब्रह्मणा कथितं तथा॥८॥

Thus, living in the present, in whatever form you may live, we can visualise you by the method prescribed by Brahmā.

कामः क्रोधश्च लोभश्च विषादो मद एव च।
एतदिच्छामहे बोद्धुं प्रसीद परमेश्वर।९॥

All of us are desirous to know about *Kāma* (passion), *Krodha* (anger), *Lobha* (greed), *Viṣāda* (sorrow) and *ahaṁkāra* (arrogance). Be pleased on us, O Parameśvara!

महासंहरणे प्रासे त्वया देव कृतात्मना।
करं ललाटे संविध्य वह्निरुत्पादितस्त्वया॥१०॥

At the time of the dissolution, the hand was rubbed against the forehead, and the fire was generated by your self-possessed soul.

तेनाग्निना तदा लोका अर्चिभिः सर्वतो वृताः।
तस्मादग्निसमा ह्येते बहवो विकृताग्नयः॥११॥

Then the entire universe was engulfed with that fire. Therefore, the lust, anger etc. are the distorted fires equal to the fire of dissolution.

कामः क्रोधश्च लोभश्च मोहो दंभ उपद्रवः।
यानि चान्यानि भूतानि स्थावराणि चराणि च॥१२
दह्यंते प्राणिनस्ते तु त्वत्समुत्थेन वह्निना।
अस्माकं दह्यमानानां त्राता भव सुरेश्वर॥१३॥
त्वं च लोकहितार्थाय भूतानि परिषिंचसि।
महेश्वर महाभाग प्रभो शुभनिरीक्षक॥१४॥
आज्ञापय वयं नाथ कर्तारो वचनं तव।
भूतकोटिसहस्रेषु रूपकोटिशतेषु च॥१५॥
अन्तं गंतुं न शक्ताः स्म देवदेव नमोऽस्तु ते॥१६॥

The lust, fury, greediness, delusion, arrogance and harassment, and all the living beings, mobile and immobile, are burnt by the fire originating from you. O lord of Devas, be our protector even as we are being burned. O highly blessed one, O Supreme lord, for the welfare of the world, you sprinkle the living beings; O auspicious observer, O lord, command us, we shall carry out your command, in thousands and crores of living beings in hundreds and crores of forms, we are unable to reach the extremities. O lord of gods, salutation to you.

इति श्रीलिङ्गमहापुराणे पूर्वभागे शिवस्तुतिर्नाम
द्वात्रिंशोऽध्यायः॥३२॥

त्रयस्त्रिंशोऽध्याय:

Chapter 33

Speech of the *Ṛṣis*

नंद्युवाच

ततस्तुतोष भगवाननुगृह्य महेश्वर:।
स्तुतिं श्रुत्वा स्तुतस्तेषामिदं वचनमब्रवीत्॥१॥
य: पठेच्छृणुयाद्वापि युष्माभि: कीर्तितं स्तवम्।
श्रावयेद्वा द्विजान्विप्रो गाणपत्यमवाप्नुयात्॥२॥

Nandī said–

Thereafter, lord Śiva was pleased, who blessed them. Listening to the prayer of the sages, lord Śiva said– "When a Brāhmaṇa reads the prayer recited by you and is repeated by a Brāhmaṇa, he would achieve the leadership of my *gaṇas*."

वक्ष्यामि वो हितं पुण्यं भक्तानां मुनिपुङ्गवा:।
स्त्रीलिङ्गमखिलं देवी प्रकृतिर्मम देहजा॥३॥
पुँल्लिगं पुरुषो विप्रा मम देहसमुद्भव:।
उभाभ्यामेव वै सृष्टिर्मम विप्रा न संशय:॥४॥

O excellent sags, I shall now speak out whatever would be unified to you as well as my devotees. Everything which is feminine is the Prakṛti, which emerges out of my body. O Brāhmaṇa, everything male also emerges out of my body as Puruṣa. O Brāhmaṇas, the entire creation emerges out of my body in the male and female forms. There is no doubt about it.

न निंदेद्यतिनं तस्माद्दिग्वाससमनुत्तमम्।
बालोन्मत्तविचेष्टं तु मत्परं ब्रह्मवादिनम्॥५॥

Therefore, my devotee should not denounce a nude *Brahmavādin* ascetic, even when he behaves like a mad person.

ये हि मां भस्मनिरता भस्मना दग्धकिल्बिषा:।
यथोक्तकारिणो दांता विप्रा ध्यानपरायणा:॥६॥
महादेवपरा नित्यं चरंतो ह्यूर्ध्वरितस:।
अर्चयंति महादेवं वाङ्मन: कायसंयता:॥७॥
रुद्रलोकमनुप्राप्य न निवर्तंति ते पुन:।
तस्मादेतद्व्रतं दिव्यमव्यक्तं व्यक्तलिंगिन:॥८॥

The devotees of Śiva love to apply the ashes over their bodies and burn their sins with the ashes. Those who keep on meditating, following the provisions of the sacred texts, perform *Brahmacarya vrata* and exercise control over their sense organs. Those whose speech, mind and body are well under control, and then worship lord Mahādeva, they achieve *Rudraloka* from where they never return. Therefore, this is the secret, sacred and divine rite of the deity of manifest *liṅga.*

भस्मव्रताश्च मुण्डाश्च व्रतिनो विश्वरूपिण:।
न तान्परिवदेद्विद्वान्न चैतान्नाभिलंघयेत्॥९॥

The observer of the above holy rite shall have all types of forms. They shave off their heads and also observe all the types of rites of ashes. No learned man shall ravish them nor should they be transgressed.

न हसेन्नाप्रियं ब्रूयादमुत्रेह हितार्थवान्।
यस्तान्निंदति मूढात्मा महादेवं स निंदति॥१०॥

No one shall laugh at them nor shall he laugh at them or speak the displeasing words about them in case he be desirous of his own welfare. A foolish person who blemishes them, actually will blemish the lord himself.

यस्त्वेतान्पूजयेन्नित्यं स पूजयति शङ्करम्।
एवमेष महादेवो लोकानां हितकाम्यया॥११॥
युगेयुगे महायोगी क्रीडते भस्मगुण्ठित:।
एवं चरत भद्रं वस्तत: सिद्धिमवाप्स्यथ॥१२॥

A person who adores them actually adores lord Śiva himself. Therefore, with the desire of seeking benevolence and welfare of the world, the great lord sports about a great *yogī* in every *yuga*, applying ashes all over his own body. You will also act accordingly and in case you do so, you will attain profession and achieve welfare as well.

अतुलमिह महाभयप्रणाशहेतुं
शिवकथितं परमं पदं विदित्वा।
व्यपगतभवलोभमोहचित्ताः
प्रणिपतिताः सहसा शिरोभिरुग्रम्॥१३॥

All the *Ṛṣis* well understood the sacred knowledge bestowed by lord Śiva which is beyond comparison and destroys fear. Then, the sages bent their heads and offered their salutation to lord Śiva with fearless minds and getting freed from greed and delusion then and there.

ततः प्रमुदिता विप्राः श्रुत्वेवं कथितंतदा।
गंधोदकैः सुशुद्धैश्च कुशपुष्पविमिश्रितैः॥१४॥
स्नापयंति महाकुंभैरद्भिरेव महेश्वरम्।
गायंति विविधैर्गुह्यैर्हुंकारैश्चापि सुस्वरैः॥१५॥

Hearing the words of the lord, the delighted *Ṛṣis* offered ablution to the lord with pure fragrant waters with *kuśā* grass and the flowers poured therein. The water was poured out of the water jars. They sang many divine songs and uttered *huṁkāras* with sweet tones.

नमो देवाधिदेवाय महादेवाय वै नमः।
अर्धनारीशरीराय सांख्ययोगप्रवर्तिने॥१६॥

They spoke– "Salutation to the lord of gods, salutation to Mahādeva, salutation to Ardhanārīśvara, salutation to the one having the half male and half female body. Salutation to Śiva , the founder of *Sāṁkhya* and *Yoga.*

मेघवाहनकृष्णाय गजचर्मनिवासिने।
कृष्णाजिनोत्तरीयाय व्यालयज्ञोपवीतिने॥१७॥

Salutation to the one who has the dark complexion of the carrier of the clouds. Salutation to the wearer of the elephant skin. Salutation to lord Śiva who wears a tiger skin as an upper garment. Salutation to the one wearling a snake as the sacred thread.

सुरचितसुविचित्रकुण्डलाय
सुरचितमाल्यविभूषमाय तुभ्यम्।
मृगपतिवरचर्मवाससे च
प्रथितयशसे नमोऽस्तुशङ्कराय॥१८॥
ततस्तान्स मुनीन्प्रीतः प्रत्युवाच महेश्वरः।
प्रीतोस्मि तपसा युष्मान्वरं वृणुत सुव्रताः॥१९॥

Salutation to the one wearing the beautiful ear-rings. Salutation to Śiva wearing the well-knit garlands of flowers, besides the ornaments. Salutation to Śiva who wears the lion's skin like a cloth. Salutation to lord Śiva possessing the vast glory. Then, the delighted Śiva spoke to the sages thus– "O excellent sages, I am pleased with your *tapas*, you ask for a boon."

ततस्ते मुनयः सर्वे प्रणिपत्य महेश्वरम्।
भृग्वंगिरा वसिष्ठश्च विश्वामित्रस्तथैव च॥२०॥
गौतमोऽत्रिः सुकेशश्च पुलस्त्यः पुलहः क्रतुः।
मरीचिः कश्यपः कण्वः संवर्तश्च महातपाः॥२१॥
ते प्रणम्य महादेवमिदं वचनमब्रुवन्।
भस्मस्नानं च नग्नत्वं वामत्वं प्रतिलोमता॥२२॥
सेव्यासेव्यत्वमेवं च ह्येतदिच्छाम वेदितुम्।
ततस्तेषां वचः श्रुत्वा भगवान्परमेश्वरः॥२३॥
सस्मितं प्राह संप्रेक्ष्य सर्वान्मुनिवरांस्तदा॥२४॥

The *Ṛṣis* then offered their salutation to Maheśvara. Then, the sages known as Bhṛgu, Aṅgirā, Viśvāmitra, Gautama, Atri, Sukeśa, Pulastya, Pulaha, Kratu, Marīci, Kaśyapa, Kaṇva and Saṁvarta – the great sage, spoke to Mahādeva– "We would like to know the secret behind the smearing of the ashes over the bodies, the nudity, indirectness in worship and the adversity in the natural order, besides the propriety of service or otherwise." On hearing these words, the great lord glanced at the sags and spoke smilingly.

इति श्रीलिङ्गमहापुराणे पूर्वभागे ऋषिवाक्यं नाम
त्रयस्त्रिंशोऽध्यायः॥३३॥

चतुस्त्रिंशोऽध्यायः

Chapter 34

Praise of a *Yogī*

श्रीभगवानुवाच

एतद्वः संप्रवक्ष्यामि कथा सर्वस्वमद्य वै।
अग्निर्ह्यहं सोमकर्ता सोमश्चाग्निमुपाश्रितः॥१॥

The lord Śiva said–

Today, I shall speak out to you the entire story. I am the god of fire. I am the creator of *Soma* (the moon). I happen to be *Soma* myself – the refuge of the fire.

कृतमेतद्वहत्यग्निर्भूयो लोकसमाश्रयात्।
असकृतत्वाग्निना दग्धं जगत् स्थावरजङ्गमम्॥२॥

The fire carries away whatever from *homa*, because of that, the presence of *Agni* is there in the world. The fire burns the entire mobile and immobile world.

भस्मसाद्विहितं सर्वं पवित्रमिदमुत्तमम्।
भस्मना वीर्यमास्थाय भूतानि परिषिंचति॥३॥

Everything is burnt to ashes by the fire. When ashes become pure, then *Soma* achieves energy from the ashes.

अग्निकार्यं च यः कृत्वा करिष्यति त्रियायुषम्।
भस्मना मम वीर्येण मुच्यते सर्वकिल्बिषैः॥४॥

One who pours offerings in the fire, he is relieved of all the sins because the energy of the ashes is actually my energy.

भासतेत्येव यद्भस्म शुभं भावयते च यत्।
भक्षणात् सर्वपापानां भस्मेति परिकीर्तितम्॥५॥

The word *bhasman* is created of the root *bhās* which means shining, *bhāsate* or alternatively from the root *bhū* (to cause to reach), *bhāvayate* or from *bhakṣa* (to eat). Since it devours all sins, it is called *bhasman.*

ऊष्मपाः पितरो ज्ञेया देवा वै सोमसंभवाः।
अग्नीसोमात्मकं सर्वं जगत्स्थावरजङ्गमम्॥६॥

The *Pitṛs* drink fire; Devas drink Soma. The entire universe of the mobile and immobile beings is of the nature of Agni or Soma.

अहमग्निर्महातेजाः सोमश्चैषा महांबिका।
अहमग्निश्च सोमश्च प्रकृत्या पुरुषः स्वयम्॥७॥

I happen to be Agni of great splendour. This great Umā is Soma. I am this Agni and Soma in combination. I am Puruṣa as well as Prakṛti.

तस्माद्भस्म महाभागा मद्वीर्यमिति चोच्यते।
स्ववीर्यं वपुषा चैव धारयामीति वै स्थितिः॥८॥

Therefore, O blessed one, the ashes constitute my energy. I hold my virility in my body. This is a fact.

तदाप्रभृति लोकेषु रक्षार्थमशुभेषु च।
भस्मना क्रियते रक्षा सूतिकानां गृहेषु॥९॥

Since the protection is offered by the ashes at inauspicious times and even while lying in chambers, it is resorted to for securing protection.

भस्मस्नानविशुद्धात्मा जितक्रोधो जितेन्द्रियः।
मत्समीपं समागम्य न भूयो विनिवर्तते॥१०॥

A person whose soul is purified with the application of ashes over his body, the one who has conquered his body, the one who has overcome his anger and other sense organs, never returns coming in touch with me.

व्रतं पाशुपतं योगं कापिलं चैव निर्मितम्।
पूर्वं पाशुपतं ह्येतन्निर्मितं तदनुत्तमम्॥११॥

Pāśupata Yoga and Kapila's Sāṁkhya Yoga have developed out of me alone. It was the excellent Paśupata rite which emerged out of me.

शेषाश्चाश्रमिणः सर्वे पश्चात्सृष्टाः स्वंभुवा।
सृष्टिरेषा मया सृष्टा लज्जामोहभयात्मिका॥१२॥

Thereafter, the four *āśramas* of life were caused to be made by Brahmā. The universe comprising of shame, confusion and fear was created by me. All the gods, sages and other human bodies were born naked.

नग्ना एव हि जायंते देवता मुनयस्तथा।
ये चान्ये मानवा लोके सर्वे जायंत्यवाससः॥१३॥
इंद्रियैरजितैर्नग्नो दुकूलेनापि संवृतः।
तैरेव संवृतैर्गुप्तो न वस्त्रं कारणं स्मृतम्॥१४॥

A person who is clad in costumes, but if the sense organs remain uncontrolled, then the person is as good as naked. But in case, the sense organs of a person are well controlled then, he inspite of his being naked, would be like a well clad person. Under such circumstances, the costumes are of no importance.

क्षमा धृतिरहिंसा च वैराग्यं चैव सर्वशः।
तुल्यौ मानावमानौ च तदावरणमुत्तमम्॥१५॥

To practice forgiveness, patience, non-violence and *Vairāgya* (renunciation) and to treat honour and dishonour equally, serve as the best costumes for the body.

भस्मस्नानेन दिग्धाङ्गो ध्यायते मनसा भवम्।
यद्यकार्यसहस्राणि कृत्वा यः स्नाति भस्मना॥१६॥
तत्सर्वं दहते भस्म यथाग्निस्तेजसा वनम्।
तस्माद्यत्नपरो भूत्वा त्रिकालमपि यः सदा॥१७॥
भस्मना कुरुते स्नानं गाणपत्यं स गच्छति।

The application of ashes purifies the body. One who adores lord Śiva with devotion and in case, he after committing a thousand mistakes, applies ashes over the body, then with the application of the ashes, all his sins are reduced to ashes, in the same way as the fire reduces the forest to ashes. Therefore, a person who takes bath thrice a day, he achieves the position of Gaṇapati.

समाहृत क्रतून् सर्वान्गृहीत्वा व्रतमुत्तमम्॥१८॥
ध्यायांति ये महादेवं लीलासद्भावभाविताः।
उत्तरेणार्यपंथानं तेऽमृतत्वमवाप्नुयुः॥१९॥
दक्षिणेन च पंथानं ये श्मशानानि भेजिरे।
अणिमा गरिमा चैव लघिमा प्राप्तिरेव च॥२०॥
इच्छा कामावसायित्वं तथा प्राकाम्यमेव च।
ईशित्वं च वशित्वं च अमरत्वं च ते गताः॥२१॥

The people who after performing the *yajña*, perform the auspicious religious *vratas* and meditate on the great lord with devout feelings about the divine sports of the lord, attain immortality by passing through the noble northern path. Those who resort to the creation ground by means of the southern path, attain the eight perfections, viz., *Aṇimā, Garimā, Laghimā, Prāpti, Kāmāvaśāyitā, Prākāmya, Īśitva, Vaśitva,* besides immorality in the end.

इंद्रादयस्तथा देवाः कामिकव्रतमास्थिताः।
ऐश्वर्यं परमं प्राप्य सर्वे प्रथिततेजसः॥२२॥

Indeed other Devas who had adopted the holy rite conducive to the realisation of all the desires, attained the greatest power and prosperity; all of them are well known for their resplendence and refulgence.

व्यपगतमदमोहमुक्तरागस्त-
मरजदोषविवर्जितस्वभावः।
परिभवमिदमुत्तमं विदित्वा
पशुपतियोगपरो भवेत्सदैव॥२३॥

One shall be devoid of delusion, arrogance, passion and the defects of *tamas*, besides *rajas* in his character. Understanding that things of the world are subject to decay and destruction, one shall always be devoted to the yoga of Paśupata.

इमं पाशुपतं ध्यायन् सर्वपापप्रणाशनम्।
यः पठेच्च शुचिर्भूत्वा श्रद्दधानो जितेन्द्रियः॥२४॥
सर्वपापविशुद्धात्मा रुद्रलोकं स गच्छति।
ते सर्वे मुनयः श्रुत्वा वसिष्ठाद्या द्विजोत्तमाः॥२५॥
भस्मपाण्डुरदिग्धाङ्गा बभूवुर्विगतस्पृहाः।
रुद्रलोकाय कल्पान्ते संस्थिताः शिवतेजसा॥२६॥

He should also meditate on the *vrata* of Paśupati Śiva which destroys all the sins. A person who reads this, being pure and faithful, having conquered the sense organs, shall become purified of all sins and shall achieve the world of Rudra. On hearing this, Vasiṣṭha and all other sages, besides the excellent Brāhmaṇas, smeared their bodies with ashes and were freed of all the desires. At the end of the *kalpa*, they started towards the world of Rudra.

तस्मान्न निंद्या पूज्याश्च विकृता मलिना अपि।
रूपान्विताश्च विप्रेन्द्राः सदा योगींद्रशङ्कया॥२७॥

Therefore, even the deformed and dirty persons are worthy of the worship of Śiva and should not be denounced. The leading Brāhmaṇas, irrespective of being beautiful or ugly, should also be worshipped. They could be the leading *yogīs*.

बहुना किं प्रलापेन भवभक्ता द्विजोत्तमाः।
संपूज्याः सर्वयत्नेन शिववन्नात्र संशयः॥२८॥

It is no use talking much, the excellent Brāhmaṇa devotees of Śiva, should be worshipped by all means like Śiva himself.

मलिनाश्चैव विप्रेंदा भवभक्ता दृढव्रताः।
दधीचस्तु यथा देवदेवं जित्वा व्यवस्थितः॥२९॥
नारायणं तथा लोके रुद्रभक्त्या न संशयः।
तस्मात्सर्वप्रयत्नेन भस्मदिग्धतनूरुहाः॥३०॥
जटिनो मुण्डिनश्चैव नग्ना नानाप्रकारिणः।
संपूज्याः शिववन्नित्यं मनसा कर्मणा गिरा॥३१॥

Even a dirty leading Brāhmaṇa could be the devotee of Śiva and steady in his rites. By devotion to Śiva, much could be achieved in the world in the manner of Dadhīca, who could conquer even Viṣṇu, the lord of the gods. Therefore, making all the efforts, the devotees with matted heads, censured heads or naked anchorites, with their bodies smeared with ashes, should always be worshipped like Śiva himself, mentally, physically and verbally.

इति श्रीलिङ्गमहापुराणे पूर्वभागे योगिप्रशंसानाम
चतुस्त्रिंशोऽध्यायः॥३४॥

पञ्चत्रिंशोऽध्यायः

Chapter 35

Defeat of the king Kṣupa

सनत्कुमार उवाच

कथं जघान राजानं क्षुपं पादेन सुव्रत।
दधीचः समरे जित्वा देवदेवं जनार्दनम्॥१॥
वज्रास्थित्वं कथं लेभे महादेवान्महातपः।
वक्तुमर्हसि शैलादे जितो मृत्युस्त्वया यथा॥२॥

Sanatkumāra said–

O excellent one, how could Dadhīca, after conquering lord Viṣṇu, kick the king Kṣupa and killed him? How could the sage Dadhīca seek a boon from lord Śiva for turning his bones like *vajra*? O Nandī, you tell me as to how could you conquer the death?

शैलादिरुवाच

ब्रह्मपुत्रो महातेजा राजा क्षुप इति स्मृतः।
अभून्मित्रो दधीचस्य मुनींद्रस्य जनेश्वरः॥३॥

Śailādi said–

Kṣupa was an illustrious king and was a friend of Dadhīca. In some context, there developed a controversy between the king and Dadhīca about superiority of the Brāhmaṇas and the Kṣatriyas.

चिरात्तयोः प्रसङ्गाद्वै वादः क्षुपदधीचयोः।
अभवत् क्षत्रियश्रेष्ठो विप्र एवेति विश्रुतः॥४॥
अष्टानां लोकपालानां वपुर्धारयते नृपः।
तस्मादिन्द्रो ह्ययं वह्निर्यमश्च निर्ऋतिस्तथा॥५॥
वरुणश्चैव वायुश्च सोमो धनद एव च।
ईश्वरोहं न संदेहो नावमंतव्य एव च॥६॥

The king Kṣupa maintained that the king represents the eight *lokapālas* viz., Agni, Yama, Nirṛti, Varuṇa, Vāyu, Soma, Kubera. Therefore, he happens to be Indra. "I am Īśvara without any doubt and therefore, cannot be treated with disrespect.

महती देवता या सा महतश्चापि सुव्रत।
तस्मात्त्वया महाभाग व्यावनेय सदा ह्यहम्॥७॥
नावमन्तव्य एवेह पूजनीयश्च सर्वथा।
श्रुत्वा तथा मतं तस्य क्षुपस्य मुनिसत्तमः॥८॥
दधीचश्च्यावनिश्चोग्रो गौरवादात्मनो द्विजः।
अताडयत्क्षुपं मूर्ध्नि दधीचो वाममुष्टिना।
चिच्छेद वज्रेण च तं दधीचं बलवान् क्षुपः॥९॥

O excellent one, the king is a great god. Therefore, O son of Cyavana, I must never be insulted by you. I should always be respected." On hearing the words of Kṣupa, Dadhīca, the great sage, the son of Cyavana, struck Kṣupa over the head with his left feet, being sure of his own supremacy as a Brāhmaṇa. But the powerful Kṣupa hit Dadhīca with his thunderbolt.

ब्रह्मलोके पुरासौ हि ब्रह्मणः क्षुतसंभवः।
लब्धं वज्रं च कार्यार्थं वज्रिणा चोदितः प्रभुः॥१०
स्वेच्छयैव नरो भूत्वा नरपालो बभूव सः।
तस्माद्राजा स विप्रेन्द्रमजयद्वै महाबलः॥११॥
यथा वज्रधरः श्रीमान्बलवांस्तमसान्वितः।
पपात भूमौ निहतो वज्रेण द्विजपुङ्गवः॥१२॥

Formerly, he was born in Brahmaloka, when Brahmā sneezed. He was asked by the *vajra* wielding Indra to perform a task, after performing which he had received *vajra* as a reward from Indra. Then, Kṣupa became a king because of his own sweet act. The powerful king had overpowered the Brāhmaṇas like the powerful Indra, possessing all the *tāmasika* guṇas. With the strike of *vajra* by Kṣupa, Dadhīca fell down on earth.

सस्मार च तदा तत्र दुःखाद्वै भार्गवं मुनिम्।
शुक्रोपि संधयामास ताडितं कुलिशेन तम्॥१३॥
योगादेत्य दधीचस्य देहं देहभृतांवरः।
संधाय पूर्ववद्देहं दधीचस्याह भार्गवः॥१४॥

Feeling painful, he remembered the sage Bhārgava who was the best among the humans. Then, Bhārgava stitched the human body of Dadhīca and restored it to its original position with his yogic powers. Then he said to Dadhīca.

भो दधीच महाभाग देवदेवमुपापतिम्।
संपूज्य पूज्यं ब्रह्माद्यैर्देवदेवं निरञ्जनम्॥१५॥
अवध्यो भव विप्रर्षे प्रसादात्र्यम्बकस्य तु।
मृतसञ्जीवनं तस्माल्लब्धमेतन्मया द्विज॥१६॥

"O excellent one, you better adore lord Śiva who is worshipped by Brahmā and other gods and become eternal by his grace. O Brāhmaṇa, I had achieved this *Sañjīvanī* from lord Śiva.

नास्ति मृत्युभयं शंभोर्भक्तानामिह सर्वतः।
मृतसञ्जीवनं चापि शैवमद्य वदामि ते॥१७॥

There is no danger for the devotee of Śiva anywhere. I am going to repeat to you, the *mantra* of Śiva which bestows life to a dead person.

त्रियंबकं यजामहे त्रैलोक्यपितरं प्रभुम्।
त्रिमण्डलस्य पितरं त्रिगुणस्य महेश्वरम्॥१८॥
त्रितत्त्वस्य त्रिवह्नेश्च त्रिधाभूतस्य सर्वतः।
त्रिवेदस्य महादेवं सुगंधिं पुष्टिवर्धनम्॥१९॥
सर्वभूतेषु सर्वत्र त्रिगुणे प्रकृतौ तथा।
इंद्रियेषु तथाऽन्येषु देवेषु च गणेषु च॥२०॥
पुष्पेषु गंधवत्सूक्ष्मः सुगंधिः परमेश्वरः।

We worship the lord, father of the three worlds, the lord of the three deities, three guṇas, three principles, three sacred fires, of three Vedas, of everything splitting to three. He is the scented one, the increaser of nourishment in all the living beings, in all the places, in the Prakṛti having the three *guṇas*, in the sense organs and their objects, in Devas and *gaṇas*. The fragrant lord is as subtle as the fragrance in flowers.

पुष्टिश्च प्रकृतिर्यस्मात्पुरुषस्य द्विजोत्तम॥२१॥
महदादिविशेषांतविकल्पस्यापि सुव्रत।
विष्णोः पितामहस्यापि मुनीनां च महामुने॥२२॥
इन्द्रस्यापि च देवानां तस्माद्वै पुष्टिवर्धनः।
तं देवममृतं रुद्रं कर्मणा तपसा तथा॥२३॥
स्वाध्यायेन च योगेन ध्यानेन च यजामहे।
सत्येनानेन मुक्षीयान्मृत्युपाशाद्भवः स्वयम्॥२४॥
बंधमोक्षकरो यस्मादुर्वारुकमिव प्रभुः।
मृतसञ्जीवनो मंत्रो मया लब्धस्तु शङ्करात्॥२५॥

O excellent Brāhmaṇa of holy rites, O great sage, because *puṣṭi* (nourishment) is the very name of Puruṣa, He is the increaser of nourishment (Puṣṭi), known as *puṣṭivardhana* of all the divine creations, beginning with *Mahat* and ending with *Viśeṣa* of Viṣṇu, of Brahmā, of sages, of Indra and of Devas. Therefore, we do worship the immortal, the eternal lord Śiva or Rudra, by means of actions, penance, study of the Vedas, Yoga and by meditation. By this truth, Śiva himself shall liberate us from the bondage of death. The lord is the cause of bondage and liberation like the cucumber fruit. This *mantra* rejuvenates life as been acquired by me from Śiva.

जप्त्वा हुत्वाभिमंत्र्यैवं जलं पीत्वा दिवानिशम्।
लिङ्गस्य सन्निधौ ध्यात्वा नास्ति मृत्युभयं द्विज॥२६

By muttering this *mantra* of Śiva, performing *homa* with it, drinking water sanctified with this mantra and meditating before *liṅga* reciting this *mantra*, no one can ever be afraid of death.

तस्य तद्वचनं श्रुत्वा तपसाराध्य शङ्करम्।
वज्रास्थित्वमवध्यत्वमदीनत्वं च लब्धवान्॥२७॥

Listening to the words of the sage Bhārgava, Dadhīca, the best among the ascetics then performed *tapas* for Śiva and achieved the *vajra* like bones from Śiva. Thereafter, he could not die with the attack from others.

एवमाराध्य देवेशं दधीचो मुनिसत्तमः।
प्राप्यावध्यत्वमन्यैश्च वज्रास्थित्वं प्रयत्नतः॥२८॥
अताडयच्च राजेंन्द्रं पादमूलेन मूर्धनि।
क्षुपो दधीचं वज्रेण जघानोरसि च प्रभुः॥२९॥
नाभून्नाशाय तद्वज्रं दधीचस्य महात्मनः।
प्रभावात्परमेशस्य वज्रबद्धशरीरिणः॥३०॥

Achieving the invincible position besides the *vajra* like bones, Dadhīci cracked the head of the king Kṣupa with the head of his foot. In turn, Kṣupa too attacked Dadhīca with his *vajra* which could do no harm to the sage, by the grace of Śiva.

दृष्ट्वाप्यवध्यत्वमदीनतां च
क्षुपा दधीचस्य तदा प्रभावम्।
आराधयामास हरिं मुकुंदमिन्-
द्रानुजं प्रेक्ष्य तदांबुजाक्षम्॥३१॥

When the king Kṣupa realised that the attack of *vajra* had no effect on the body of the sage Dadhīca, he adored the lotus-eyed Viṣṇu.

इति श्रीलिङ्गमहापुराणे पूर्वभागे
क्षुपाभिधनुपपराभववर्णनं नाम पञ्चत्रिंशोध्यायः॥३५॥

षड्त्रिंशोऽध्यायः

Chapter 36

Controversy between Kṣupa and Dadhīci

नंद्युवाच

पूजया तस्य संतुष्टो भगवान्पुरुषोत्तमः।
श्रीभूमिसहितः श्रीमाञ्शङ्खचक्रगदाधरः॥१॥
किरीटी पद्महस्तश्च सर्वाभरणभूषितः।
पीतांबरश्च भगवान्देवैर्दैत्यैश्च संवृतः॥२॥
प्रददौ दर्शनं तस्मै दिव्यं वैगरुडध्वजः।
दिव्येन दर्शनेनैव दृष्ट्वा देवं जनार्दनम्॥३॥
तुष्टाव वाग्भिरिष्टाभिः प्रणम्य गरुडध्वजम्।

Nandiśvara said–

Lord Viṣṇu was pleased with his (Kṣupa's) worship. The Garuḍa-bannered Viṣṇu then accompanied with his spouse Bhūmi, holding the conch, disc, iron club and lotus as attributes, wearing the crown bedecked with all the ornaments, clad in yellow garments, surrounded by the gods and the *asuras*, bestowed the divine vision on Kṣupa. Visualising him with the divine vision, Kṣupa bowed on to the Garuḍa bannered lord and eulogised him with pleasing words.

त्वमादिस्त्वमनादिश्च प्रकृतिस्त्वं जनार्दनः॥४॥
पुरुषत्वं जगन्नाथो विष्णुर्विश्वेश्वरोभवान्।
योयं ब्रह्मासि पुरुषो विश्वमूर्तिः पितामहः॥५॥
तत्त्वमाद्यं भवानेव परं ज्योतिर्जनार्दन।
परमात्मा परंधाम श्रीपते भूपते प्रभो॥६॥
त्वत्क्रोधसंभवो रुद्रस्तमसा च समावृतः।
त्वत्प्रसादाज्जगद्धाता रजसा च पितामहः॥७॥
त्वत्प्रसादात्स्वयं विष्णुः सत्त्वेन पुरुषोत्तमः।
कालमूर्ते हरे विष्णो नारायण जगन्मय॥८॥

"You are the primordial deity without beginning. You are Prakṛti, you are Puruṣa, the protector of the world; you are Viṣṇu, the lord of the world. You are Brahman with universe as your body. You are the first principle. O Viṣṇu, you alone are the greatest luminary. You are the supreme soul. You are lord of Śrī, you are the greatest abode. O lord of earth, Rudra enveloped the *tamas* originated from your fury. Brahmā, the creator of the universe, surrounded by *rajas*, was born of your grace. The lord covered by *sattva* was born of your grace. O Viṣṇu, O Rudra, you are the same as the universe.

महांस्तथा च भूतादिस्तन्मात्राणीन्द्रियाणि च।
त्वयैवाधिष्ठितान्येव विश्वमूर्ते महेश्वरम्॥९॥

O form of the universe, O Maheśvara, you are the creator of the great *Pañcabhūta tattvas*, intelligence, arrogance and *tanmātrās*, besides the sense organs.

महादेव जगन्नाथ पितामह जगद्गुरो।
प्रसीद देवदेवेश प्रसीद परमेश्वर॥१०॥

O lord of the universe, be pleased with me. O Mahādeva, O lord of the universe, O Grandsire, O preceptor of the universe, O God of gods, O Supreme Iśvara, be pleased with me.

प्रसीद त्वं जगन्नाथ शरण्यं शरणं गतः।
वैकुंठ शौरे सर्वज्ञ वासुदेव महाभुज॥११॥

O omniscient, you can provide protection. I am to take refuge with you. You have the larger arms.

सङ्कर्षण महाभाग प्रद्युम्न पुरुषोत्तम।
अनिरुद्ध महाविष्णो सदा विष्णो नमोस्तु ते॥१२॥

O Saṅkarṣaṇa, O bestower of the beatitude to the humans, O Aniruddha, O great Viṣṇu, I offer the continuous salutation to you.

विष्णो तवासनं दिव्यमव्यक्तं मध्यतो विभुः।
सहस्रफणसंयुक्तस्तमोमूर्तिर्धराधरः॥१३॥
अधश्च धर्मो देवेशं ज्ञानं वैराग्यमेव च।
ऐश्वर्यमासनस्यास्य पादरूपेण सुव्रत॥१४॥

O lord Viṣṇu, your divine seat is the hood of serpent Śeṣa lodged in the ocean of milk, covered with darkness and invisible. O excellent one, *dharma, jñāna, vairāgya* (renunciation) and fortunes are the four legs of the seat under your feet.

सप्तपातालपादस्त्वं धराजघनमेव च।
वासांसि सागराः सप्त दिशश्चैव महाभुजाः॥१५॥
द्यौर्मूर्धा ते विभो नाभिः खं वायुर्नासिकां गतः।
नेत्रे सोमश्च सूर्यश्च केशा वै पुष्करादयः॥१६॥
नक्षत्रतारका द्यौश्च ग्रैवेयकविभूषणम्।
कथं स्तोष्यामि देवेशं पूज्यश्च पुरुषोत्तमः॥१७॥
श्रद्धया च कृतं दिव्यं यच्छ्रुतं यच्च कीर्तितम्।
यदिष्टं तत्क्षमस्वेश नारायण नमोस्तुते॥१८॥

The seven *Pātālas* serve you as your feet. The earth serves as your thigh. The seven oceans are your costumes and the directions are your great arms. The heaven serves as your seat. The sky is your navel. The wind is the nose for you. The sun and the moon stand for your eyes. The constellations, the stars and the sky serve you as your necklace. O god of gods, you are the best of humans and are adorable. How can I praise you. You are worthy of worship. Whatever was done, heard and glorified, faithfully as divine, whatever was sacrificed by me, O lord, you shall accept all. Salutation to you.

शैलादिरुवाच

इदं तु वैष्णवं स्तोत्रं सर्वपापप्रणाशनम्।
यः पठेच्छृणुयाद्वापि क्षुपेण परिकीर्तितम्॥१९॥
श्रावयेद्वा द्विजान् भक्त्या विष्णुलोकं स गच्छति॥
सम्पूज्य चैव त्रिदशेश्वराद्यैः
स्तुत्वा स्तुतं देवमजेयमीशम्।
विज्ञापयामास निरीक्ष्य भक्त्या
जनार्दनाय प्रणिपत्य मूर्ध्ना॥२१॥

Śailādī said–

This prayer of Viṣṇu destroys all the sins. The one who reads or listens the prayer offered by Kṣupa or narrates it to the Brāhmaṇas with devotion, achieves the place of Viṣṇu. After adoring and eulogising the invincible lord who is eulogised by the lord of the Devas and others and after bowing to him with lowered head, Kṣupa spoke in humility.

राजोवाज

भगवन्ब्राह्मणः कश्चिद्दधीच इति विश्रुतः।
धर्मवेत्ता विनीतात्मा सखा मम पुराभवत्॥२२॥

The King said–

O lord, long back, a certain Brāhmaṇa

known as Dadhīca, was a friend of mine. He is well-versed in *dharma* and a noble soul.

अवध्यः सर्वदा सर्वैः शङ्करार्चनतत्परः।
सावज्ञं वामपादेन स मां मूर्ध्नि सदस्यथ॥ २३॥
ताडयामास देवेश विष्णो विश्वजगत्पते।
उवाच च मदाविष्टो न बिभेमीति सर्वतः॥ २४॥
जेतुमिच्छामि तं विप्र दधीचं जगदीश्वर।
यथा हितं तथा कर्तुं त्वमर्हसि जनार्दन॥ २५॥

He is a devotee of lord Śiva and cannot be killed by anyone. O lord of Devas, he once kicked over my head with his left foot in the open assembly with great contempt. O lord, I wish to defeat the Brāhmaṇa Dadhīca. Please help me. Forgive me. Salutation to you."

शैलादिरुवाच

ज्ञात्वा सोपि दधीचस्य ह्यवध्यत्वं महात्मनः।
सस्मार च महेशस्य प्रभावमतुलं हरिः॥ २६॥

Śailādi said–

Viṣṇu well realised that Dadhīca was indestructible, keeping in view the incomparable prowess of lord Śiva.

एवं स्मृत्वा हरिः प्राह ब्रह्मणः क्षुतसंभवम्।
विप्राणां नास्ति राजेंन्द्र भयमेत्य महेश्वरम्॥ २७॥

Visualising this aspect, Viṣṇu said to Kṣupa, born of the sneeze of Brahmā– "O great king, after achieving Śiva, the Brāhmaṇas have nothing to be afraid of.

विशेषाद्रुद्रभक्तानामभयं सर्वदा नृप।
नीचानामपि सर्वत्र दधीचस्यास्य किं पुनः॥ २८॥

O king, the devotee of Rudra are particularly free from fear always. In case, this is true for the sake of other people, then what to speak of Dadhīca?

तस्मात्तव महाभाग विजयो नास्ति भूपते।
दुःखं करोमि विप्रस्य शापार्थंससुरस्य मे॥ २९॥

Therefore, O fortunate one, O king, you can have no hope of victory over Dadhīca. Of course, I shall give a slight pain to the Brāhmaṇa, inviting a curse on me with the gods."

भविता तस्य शापेन दक्षयज्ञे सुरैः समम्।
विनाशो मम राजेंद्र पुनरुत्थानमेव च॥ ३०॥

O king, at the sacrifice of Dakṣa, due to Dadhīca's curse, I and other gods would be destroyed and revived again.

तस्मात्समेत्य विप्रेंद्रं सर्वयत्नेन भूपते।
करोमि यत्नं राजेंद्र दधीचविजयाय ते॥ ३१॥

Therefore, coming in contact with him, I shall try for your victory over Dadhīca.

शैलादिरुवाच

श्रुत्वा वाक्यं क्षुपः प्राह तथास्त्विति जनार्दनम्।
भगवानपि विप्रस्य दधीचस्याश्रमं ययौ॥ ३२॥

Śailādi said–

On hearing the words of lord Hari spoken to Kṣupa, the latter said– "Be it so." The lord Viṣṇu then went to the hermitage of the sage Dadhīci.

आस्थाय रूपं विप्रस्य भगवान् भक्तवत्सलः।
दधीचमाह ब्रह्मर्षिमभिवंद्य जगद्गुरुः॥ ३३॥

The lord who is dear to the devotees, who is the preceptor of the universe, assuming the form of a Brāhmaṇa, then congratulated to the sage Dadhīca saying.

श्रीभगवानुवाच

भो भो दधीच ब्रह्मर्षे भवार्चनरताव्यय।
वरमेकं वृणे त्वत्तस्तं भवान्दातुमर्हति॥ ३४॥

The lord said–

"O Dadhīca, O Brāhmanical sage, O unchanging one, you are engaged in the adoration of Śiva. I have arrived here to receive a boon from you which should be given by you to me."

याचितो देवदेवेन दधीचः प्राह विष्णुना।
ज्ञातं तेवप्सितं सर्वं न बिभेमि तवाप्यहम्॥३५॥

At the request of Viṣṇu, the lord of the gods, Dadhīca said– "All that is desired by you has been well understood by me. I am not at all afraid of you.

भवान् विप्रस्य रूपेण आगतोसि जनार्दन।
भूतं भविष्यं देवेश वर्तमानं जनार्दन॥३६॥
ज्ञातं प्रसादाद्रुद्रस्य द्विजत्वं त्यज सुव्रत।
आराधितोसि देवेश क्षुपेण मधूसूदन॥३७॥

O Viṣṇu, you have arrived here in the form of a Brāhmaṇa. By the grace of Rudra, I can well understand the things of past, present and future. O Viṣṇu, you are the lord of gods. O deity of good rites, discard the guise of a Brāhmaṇa. O killer of Madhu, O lord of the gods, you have been adored by Kṣupa.

जाने तवैनां भगवन्भक्तवत्सलतां हरे।
स्थाने तवैषा भगवन्भक्तवात्सल्यता हरे॥३८॥

O lord Viṣṇu, I am well aware of your attachment for your devotees which is quite proper for you in relation to your devotees.

अस्ति चेद्भगवन् भीतिर्भवार्चनरतस्य मे।
वक्तुमर्हसि यत्नेन वरदांबुजलोचन॥३९॥

O master, O lotus-eyed one, O bestower of boons, you are afraid of me because I am devoted to Śiva. You speak out to me quite frankly.

वदामि न मृषा तस्मान्न बिभेमि जनार्दन।
न बिभेमि जगत्यस्मिन् देवदैत्यद्विजादपि॥४०॥

O Viṣṇu, I do not speak falsehood. I am not afraid as well. I am not afraid of the Gods, Daityas and Brāhmaṇas in this world."

नंद्युवाच

श्रुत्वा वाक्यं दधीचस्य तदास्थाय जनार्दनः।
स्वरूपं सस्मितं प्राह संत्यज्य द्विजतां क्षणात्॥४१

Nandī said–

Listening to the words of Dadhīca, Viṣṇu discarded the form of a Brāhmaṇa in a moment and spoke to Dadhīca smilingly.

श्रीभगवानुवाच

भयं दधीच सर्वत्र नास्त्येव तव सुव्रत।
भवार्चनरतो यस्माद्भवान् सर्वज्ञ एव च॥४२॥

Lord Viṣṇu said–

"O Dadhīca of good rites, you are not at all afraid of anyone at any place because of you being the devotee of Śiva. Therefore, you are omniscient as well.

बिभेमीति सकृद्वक्तुं त्वमर्हसि नमस्तव।
नियोगान्मम विप्रेंद्र क्षुपं प्रति सदस्यथ॥४३॥

You have only to say once, that, "I am afraid." Salutation to you. At my instance, you first speak to Kṣupa that you are afraid."

एवं श्रुत्वापि तद्वाक्यं सांत्वं विष्णोर्महामुनिः।
न बिभेमीतिं तं प्राह दधीचो देवसत्तमम्॥४४॥

Listening to praiseworthy words of lord Viṣṇu, Dadhīca spoke to Viṣṇu, who happened to be the foremost of the gods– "I am not at all afraid."

प्रभावाद्देवदेवस्य शंभो साक्षात्पिनाकिनः।
शर्वस्य शङ्करस्यास्य सर्वज्ञस्य महामुनिः॥४५॥

Because of the grace of the omniscient Śiva, the bearer of the Pināka bow, Dadhīci – the great sage, did not say that he was afraid.

ततस्तस्य मुनेः श्रुत्वा वचनं कुपितो हरिः।
चक्रमुद्यम्य भगवान्दिधक्षुर्मुनिसत्तमम्॥४६॥

Listening to the words of the sage, lord Viṣṇu, getting enraged, in order to burn the sage Dadhīca, lifted up his *cakra*.

अभवत्कुंठिताग्रं हिं विष्णोश्चक्रं सुदर्शनम्।
प्रभावाद्धि दधीचस्य क्षुपस्यैव हि सन्निधौ॥४७॥

In the very presence of Kṣupa, with the strength of Dadhīca, the blades of the *cakra* of Viṣṇu were blunted.

दृष्ट्वा तत्कुंठिताग्रं हि चक्रं चक्रिणमाह सः।
दधीचः सस्मितं साक्षात्सदसद्व्यक्तिकारणम्॥४८॥

When the blades of the *cakra* were so blunted, Viṣṇu – the carrier of *cakra* and the cause of the difference between visible and invisible matter, was addressed by Dadhīca smilingly.

भगवन् भवता लब्धं पुरातीव सुदारुणम्।
सुदर्शनमिति ख्यातं चक्रं विष्णो प्रयत्नतः॥४९॥

"O Viṣṇu, you had achieved this *cakra*, making all the efforts, from lord Śiva in earlier times.

भवस्यैतच्छुभं चक्र न जिघांसति मामिह।
ब्रह्मास्त्राद्यैस्तथान्यैर्हि प्रयत्नं कर्तुमर्हसि॥५०॥

This *cakra* would never be able to kill me. You can try the use of *Brahmāstra* or other weapons in order to kill me."

शैलादिरुवाच

तस्य तद्वचनं श्रुत्वा दृष्ट्वा निर्वीर्यमायुधम्।
ससर्ज च पुनस्तस्मै सर्वास्त्राणि समंततः॥५१॥

Śailādi said–

Listening to the words of Dadhīci and finding his *cakra* having been rendered infructuous, Viṣṇu shot all his weapons over Dadhīci from all the sides.

चक्रुर्देवास्ततस्तस्य विष्णोः साहाय्यमव्ययाः।
द्विजेनैकेन योद्धुं हि प्रवृत्तस्य महाबलाः॥५२॥

The valorous gods also came for the help of lord Viṣṇu who had been fighting with a lonely Brāhmaṇa.

कुशमुष्टिं तदादाय दधीचः संस्मरन्भवम्।
ससर्ज सर्वदेवेभ्यो वज्रास्थिः सर्वतो वशी॥५३॥

Then Dadhīci, having the *vajra* like bones, who had well-controlled his sense organs, hold a bunch of *kuśā* grass in his hand and reciting the name of Śiva in his mind, shot it over the gods.

दिव्यं त्रिशूलमभवत्कालाग्निसदृशप्रभम्।
दग्धुं देवान्मतिं चक्रे युगांताग्निरिवापरः॥५४॥

Suddenly, it was turned into a trident issuing fire flames of the time of dissolution, for burning the gods.

इंद्रनारायणाद्यैश्च देवैस्त्यक्तानि यानि तु।
आयुधानि समस्तानि प्रणेमुस्त्रिशिखं मुने॥५५॥

O sage, all the weapons which had been shot at Dadhīci by the all the gods, offered their salutation to the trident. All of them lay prostrate before the trident.

देवाश्च दुद्रुवुः सर्वे ध्वस्तवीर्या द्विजोत्तम।
ससर्ज भगवान् विष्णुः स्वदेहात्पुरुषोत्तमः॥५६॥
आत्मनः सदृशान्दिव्यांल्लक्षलक्षायुतान् गणान्।
तानि सर्वाणि सहसा ददाह मुनिसत्तमः॥५७॥

O best of the Brāhmaṇas, all the gods fled away from that place, getting powerless. Then, lord Puruṣottama made lakhs of *gaṇas* to emerge out of his body in a moment, all of whom suddenly tried to burn the sage Dadhīca.

ततो विस्मयनार्थाय विश्वमूर्तिरभूद्धरिः।
तस्य देहे हरेः साक्षादपश्यद्द्विजसत्तमः॥५८॥
दधीचो भगवान्विप्रः देवतानां गणान् पृथक्।
रुद्राणां कोटयश्चैव गणानां कोटयस्तदा॥५९॥
अण्डानां कोटयश्चैव विश्वमूर्तेस्तनौ तदा।
दृष्ट्वैतदखिलं तत्र च्यावनिर्विस्मितं तदा॥६०॥

Thereafter, Viṣṇu, in order to confuse the sage Dadhīci, turned himself in the universal form. Then, Dadhīci observed in the body of lord Viṣṇu, all the gods and the *gaṇas* of Viṣṇu quite clearly besides crores of the *gaṇas* of Rudras. Besides this, he noticed crores of globes in the universal body of lord Viṣṇu. Observing all this, Dadhīci felt surprised.

विष्णुमाह जगन्नाथं जगन्मयमजं विभूम्।
अंभसाभ्युदक्ष्य तं विष्णुं विश्वरूपं महामुनिः॥६१॥

Then Dadhīci sprinkled water over Viṣṇu and said– "O Aja, lord of the universe, you have the universal form.

मायां त्यज महाबाहो प्रतिभासा विचारतः।
विज्ञानानां सहस्राणि दुर्विज्ञेयानि माधव॥६२॥

O long-armed one, discard this illusion. O Viṣṇu, there are thousands of skills (or tricks) with me as well which are difficult to comprehend and which come handy by mere thinking.

मयि पश्य जगत्सर्वं त्वया सार्धमनिन्दित।
ब्रह्माणं च तथा रुद्रं दिव्यां दृष्टिं ददामि ते॥६३॥

O lord, unsuitable for denouncement, you can also visualise in me the entire universe, Brahmā and Rudra. I shall bestow divine vision on you."

इत्युक्त्वा दर्शयामास स्वतनौ निखिलं मुनिः।
तं प्राह च हरिं देवं सर्वदेवभवोद्भवम्॥६४॥

Thus speaking, the sage showed everything to lord Viṣṇu in his own body and then spoke to the lord again, the source of the origin of all the gods.

मायया ह्यनया किं वा मंत्रशक्त्याथ वा प्रभो।
वस्तुशक्त्याथ वा विष्णो ध्यानशक्त्याथ वा पुनः॥

"Of what use is this deception? O lord, of what avail is the power of magic? O Viṣṇu, what purpose is served by the intrinsic power of objects or by the power of meditation.

त्यक्त्वा मायामिमां तस्माद्योद्धुमर्हसि यत्नतः।
एवं तस्य वचः श्रुत्वा दृष्ट्वा माहात्म्यमद्भुतम्॥६६
देवाश्च दुद्रुवुर्भूयो देवं नारायणं च तम्।
वारयामास निश्चेष्टं पद्मयोनिर्जगद्गुरुः॥६७॥

Therefore, discarding this deception, you should fight against me, making all the efforts."

निशम्यं वचनं तस्य ब्रह्मणस्तेन निर्जितः।
जगाम भगवान् विष्णुः प्रणिपत्य महामुनिम्॥६८॥

On hearing these words and noticing his miraculous power, Devas, once again fled from that place. The lotus born Brahmā restrained once again lord Viṣṇu, who had became inactive. On hearing the words of Brahmā, lord Viṣṇu, who had been defeated, bowed before the sage and went away.

क्षुपो दुःखातुरो भूत्वा संपूज्य च मुनीश्वरम्।
दधीचमभिवंद्याशु प्रार्थयामास विक्लवः॥६९॥

Kṣupa, on the other hand, felt extremely afflicted and dejected. He honoured the sage Dadhīca and prayed to him thus.

दधीच क्षम्यतां देव मयाऽज्ञानात्कृतं सखे।
विष्णुना हि सुरैर्वापि रुद्रभक्तस्य किं तव॥७०॥

O lord and friend Dadhīca, whatever had been done by me was done in ignorance for which I seek forgiveness. I seek forgiveness. Therefore, no harm could be caused to you by the gods or lord Viṣṇu.

प्रसीद परमेशाने दुर्लभा दुर्जनैर्द्विज।
भक्तिर्भक्तिमतां श्रेष्ठ मद्विधैः क्षत्रियाधमैः॥७१॥

O supreme lord, O master, be pleased with me. O Brāhmaṇa, you are the foremost of all the devotees. You have an unparalleled devotion towards lord Śiva. Such a devotion is beyond the reach of Kṣatriya and wicked people like us.

श्रुत्वानुगृह्य तं विप्रो दधीचस्तपतां वरः।
राजानं मुनिशार्दूलः शशाप च सुरोत्तमान्॥७२॥

The best of the ascetics and the Brāhmaṇas, the sage Dadhīci, listening to the words of the king Kṣupa, showered his grace on the king and pronounced a curse on the gods.

रुद्रकोपाग्निना देवाः सदेवेन्द्रा मुनीश्वरैः।
ध्वस्ता भवंतु देवेन विष्णुना च समन्विताः॥७३॥
प्रजापतेर्मखे पुण्ये दक्षस्य सुमहात्मनः।
एवं शप्त्वा क्षुपं प्रेक्ष्य पुनराह द्विजोत्तमः॥७४॥

"All the gods with Indra, lord Viṣṇu and all the *Ṛṣis*, would be burnt to ashes in the *yajña* of Dakṣa with the rage of lord Śiva." Thus pronouncing the curse, Dadhīca, again looked at Kṣupa and said to him.

देवैश्च पूज्या राजेंद्र नृपैश्च विविधैर्गणैः।
ब्राह्मणा एव राजेंद्र बलिनः प्रभविष्णवः॥७५॥

"O king, Brāhmaṇas are always adorable by the gods and the groups of other people. Therefore, the Brāhmaṇas are always powerful and strong."

इत्युक्त्वा स्वोटजं विप्रः प्रविवेश महाद्युतिः।
दधीचमभिवंद्यैव जगाम स्वं नृपः क्षयम्॥७६॥

Thus speaking, the immensely illustrious Dadhīca – the Brāhmaṇa, retired to his hermitage. Thereafter, the king Kṣupa as well, offered his salutation to Dadhīca and went back to his palace.

तदेव तीर्थमभवत्स्थानेश्वरमिति स्मृतम्।
स्थानेश्वरमनुप्राप्य शिवसायुज्यमाप्नुयात्॥७७॥

The place where the event was enacted came to be known as Sthāneśvara. Reaching at Sthāneśvara, a person achieves the *Sāyujya* devotion of lord Śiva.

कथितस्तव संक्षेपाद्विवादः क्षुब्दधीचयोः।
प्रभावश्च दधीचस्य भवस्य च महामुने॥७८॥

Thus, I have narrated the controversy between Dadhīca and Kṣupa and the glory of Śiva.

य इदं कीर्तयेद्दिव्यं विवादं क्षुब्दधीचयोः।
जित्वापमृत्युं देहांते ब्रह्मलोकं प्रयाति सः॥७९॥

A person who reads the controversy between Kṣupa and Dadhīca, he, overpowering the untimely death, reaches the *Brahmaloka* after his death.

य इदं कीर्त्य संग्रामं प्रविशेत्तस्य सर्वदा।
नास्ति मृत्युभयं चैव विजयी च भविष्यति॥८०॥

A warrior who enters the battlefield, after reading this episode, he can never be afraid of death and will always be victorious.

इति श्रीलिङ्गमहापुराणे पूर्वभागे क्षुपदधीचिसंवादो नाम
षट्त्रिंशोऽध्यायः॥३६॥

* * *

सप्तत्रिंशोऽध्यायः

Chapter 37

Grant of boon by Brahmā

सनत्कुमार उवाच

भवान्कथमनुप्राप्तो महादेवमुमापतिम्।
श्रोतुमिच्छामि तत्सर्वं वक्तुमर्हसि मे प्रभो॥१॥

Sanatkumāra said–

I would like to listen as to how could you achieve lord Mahādeva, the spouse of the goddess Umā. I would like to listen to this episode.

शैलादिरुवाच

प्रजाकामः शिलादोभूत्पिता मम महामुने।
सोप्यंधः सुचिरं कालं तपस्तेपे सुदुश्चरम्॥२॥

Śailādi said–

O great sage Śilāda, my father was blind. He performed hard *tapas* for getting a son.

तपतस्तस्य तपसा संतुष्टो वज्रधृक् प्रभुः।
शिलादमाह तुष्टोस्मि वरयस्व वरानिति॥३॥

Pleased with his *tapas*, Indra, the holder of *vajra* said to Śilāda– "I am pleased with your *tapas.* You ask for a boon."

ततः प्रणम्य देवेशं सहस्राक्षं सहामरैः।
प्रोवाच मुनिशार्दूल कृताञ्जलिपुटो हरिम्॥४॥

O best of the sages, my father offered his salutation to the thousand-eyed Indra and spoke to him with all humility.

शिलाद उवाच

भगवन्देवतारिघ्न सहस्राक्ष वरप्रद।
अयोनिजं मृत्युहीनं पुत्रमिच्छामि सुव्रत॥५॥

Śilāda said–

O lord with excellent holy rites, O destroyer of the enemies of the gods, O bestower of the boons, I desire a son to be born without a human contact and who should be eternal.

शक्र उवाच

पत्रं दास्यामि विप्रर्षे योनिजं मृत्युसंयुतम्।
अन्यथा ते न दास्यामि मृत्युहीना न संति वै॥६॥

Śakra said–

O Brahmarṣi, I can bestow a son on you who could be born of a woman and who will die in due course of time. No person is born on earth without death.

न दास्यति सुतं तेऽत्र मृत्यहीनमयोनिजम्।
पितामहोपि भगवान्किमुतान्ये महामुने॥७॥

O great sage, even Brahmā cannot bestow on you a son without death and who should be born without human contact, what to speak of others.

सोपि देवः स्वयं ब्रह्मा मृत्युहीनो न चेश्वरः।
योनिजश्च महातेजाश्चाण्डजः पद्मसंभवः॥८॥

Because even Brahmā has to face death himself and he too, was born out of an egg.

महेश्वराङ्गजश्चैव भवान्यास्तनयः प्रभुः।
तस्याप्यायुः समाख्यातं परार्धद्वयसंमितम्॥९॥

He was born of Maheśvara and Umā as a son. His age is also limited to two *Parārdhas.*

कोटिकोटिसहस्राणि अहर्भूतानि यानि वै।
समतीतानि कल्पानां तावच्छेषा परत्र ये॥१०॥

Thousands and crores of *kalpas* which constitute his day, have passed and many of them yet remain.

तस्मादयोनिजे पुत्रे मृत्युहीने प्रयत्नतः।
परित्यजाशां विप्रेंद्र गृहाणात्मसमं सुतम्॥११॥

Hence, O excellent Brāhmaṇa, shed away your desire for a son devoid of death, or the one not born of a womb. Accept a son like yourself.

शैलादिरुवाच

तस्य तद्वचनं श्रुत्वा पिता मे लोकविश्रुतः।
शिलाद इति पुण्यात्मा पुनः प्राह शचीपतिम्॥१२॥

Śailādi said–

On hearing his words, my meritorious father, well-known in the world as Śilāda, again spoke to Indra.

शिलाद उवाच

भगवन्नण्डयोनित्वं पद्मयोनित्वमेव च।
महेश्वराङ्गयोनित्वं श्रुतं वै ब्रह्मणो मया॥१३॥

Śilāda said–

O lord, I have already heard that Brahmā was born of an egg; he was born of a lotus and was also born of Maheśvara.

पुरा महेंद्रदायादाद्गदतश्चास्य पूर्वजात्।
नारदाद्वै महाबाहो कथमत्राशु नो वद॥१४॥

दाक्षायणी सा दक्षोपि देवः पद्मोद्भवात्मजः।
पौत्री कनकगर्भस्य कथं तस्याः सुतो विभुः॥१५॥

Formerly, O Mahendra of great arms, Nārada – my elder brother, had been saying this and I have heard it from him. But tell me, how can this be? Dakṣāyanī was the granddaughter of Brahmā; since Dakṣa was the son of the lotus born deity, how could Brahmā be her son?

शक्र उवाच

स्थाने संशयितुं विप्र तव वक्ष्यामि कारणम्।
कल्पे तत्पुरुषे वृत्तं ब्रह्मणः परमेष्ठिनः॥१६॥
ससर्ज सकलं ध्यात्वा ब्रह्माणं परमेश्वरः।
जनार्दनो जगन्नाथः कल्पे वै मेघवाहने॥१७॥
दिव्यं वर्षसहस्रं तु मेघो भूत्वावहद्धरम्।
नारायणो महादेवं बहुमानेन सादरम्॥१८॥

Indra said–

O Brāhmaṇa, your doubt is correct at your place, the reason being that during the Tatpuruṣa kalpa, it happened with Brahmā. Taking all the things into consideration, Brahmā was created by the lord. During the Meghavāhana Kalpa, Viṣṇu – the lord of the universe, was turned into a huge cloud for thousands of years.

दृष्ट्वा भावं महादेवो हरेः स्वात्मनि शङ्करः।
प्रददौ तस्य सकलं स्रष्टुं वै ब्रह्मणा सह॥१९॥

Lord Mahādeva, taking into consideration the deep devotion of lord Viṣṇu towards himself, created Brahmā and entrusted to him the responsibility of creating the universe.

तदा तं कल्पमाहुर्वै मेघवाहनसंज्ञया।
हिरण्यगर्भस्तं दृष्ट्वा तस्य देहोद्भवस्तदा॥२०॥
जनार्दनसुतः प्राह तपसा प्राप्य शङ्करम्।
तव मामाङ्गजो विष्णुर्दक्षिणाङ्गभवो ह्यहम्॥२१॥

Because of that, the related *kalpa* came to be known as the Meghavāhana *kalpa*. Visualising his origin from the body of Maheśvara, he reached before Śiva and said– "O Master, Viṣṇu has been born out of your left side, while I have been born out of your right side.

मया सह जगत्सर्वं तथाप्यसृजदच्युतः।
जगन्मयोवहद्यस्मान्मेघो भूत्वा दिवानिशम्॥२२॥
भवंतमवहद्विष्णुर्देवदेवं जगद्गुरुम्।
नारायणादपि विभो भक्तोहं तव शङ्कर॥२३॥
प्रसीद देहि मे सर्वं सर्वात्मत्वं तव प्रभो।
तदाथलब्ध्वा भगवान् भवात्सर्वात्मतां क्षणात्॥२४
त्वरमाणोथ सङ्गम्य ददर्श पुरुषोत्तमम्।
एकार्णवालये शुभ्रे त्वन्धकारे सुदारुणे॥२५॥
हेमरत्नचिते दिव्ये मनसा च विनिर्मिते।
दुष्प्राप्ये दुर्जनैः पुण्यैः सनकाद्यैरगोचरे॥२६॥

Still Viṣṇu has created the entire universe with me. Taking to the form of a cloud, Indra, the lord of gods, besides the days and nights were created. O Master, therefore, I am much more devoted towards you than towards him. O lord, be pleased with my omniscience." Then in a moment, Brahmā attained omniscience. He then hurried out and met Viṣṇu in the vast ocean covered with darkness. He saw Viṣṇu in an illustrious spot studded with gold and jewels which was mentally created by Viṣṇu himself. It was inaccessible to the wicked people and invisible to the pious people like Indra and others.

जगदावासहृदयं ददर्श पुरुषं त्वजः।
अनंत भोगशय्यायां शायिनं पङ्कजेक्षणम्॥२७॥
शङ्खचक्रगदापद्मं धारयन्तं चतुर्भुजम्।
सर्वाभरणसंयुक्तं शशिमण्डलसन्निभम्॥२८॥
श्रीवत्सलक्षणं देवं प्रसन्नास्यं जनार्दनम्।
रमामृदुकरांभोजस्पर्शरक्तपदांबुजम्॥२९॥

परमात्मानमीशानं तमसा कालरूपिणम्।
रजसा सर्वलोकानां सर्गलीलाप्रवर्तकम्॥३०॥
सत्त्वेन सर्वभूतानां स्थापकं परमेश्वरम्।
सर्वात्मानं महात्मानं परमात्मानमीश्वरम्॥३१॥
क्षीरार्णवेऽमृतमये शायिनं योगनिद्रया।
तं दृष्ट्वा प्राह वै ब्रह्मा भगवन्तं जनार्दनम्॥३२॥

Brahmā saw the Puruṣa in whose heart the entire universe rested. He was lying down over the bed of the serpent Śeṣa. He had lotus like eyes and four arms holding the conch, disc, club and the lotus. He wore ornaments and in that form, he resembled the orb of the moon. The *Svastika* mark adorned his chest. Brahmā beheld him with pleasure evident in his face. His lotus like feet had turned red due to the contact with the lotus like soft hands of Lakṣmī. He was Īśvara – the great soul. By *tamas*, he was in the form of Kāla. By *rajas*, he was the creator of the world. As *sattva*, he was the sustainer of all. He was Parameśvara, the soul of all, the noble *ātman* and the supreme soul. Brahmā saw him lying down in his yogic sleep, in the ocean of milk which was full of nectar as well. On thus finding him, Brahmā spoke to him thus.

ग्रसामि त्वां प्रसादेन यथापूर्वं भवानहम्।
स्मयमानस्तु भगवान् प्रतिबुध्य पितामहम्॥३३॥
उदैक्षत महाबाहुः स्मितमीषच्चकार सः।
विवेश चाण्डजं तं तु ग्रस्तस्तेन महात्मना॥३४॥
ततस्तं चासृजद्ब्रह्मा भ्रुवोर्मध्येन चाच्युतम्।
सृष्टस्तेन हरिः प्रेक्ष्य स्थितस्तस्याथ सन्निधौ॥३५॥

"Just as you had swallowed me earlier, so I shall swallow you now by the grace of Śiva." The lord with great arms then woke up. Somewhat surprised and looking at him, he smiled slightly. Having been swallowed by the noble soul, he entered the deity born of egg. Then Brahmā created Viṣṇu through the middle of his eyebrows. Having been thus created by him (Brahmā), Viṣṇu stood near him, observing him.

एतस्मिन्नंतरे रुद्रः सर्वदेवभवोद्भवः।
विकृतं रूपमास्थाय पुरा दत्तवरस्तयोः॥३६॥
आगच्छद्यत्र वै विष्णुर्विश्वात्मा परमेश्वरः।
प्रसादमतुलं कर्तुं ब्रह्मणश्च हरेः प्रभुः॥३७॥
ततः समेत्य तौ देवौ सर्वदेवभवोद्भवम्।
अपश्यतां भवं देवं कालाग्निसदृशं प्रभुम्॥३८॥
तौ तं तुष्टुवतुश्चैव शर्वमुग्रं कपर्दिनम्।
प्रणेमतुश्च वरदं बहुमानेन दूरतः॥३९॥
भवोपि भगवान् देवमनुगृह्य पितामहम्।
जनार्दनं जगन्नाथस्तत्रैवांतरधीयत॥४०॥

In the meantime, Rudra, the source of origin of all the gods, who had granted boon to both, assumed the form of a naked condition and came to the place where Viṣṇu was present. Then lord Parameśvara, the lord of the universe, intended to bless both of then with great favour. Both of them witnessed the lord as the god of death. Both of them eulogised the lord with matted locks of hair who looked terrible. Both of them offered their salutation to the lord, who was bestower of the boons and stood far away out of respect. The great lord then blessed both Brahmā and Viṣṇu and then disappeared.

इति श्रीलिङ्गमहापुराणे पूर्वभागे ब्रह्मणो वरप्रदानं नाम
सप्तत्रिंशोऽध्यायः॥३७॥

* * *

अष्टत्रिंशोऽध्यायः

Chapter 38

Story of Viṣṇu

शैलादिरुवाच

गते महेश्वरे देवे तमुद्दिश्य जनार्दनः।
प्रणम्य भगवान्प्राह पद्मयोनिमजोद्भवः॥१॥

Śailādi said–

After the departure of Śiva, Viṣṇu – the creator of Brahmā, offered his salutation towards the direction where the lord had proceeded.

श्रीविष्णुरुवाच

परमेशो जगन्नाथः शङ्करस्त्वेष सर्वगः।
आवयोरखिलस्येशः शरणं च महेश्वरः॥२॥

Śrī Viṣṇu said–

Lord Śiva is the master of the universe. He is all pervading. He is the one who provides refuge to us as well as the universe.

अहं वामाङ्गजो ब्रह्मन् शङ्करस्य महात्मनः।
भवान् भवस्य देवस्य दक्षिणाङ्गभवः स्वयम्॥३॥

O Brahmā, I had been born of the left side of lord Śiva, while you emerged out of his right side.

मामाहुर्ऋषयः प्रेक्ष्य प्रधानं प्रकृतिं तथा
अव्यक्तमजमित्येवं भवंतं पुरुषस्त्विति॥४॥

The *Ṛṣis* while noticing me observe that I am Pradhāna, Prakṛti, invisible as well as *Aja* or unborn, while they call you as Puruṣa.

एवमाहुर्महादेवमावयोरपि कारणम्।
ईशं सर्वस्य जगतः प्रभुमव्ययमीश्वरम्॥५॥

They describe Mahādeva as the refuge of both of us, besides being the lord of the universe. Thus, Mahādeva is beyond destruction.

सोपि तस्यामरेशस्य वचनाद्वारिजोद्भवः।
वरेण्यं वरदं रुद्रमस्तुवत्प्रणनाम च॥६॥

After the speech of Viṣṇu, Brahmā, who was born of lotus, offered prayer offering his salutation to him.

अथाम्भसा प्लुतां भूमिं समाधाय जनार्दनः।
पूर्ववत्स्थापयामास वाराहं रूपमास्थितः॥७॥

Thereafter, Viṣṇu took to the form of Varāha and lifted up the earth which had been submerged in water and established her as before.

नदीनदसमुद्रांश्च पूर्ववच्चाकरोत्प्रभुः।
कृत्वा चोर्वीं प्रयत्नेन निम्नोन्नतविवर्जिताम्॥८॥

He then levelled the earth making all the efforts and arranged the rivers, rivulets, oceans as before.

धरायां सोचिनोत्सर्वान् भूधरान् भूधराकृतिः।
भूराद्यांश्चतुरो लोकान् कल्पयामासं पूर्ववत्॥९॥

Taking to the form of Varāha, lord Viṣṇu, lifting up the earth, collected all the mountains. Then, he built up all the four *lokas* as before.

स्रष्टुं च भगवाँश्चके मतिं मतिमतां वरः।
मुख्यं च तैर्यग्योन्यं चं दैविकं मानुषं तथा॥१०॥
विभुश्चानुग्रहं तत्र कौमारकमदीनधीः।
पुरस्तादसृजद्देवः सनन्दं सनकं तथा॥११॥
सनातनं सतां श्रेष्ठं नैष्कर्म्येण गताः परम्।
मरीचिभृग्वंगिरसं पुलस्त्यं पुलहं क्रतुम्॥१२॥
दक्षमत्रिं वसिष्ठं च सोसृजद्योगविद्यया।
सङ्कल्पं चैव धर्मं च ह्यधर्मं भगवान्प्रभुः॥१३॥
द्वादशैव प्रजास्त्वेता ब्रह्मणोऽव्यक्तजन्मनः।
ऋभुं सनत्कुमारं च ससर्जादौ सनातनः॥१४॥
तौ चोर्ध्वरितसौ दिव्यौ चाग्रजौ ब्रह्मवादिनौ।
कुमारौ ब्रह्मणस्तुल्यौ सर्वज्ञौ सर्वभाविनौ॥१५॥
एवं मुख्यादिकान् सृष्ट्वा पद्मयोनिः शिलाशन।
युग धर्मानशेषांश्च कल्पयामास विश्वसृक॥१६॥

The lord who is the foremost of the intelligent people, then desired of the creation of the main earth. Then, he thought of creating the animal kingdom, besides the divine places and the world of the humans. Then using his wisdom, he created Sananda, Sanaka and Sanātana kumāra, who were the foremost of the noble people. Then using his yogic knowledge, without any desire, he created Vasiṣṭha, Marīci, Bhṛgu, Aṅgirā, Pulastya, Pulaha, Kratu, Dakṣa, Atri, Saṁkalpa, Dharma and Adharma. Then through the invisible Brahmā, the twelve sons were produced. Initially, Brahmā created Ṛbhu and Sanatakumāra who were *Brahmavādins, Brahmacārins* and resembling Brahmā. After giving birth to all of them, Brahmā then created all the *Dharmas.*

इति श्रीलिङ्गमहापुराणे पूर्वभागे वैष्णवकथनं
नामाष्टत्रिंशोऽध्यायः॥३८॥

एकोनचत्वारिंशोऽध्यायः

Chapter 39

Specific Dharmas of the four Yugas

शैलादिरुवाच

श्रुत्वा शक्रेणं कथितं पिता मम महामुनिः।
पुनः पप्रच्छ देवेशं प्रणम्य रचिताञ्जलिः॥१॥

Śailādi said–

Listening to the words of Indra, my father who was the great sage, offering his salutation to the lord of gods, asked him with his hands folded.

शिलाद उवाच

भगवन् शक्र सर्वज्ञ देवदेवनमस्कृत।
शचीपते जगन्नाथ सहस्राक्ष महेश्वरः॥२॥

युगधर्मान्कथं चक्रे भगवान्पद्मसंभवः।
वक्तुमर्हसि मे सर्वं सांप्रतं प्रणताय मे॥३॥

Śilāda said–

O Indra, O omniscient one, you are adorned by the chiefs of the gods, O lord of Śaci, O lord of the world, the one having a thousand eyes, O Maheśvara, how did the lotus-born Brahmā develop the specific Dharmas of four *yugas*? Presently, we bow before you and you kindly enlighten us on this subject.

शैलादिरुवाच

तस्य तद्वचनं श्रुत्वा शिलादस्य महात्मनः।
व्याजहार यथादृष्टं युगधर्मं सुविस्तरम्॥४॥

Śailādi said–

Listening to the words of Śilāda, the noble Indra described about the *Dharmas* of four yugas as had been noticed by him earlier.

शक्र उवाच

आद्यं कृतयुगं विद्धि ततस्त्रेतायुगं मुने।
द्वापरं तिष्यमित्येते चत्वारस्तु समासतः॥५॥

Indra said–

O sage, you take it for granted that *Kṛta-yuga* starts first, followed by *Tretāyuga.* Thereafter arrives *Dvāpara* followed by *Kali yuga.* These are the four yugas in brief.

सत्त्वं कृतं रजस्त्रेता द्वापरं च रजस्तमः।
कलिस्तमश्च विज्ञेयं युगवृत्तिर्युगेषु च॥६॥

During the *Kṛtayuga, Sattvaguṇa* is in prominence; during *Tretāyuga, tapas* is in prominence; during *Dvāpara, rajas* cum *tamas* becomes prominent; while *tamas* prevails in the Age of Kali. These are the special characteristics of each one of the yuga.

ध्यानं परं कृतयुगे त्रेतायां यज्ञ उच्यते।
भजनं द्वापरे शुद्धं दानमेव कलौ युगे॥७॥

Meditation is the greatest activity in the *Kṛtayuga*; *yajña* or sacrifice is in *Tretāyuga*; worship is the main activity in *Dvāpara* and pure charitable gift giving in the Kali Age.

चत्वारि च सहस्राणि वर्षाणां तत्कृतं युगम्।
तस्य तावच्छती संध्या संध्यांशश्च तथाविधः॥८॥

So many hundred years constitute the preceding transition period (*Sandhyā*). The following transition period (*Sandhyāṁśa*) is also of the same duration.

चत्वारि स सहस्राणि मानुषाणि शिलाशन।
आयुः कृतयुगे विद्धि प्रजानामिह सुव्रत॥९॥

O Śilāsana. O man of the good holy rites, the longevity of the subjects in *Kṛtayuga* is four thousand human years.

ततः कृतयुगे तस्मिन् संध्यांशे च गते तु वै।
पादावशिष्टो भवति युगधर्मस्तु सर्वतः॥१०॥

Then at the expiry of *Kṛtayuga* with its *Sandhyāṁśa*, one fourth of *Yugadharma* is reduced.

चतुर्भागैकहीनं तु त्रेतायुगमनुत्तमम्।
कृतार्धं द्वापरं विद्धि तदर्धं तिष्यमुच्यते॥११॥

The excellent *Tretāyuga* is increased in one-fourth part of *Kṛtayuga*. The duration of *Dvāpara* is half than the duration of *Kṛtayuga*, while the duration of *Kaliyuga* is the half of it.

त्रिशती द्विशती संध्या तथा चैकशती मुने।
संध्यांशकं तथाप्येवं कल्पेष्वेवं युगेयुगे॥१२॥

O sage, the *Sandhyā-kāla* is of three thousand, two thousand and one thousand years respectively. The period of *Sandhyāṁśa* has the similar length. The same process is repeated in all the *yugas* and the *kalpas.*

आद्ये कृतयुगे धर्मश्चतुष्पादः सनातनः।
त्रेता युगे त्रिपादस्तु द्विपादो द्वापरे स्थितः॥१३॥
त्रिपादहीनस्तिष्ये तु सत्तामात्रेण धिष्ठितः।
कृते तु मिथुनोत्पत्तिर्वृत्तिः साक्षाद्रसोल्लसा॥१४॥

The *Dharma* has four feet in *Kṛtayuga*, three feet in *Tretā*, two in *Dvāpara*, while in Kali age, it is deprived of three feet and stands with the strength of its prowess alone. During *Kṛtayuga*, the creation happens with the two and their intentions are quite juicy and delightful.

प्रजास्तृप्ताः सदा सर्वाः सर्वानंदाश्चभोगिनः।
अधमोत्तमता तासां न विशेषाः प्रजाः शुभाः॥१५॥

They always remain contented, they enjoy all the pleasures. They are devoid of excellence or lowness. The people do not possess special qualities. All of them are auspicious.

तुल्यमायुः सुखं रूपं तासां तस्मिन्कृते युगे।
तासां प्रीतिर्न च द्वंद्वं न द्वेषो नास्ति च क्लमः॥१६

All the people in *Kṛtayuga* possess similar age, pleasures and the beauty. They do not have any special desire. There is no mental envy, jealousy and controversy between men and women.

पर्वततोदधिवासिन्यो ह्यनिकेताश्च यास्तु ताः।
विशोकाः सत्त्वबहुला एकांतबहुलास्तथा॥१७॥
ता वै निष्कामचारिण्यो नित्यं मुदितमानसाः।
अप्रवृत्तिः कृतकृते कर्मणोः शुभपापयोः॥१८॥
वर्णाश्रमव्यवस्था च तदासीन्न च सङ्करः।
रसोल्लासः कालयोगात्त्रेताख्ये नश्यते द्विज॥१९॥

They do not have houses to live in. They live in mountains and oceanic islands. Still they are deprived of strength. Mostly, they possess *Sattva guṇas* and like seclusion. They wander here and there aimlessly. They always have a delightful heart. They are never attracted towards inauspicious or sinful activities. During that period, there were no castes and *āśramas.* There had been no division of *Brahmacarya,* householders etc. O Brāhmaṇa, during the *Tretāyuga*, their juice and enthusiasm (delight and bliss) faded out with the passage of time.

तस्या सिद्धौ प्रनष्टायामन्या सिद्धिः प्रजायते।
अपां सौक्ष्म्ये प्रतिगते मेघात्मना तु वै॥२०॥
मेघेभ्यस्तनयित्नुभ्यः प्रवृतं वृष्टिसर्जनम्।
सकृदेव तथा वृष्ट्या संयुक्ते पृथिवीतले॥२१॥
प्रादुरासंस्तदा तासां वृक्षास्ते गृहसंज्ञिताः।
सर्ववृत्त्युपभोगस्तु तासां तेभ्यः प्रजायते॥२२॥

When the attainment comes to an end, then the other one is created. When the water is squeezed, the form of water changes. It starts raining with thundering sound; when the water is spread over the surface of the earth, the trees start growing which turn as their abodes. The people enjoy all the pleasures living under the sheds of the trees.

वर्तयंति स्म तेभ्यस्तास्त्रेतायुगमुखे प्रजाः।
ततः कालेन महता तासामेव विपर्ययात्॥२३॥
रागलोभात्मको भावस्तदा ह्याकस्मिकोऽभवत्।
विपर्ययेण तासां तु तेन तत्कालभाविना॥२४॥
प्रणश्यंति तत:सर्वे वृक्षास्ते गृहसंज्ञिताः।
ततस्तेषु प्रनष्टेषु विभ्रांता मैथुनोद्भावाः॥२५॥
अपि ध्यायंति तां सिद्धिं सत्याभिध्यायिनस्तदा।
प्रादुर्बभूवुस्तासां तु वृक्षास्ते गृहसंज्ञिताः॥२६॥

At the beginning of *Tretāyuga*, the people were deprived of the earlier conventions. There happened a change after a long time when the change was brought in them. The feeling of lust and covetousness was sadden. The trees which formed their abodes, began to perish. With the perishing of the trees, the twin born subjects at that time were bewildered. They began to ponder. Since they were truthful in their thoughts, the trees re-appeared.

वस्त्राणि ते प्रसूयंते फलान्याभरणानि च।
तेष्वेव जायते तासां गंधवर्णरसान्वितम्॥२७॥
अमाक्षिकं महावीर्यं पुटकेपुटके मधु।
तेन ता वर्तयंति स्म सुखमायुः सदैव हि॥२८॥

They started producing clothes, fruits and ornaments. On the very same tree, honey of great potency which was not produced by bees, was grown and was evolved in every leafy cup. This honey had great fragrance, good colour and sweet taste. The subjects always sustained themselves thereby and passed their days comfortably at all times.

हृष्टपुष्टास्तया सिद्ध्या प्रजा वै विगतज्वराः।
ततः कालांतरेणैव पुनर्लोभावृतास्तु ताः॥२९॥

Those people were well built and with their achievements, they were well contented. In due course of time, they became greedy.

वृक्षांस्तान्पर्यगृह्णंति मधु वा माक्षिकं बलात्।
तासां तेनोपचारेण पुनर्लोभकृतेन वै॥३०॥
प्रनष्टा मधुना सार्धं कल्पवृक्षाः क्वचित्क्वचित्।
तस्यामेवाल्पशिष्टायां सिद्ध्यां कालवशात्तदा॥३१॥
आवर्त्तनात्तु त्रेतायां द्वंद्वान्यभ्युत्थितानि वै।
शीतवर्षातपैस्तीव्रैस्ततस्ता दु:खिता भृशम्॥३२॥

Cutting the trees, they started collecting the honey forcibly. Because of their greed and misconduct, the *kalpavṛkṣas* at same places were disappeared, with the honey. At that point of time, because of the move of the destiny, some of the attainments remained intact or in other words the honey continued to be extracted from some trees. As *Tretā* was repeated in every cycle, the struggle between the mutually conflicting pairs cropped up. Then the people became extremely miserable due to the chilly rain and the scorching heat of the sun.

द्वंद्वैः संपीड्यमानाश्च चक्रुरावरणानि तु।
कृतद्वंद्वप्रतीघाताः केतनानि गिरौ ततः॥३३॥

When they were tortured by the Dānavas, they started making clothes and garments for covering themselves. To ward off the Dānavas, they built their abodes over the mountains.

पूर्वं निकामचारास्ता ह्यनिकेता अथावसन्।
यथायोगं यथाप्रीति निकेतेष्ववसन्पुनः॥३४॥

Earlier, they had been roaming as they liked having no fixed dwelling places. But now, they started living in the houses according to their availability and pleasure.

कृत्वा द्वंद्वोपघातांस्तान्वृत्त्युपायमचिंतयन्।
नष्टेषु मधुना सार्धं कल्पवृक्षेषु वै तदा॥३५॥
विवादव्याकुलास्ता वै प्रजास्तृष्णाक्षुधार्दिताः।
ततः प्रादुर्बुभौ तासां सिद्धिस्त्रेतायुगे पुनः॥३६॥

After taking primitive measures against the Dānavas, they started thinking to create means for their own sustenance. With the disappearing of the kalpa trees along with the honey, the subjects became confounded and agitated. Then arose the disputes of various types. The people suffered from hunger and thirst. Then in the *Tretāyuga*, new perfections came in sight.

वार्तायाः साधिकाप्यन्या वृष्टिस्तासां निकामतः।
तासां वृष्ट्युदकादीनि ह्यभवन्निम्नगानि तु॥३७॥

(At times), they had more or excessive rains than they actually needed for the production of crops. Heavy downpour of water flowed down the slopes.

अभवन्वृष्टिसंतत्या स्रोतस्थानानि निम्नगाः।
एवं नद्यः प्रवृत्तास्तु द्वितीये वृष्टिसर्जने॥३८॥

Due to the continuous rain, sources of water currents arose. Thus, in the course of the second creation of rains, streams and rivers came into being.

ये पुनस्तदपां स्तोकाः पतिताः पृथिवीतले।
अपां भूमेश्च संयोगादोषध्यसतास्तदाभवन्॥३९॥

Water was filled in the small and big pits on earth. Because of the combination of the water with earth, numerous shrubs and plants were also irrigated.

अथाल्पकृष्टाश्चानुप्ता ग्राम्यारण्याश्चतुर्दश।
ऋतुपुष्पफलाश्चैव वृक्षगुल्माश्च जज्ञिरे॥४०॥
प्रादुर्भूतानि चैतानि वृक्षजात्यौषधानि च।
तेनौषधेन वर्तंते प्रजास्त्रेता युगे तदा॥४१॥

The *auṣadhis*, greenery and the trees were grown. Some pieces of land were irrigated. Only a little part of earth was used for farming. Fourteen species of trees and grass were grown on earth in the rural areas. The flowers and fruits were grown over the trees according to the seasons. During that period of *Tretāyuga*, the people lived on these fruits and roots.

ततः पुनरभूत्तासां रागो लोभश्च सर्वशः।
अवश्यं भाविनार्थेन त्रेतायुगवशेन च॥४२॥

With the effect of *Tretāyuga*, the people again started attracting ailments, jealousy and greed.

ततस्ताः पर्यगृह्णंत नदीक्षेत्राणि पर्वतान्।
वृक्षगुल्मौषधीश्चैव प्रसह्य तु यथाबलम्॥४३॥

Then the people started usurping the land forcibly in the plains, river banks as well as the mountains.

विपर्ययेण चौषध्यः प्रनष्टास्ताश्चतुर्दश।
मत्वा धरां प्रविष्टास्ता इत्यौषध्यः पितामहः॥४४॥
दुदोह गां प्रयत्नेन सर्वभूतहिताय वै।
तदाप्रभृति चौषध्यः फालकृष्टास्त्वितस्ततः॥४५॥

The fourteen *auṣadhis* which had grown earlier, got destroyed in this upheaval.

Thinking that all the *auṣadhis* have been absorbed in the earth, then Brahmā, for the benefit of all the living beings, milked the earth. Since then, the practice of sowing the *auṣadhis* with the ploughing of fields, came into vogue.

वार्ता कृषिं समायाता वर्तुकामाः प्रयत्नतः।
वाता वृत्तिः समाख्याता कृषिकामप्रयत्नतः॥४६॥

Thereafter, such of the people who were interested in farming, patronised the profession of irrigation and farming. The word *vārtā* means avocation and avocation in this context is the endeavour and the desire for agriculture.

अन्यथा जीवितं तासां नास्ति त्रेतायुगात्यये।
हस्तोद्भवा ह्यपश्चैव भवंति बहुशस्तदा॥४७॥

Otherwise, towards the close of *Tretā*, the subjects had no means of livelihood. Then the water had to be lifted by hands usually.

तत्रापि जगृहुः सर्वे चान्योन्यं क्रोधमूर्च्छिताः।
सुतदारधनाद्यांस्तु बलाद्युगबलेन तु॥४८॥

In the *Tretāyuga*, the people caught one another in rage, so much so that their sons, wives, relatives etc. were forcibly usurped. This became the *dharma* of that *yuga*.

मर्यादायाः प्रतिष्ठार्थं ज्ञात्वा तदखिलं विभुः।
ससर्ज क्षत्रियांस्त्रातुं क्षतात्कमलसंभवः॥४९॥

Realising this, in order to protect the righteousness and to save the people from indulging in the deceitful ways, Brahmā produced the Kṣatriyas and introduced the codes of conduct.

वर्णाश्रमप्रतिष्ठां च चकार स्वेन तेजसा।
वृत्तेन वृत्तिना वृत्तं विश्वात्मा निर्ममे स्वयम्॥५०॥

Out of his lustre, Brahmā created *varṇās* and *āśramas*. He created four castes and established four *āśramas*. Thereafter, Brahmā– the universal soul, then created avocation and conduct of life for the respective castes of the people.

यज्ञप्रवर्तनं चैव त्रेतायामभवत्क्रमात्।
पशुयज्ञं न सेवंते केचित्तत्रापि सुव्रताः॥५१॥

The avocation of sacrifices was evolved in *Tretāyuga* gradually. But persons of good holy rites, did not resort to animal sacrifice even then.

बलाद्विष्णुस्तदा यज्ञमकरोत्सर्वदृक् क्रमात्।
द्विजास्तदा प्रशंसंति ततस्त्वाहिंसकं मुने॥५२॥

Viṣṇu, then performed the *yajña* per force. O sage, therefore, the Brāhmaṇas praised the violent types of *yajñas*.

द्वापरेष्वपि वर्तंते मतिभेदास्तदा नृणाम्।
मनसा कर्मणा वाचा कृच्छ्राद्वार्ता प्रसिध्यति॥५३॥

During *Dvāpara* as well, the people had developed differences in their action, thought and behaviour. During that period, the farming could be performed with difficulty.

तदा तु सर्वभूतानां कायक्लेशवशात्क्रमात्।
लोभो भृतिर्वणिग्युद्धं तत्वानाभवविनिश्चयः॥५४॥
वेदशाखाप्रणयनं धर्माणां सङ्करस्तथा।
वर्णाश्रमपरिध्वंसः कामद्वेषौ तथैव च॥५५॥

Then in all the people, because of the physical ailments, there was the stress over the body. Service was done on the basis of wages. There was uncertainty in the war, trade as well as the Vedic interpretations and their divisions, confusion of *dharmas*, destruction of discipline among the four castes and the stages of life, lust and hatred. These were the specifics pertaining to that age.

द्वापरे तु प्रवर्तंते रागो लोभो मदस्तथा।
वेदो व्यासैश्चतुर्धा तु व्यस्यते द्वापरादिषु॥५६॥

It is in the *Dvāpara* that the passion, covetousness, arrogance etc. began to function. In the beginning of *Dvāpara*, the Vedas were classified into four by Vyāsa.

एको वेदश्चतुष्पादस्त्रेतास्विह विधीयते।
संक्षयादायुषश्चैव व्यस्येते द्वापरेषु सः॥५७॥

It is laid down that during the *Tretāyuga*, the Vedas continued as the one single whole with four sections. Since the span of life became lesser, the Vedas were classified in Dvāpara.

ऋषिपुत्रैः पुनर्भेदा भिद्यंते दृष्टिविभ्रमैः।
मंत्रब्राह्मणविन्यासैः स्वरवर्णविपर्ययैः॥५८॥
संहिता ऋग्यजुःसाम्नां संहन्यंते मनीषिभिः।
सामान्या वैकृताश्चैव द्रष्टृभिस्तैः पृथक्पृथक्॥५९॥

They were further differentiated through the whims of the sons of the sages, when the order of *mantras* and Brāhmaṇa texts was altered and the accent and the letters were changed. The compendium of *Ṛk, Yajuḥ* and *Sāman* were compiled by the learned men. Although the texts are common, they were differentiated due to different view points.

ब्राह्मणं कल्पसूत्राणि मंत्रप्रवचनानि च।
अन्ये तु प्रस्थितास्तान्वै केचित्तान्प्रत्यवस्थिताः॥६०

The different sections of the Vedas were evolved as Brāhmaṇas, Kalpasūtras and Mantravacanas. Some were departed by then, while some were abided by then.

इतिहासपुराणानि भिद्यंते कालगौरवात्।
ब्राह्मं पाद्मं वैष्णवं च शैवं भागवतं तथा॥६१॥
भविष्यं नारदीयं च मार्कण्डेयमतः परम्।
आग्नेयं ब्रह्मवैवर्तं लैङ्गं वाराहमेव च॥६२॥
वामनाख्यं ततः कूर्मं मात्स्यं गारुडमेव च।
स्कांदं तथा च ब्रह्माण्डं तेषां भेदः प्रकथ्यते॥६३॥

The *Itihāsa* and *Purāṇas* differ from time to time. They comprise of *Brahma, Padma, Vaiṣṇava, Śaiva, Bhāgavata, Bhaviṣya, Nāradīya, Mārkaṇḍeya, Āgneya, Brahmavaivarta, Liṅga, Varāha, Vāmana, Kūrma, Matsya, Garuḍa, Skanda* and *Brahmāṇḍa*. These are the eighteen Purāṇas.

लैङ्गमेकादशविधं प्रभिन्नं द्वापरे शुभम्।
मन्वत्रिविष्णुहारीतयाज्ञवल्क्योशनोङ्गिराः॥६४॥
यमापस्तंबसंवर्ताः कात्यायनबृहस्पती।
पराशरव्यासशङ्खलिखिता दक्षगौतमौ॥६५॥
शातातपो वसिष्ठश्च एवमाद्यैः सहस्रशः।

The eleventh *Liṅga Purāṇa* was classified in *Dvāpara*. The *smṛtis* were composed by thousands of *Ṛṣis* including Manu, Atri, Viṣṇu, Hārita, Yājñavalkya, Uśanā, Aṅgiras, Yama, Āpastamba, Saṁvarta, Kātyāyana, Bṛhaspati, Pārāśara (Vyāsa), Śaṅkha, Likhita, Dakṣa, Gautama, Śatātapa, Vasiṣṭha and others.

अवृष्टिर्मरणं चैव तथा व्याध्याद्युपद्रवाः॥६६॥
वाङ्मनःकर्मजैर्दुःखैर्निर्वेदो जायते ततः।
निर्वेदाज्जायते तेषां दुःखमोक्षविचारणा॥६७॥
विचारणाच्च वैराग्य वैराग्याद्दोषदर्शनम्।
दोषाणां दर्शनाच्चैव द्वापरे ज्ञानसंभवः॥६८॥
एषा रजस्तमोयुक्ता वृत्तिर्वै द्वापरे स्मृता।
आद्ये कृते तु धर्मोस्ति स त्रेतायां प्रवर्तते॥६९॥
द्वापरे व्याकुलीभूत्वा प्रणश्यति कलौ युगे॥७०॥

Absence of rain, death, harassments of pestilence etc. occurred. Indifference to worldly affairs results from various miseries–mental, verbal and physical. From this indifference, they begin to think about their rescue from pain and misery. This process of thinking leads to detachment and from detachment, they begin to realise the deformities and defects in the universe. Thanks to this perception, perfect knowledge becomes possible in *Dvāpara*. This is all due to the mixing of the *rajas* and *tamas.* In the first *Kṛtayuga*, *Dharma* originates. In *Tretā*, it starts functioning. In *Dvāpara*, it becomes distracted gradually and in *Kali*, it perishes altogether.

इति श्रीलिङ्गमहापुराणे पूर्वभागे चतुर्युगानाम्विशिष्टधर्मं
नाम एकोनचत्वारिंशोऽध्यायः॥३९॥

* * *

चत्वारिंशोऽध्यायः

Chapter 40

Extent of *Caturyugas*

शक्र उवाच

तिष्ये मायामसूयां च वधं चैव तपस्विनाम्।
साधयंति नरास्तत्र तमसा व्याकुलेन्द्रियाः॥१॥

Indra said–

During the age of Kali, the people overpowered with *tamoguṇa*, get upset with confusion, jealousy and bickering. They never hesitate even to kill the ascetics. They are always overpowered with jealousy.

कलौ प्रमादको रोगः सततं क्षुद्भयानि च।
अनावृष्टिभयं घोरं देशानां च विपर्ययः॥२॥

During the age of *Kaliyuga*, the lethargy, ailments, hunger and fear or danger are quite widespread. There is always danger of draught conditions due to shortage of the rainfall. Different part of the country are always in turmoil, upheaval or mutiny.

न प्रामाण्यं श्रुतेरस्ति नृणां चाधर्मसेवनम्।
अधार्मिकास्त्वनाचारा महाकोपाल्पचेतसः॥३॥

People do not believe the Vedas as authentic or an authority. People resort to the sinful activities. The people are sinful, irritable and narrow-minded and even resort to misbehaving.

अनृतं ब्रुवते लुब्धास्तिष्ये जाताश्च दुष्प्रजाः।
दुरिष्टैर्दुरधीतैश्च दुराचारैर्दुरागमैः॥४॥

They are greedy, wicked and practice utter falsehood. They are always influenced with evil desires, evil learnings, indulge in misbehaviour and follow the misleading literary works.

विप्राणां कर्म दोषेण प्रजानां जायते भयम्।
नाधीयन्ते तदा वेदान्न यजंति द्विजातयः॥५॥

Because of the blemished activities of the Brāhmaṇas, the people are panic stricken. The Brāhmaṇas neglect the study of the Vedas and fail to perform even the prescribed *yajñas.*

उत्सीदंति नराश्चैव क्षत्रियाश्च विशः क्रमात्।
शूद्राणां मंत्रयोगेन संबंधो ब्रह्मणैः सह॥६॥
भवतीह कलौ तस्मिञ्शयनासनभोजनैः।
राजानः शूद्रभूयिष्ठा ब्राह्मणान् बाधयंति ते॥७॥

The people face destruction. Even the Kṣatriyas and Brāhmaṇas start falling gradually. During the age of Kali, the Śūdras try to link themselves with the Brāhmaṇas, in the field of sleeping, seating and the taking of food. Usually, the kings belong to the Śūdra races and cause trouble to the Brāhmaṇas.

भ्रूणहत्या वीरहत्या प्रजायंते प्रजासु वै।
शूद्राश्च ब्राह्मणाचाराः शूद्राचाराश्च ब्राह्मणाः॥८॥

The killing of foetus and the killing of heroes become widespread. Śūdras adopt the lifestyle of the Brāhmaṇas and the Brāhmaṇas behave as the Śūdras.

राजवृत्तिस्थिताश्चौराश्चौराचाराश्च पार्थिवाः।
एकपत्न्यो न शिष्यंति वर्धिष्यंत्यभिसारिकाः॥९॥

The robbers function as the rulers, while the rulers behave as robbers. The chaste ladies cease to exist and the unchaste ladies increase in number.

वर्णाश्रमप्रतिष्ठानो जायते नृषु सर्वतः।
तदा स्वल्पफला भूमिः क्वचिच्चापि महाफला॥

The stability and discipline of the four castes and sages of life known as *āśramas*, disappear from all the places. The earth, at that point of time, yields very little fruits in one place and in abundance at other places.

अरक्षितारो हर्तारः पार्थिवाश्च शिलाशन।
शूद्रा वै ज्ञानिनः सर्वे ब्राह्मणैरभिवंदिताः॥११॥

O Śilāsana, the rulers no more act as the protector of the people, but act as the usurpers of their wealth and their killers. The Śūdras become learned and are honoured by the Brāhmaṇas.

अक्षत्रियाश्च राजानो विप्राः शूद्रोपजीविनः।
आसनस्था द्विजान्दृष्ट्वा न चलंत्यल्पबुद्धयः॥१२॥

The people other than Kṣatriyas become the rulers. The Brāhmaṇas depend over the Śūdras. The foolish Śūdras do not get up from their seats on the arrival of the Brāhmaṇas.

ताडयंति द्विजेन्द्रांश्च शूद्रा वै स्वल्पबुद्धयः।
आस्ये निधाय वै हस्तं कर्णं शूद्रस्य वै द्विजाः॥१३
नीचस्येव तदा वाक्यं वदंति विनयेन तम्।
उच्चासनस्थान् शूद्रांश्च द्विजमध्ये द्विजर्षभ॥१४॥
ज्ञात्वा न हिंसते राजा कलौ कालवशेन तु।
पुष्पैश्च वासितैश्चैव तथान्यैर्मंगलैः शुभैः॥१५॥
शूद्रानभ्यर्चयंत्यल्पश्रुतभाग्यबलान्विताः।
न प्रेक्षंते गर्विताश्च शूद्रा द्विजवरान् द्विज॥१६॥
सेवावसरमालोक्य द्वारे तिष्ठंति वै द्विजाः।
वाहनस्थान् समावृत्य शूद्राञ्शूद्रोपजीविनः॥१७॥
सेवंते ब्राह्मणास्तत्र स्तुवंति स्तुतिभिः कलौ।
तपोयज्ञफलानां च विक्रेतारो द्विजोत्तमाः॥१८॥

The foolish Śūdras, who are short of wisdom, beat the learned Brāhmaṇas. During the age of Kali, due to the move of destiny, the Brāhmaṇas, placing their hands against their mouths, whisper in the ears of Śūdras. O excellent Brāhmaṇa, even the king finding a - Śūdra seated over a high seat among the Brāhmaṇas, fails to punish him. They worship the little educated Śūdras with flowers, fragrance and auspicious things. O Brāhmaṇa, the arrogant Śūdras do not even notice the presence of Brāhmaṇas. The Brāhmaṇas provide an opportunity to serve the Śūdras and attend on them at the gates of the latter. In the age of Kali, the Brāhmaṇas live at the mercy of the Śūdras and return on their vehicles. They offer prayers to the Śūdras. During the age of Kali, the Brāhmaṇas sell out the fruits of their *tapas* and *yajñas*.

यतयश्च भविष्यंति बहवोस्मिन्कलौ युगे।
पुरुषाल्पं बहुस्त्रीकं युगांते समुपस्थिते॥१९॥
निन्दन्ति वेदविद्यां च द्विजाः कर्माणि वै कलौ।
कलौ देवो महादेवः शङ्करो नीललोहितः॥२०॥
प्रकाशते प्रतिष्ठार्थं धर्मस्य विकृताकृतिः।
ये तं विप्रा निषेवंते येन केनापि शङ्करम्॥२१॥
कालिदोषान् विनिर्जित्य प्रयांति परमं पदम्।
श्वापदप्रबलत्वं च गवां चैव परिक्षयः॥२२॥
साधूनां विनिवृत्तिश्च वेद्या तस्मिन्युगक्षये।
तदा सूक्ष्मो महोदर्को दुर्लभो दानमूलवान्॥२३॥
चातुराश्रमशैथिल्ये धर्मः प्रतिचलिष्यति।
अरक्षितारो हर्तारो बलिभागस्य पार्थिवाः॥२४॥
युगान्तेषु भविष्यंति स्वरक्षणपरायणाः।
अट्टशूला जनपदाः शिवशूलाश्चतुष्पथाः॥२५॥
प्रमदाः केशशूलिन्यो भविष्यंति कलौ युगे।

There would be a large number of recluses. At the end of *Kaliyuga*, the number of women world be much more than the number of man. So much so that the Brāhmaṇas would denounce the Vedas as well as the *yajñas.* During the age of Kali, Mahādeva, Śaṅkara and Nīlakaṇṭha shall take to the deformed way. Such of the Brāhmaṇas, who serve the lord Śiva in whichever way, it is possible for them to do so, they, overpowering the blemishes of the age of Kali, achieve the highest position. The number of the beasts would decline and similar would be the case with the number of cows. With the reaching of the end of the Kali age, the ascetics would be away from the wealthy atmosphere. You should well understand it. They are firm over their *dharma*, which is conclusive to the good results and difficult of access, which has its roots in charitable gifts, becomes shaky due to instability in four stages of life. The kings misappropriate shares from oblations, offered to gods. Towards the close of the *yuga*, they will be more interested in protecting themselves. In Kali age, cooked food will be kept for sale in living places. The selling of the Vedas and other sacred literature will occur in cross streets. Young women will sell even their honour.

चित्रवर्षी तदा देवो यदा प्राहुर्युगक्षयम्॥२६॥
सर्वे वणिग्जनाश्चापि भविष्यंत्यधमे युगे।
कुशीलचर्याः पाषण्डैर्वृथारूपैः समावृताः॥२७॥
बहुयाजनको लोको भविष्यति परस्परम्।
नाव्याहृतक्रूरवाक्यो नार्जवी नानसूयकः॥२८॥
न कृते प्रतिकर्ता च युगक्षीणे भविष्यति।
निंदकाश्चैव पतिता युगांतस्य च लक्षणम्॥२९॥
नृपशून्या वसुमती न च धान्यधनावृता।
मण्डलान भविष्यंति देशेषु नगरेषु च॥३०॥
अल्पोदका चाल्पफला भविष्यति वसुंधरा।
गोसारश्चाप्यगोसारः संभविष्यंत्यशासनाः॥३१॥

The rain gods, at the time of the end of Kali *yuga*, resort only to drizzling. The traders shall apply unfair means in the conducting of business. They will be uselessly surrounded by pomp and show. The people would mostly be comprised of beggars and suitors and shall denounce each other. At the end of *yuga*, no one would ever think of repaying the kindness done by others. The people who are soft spoken, those who do not denounce others, or the simple people will be nowhere to be found. The fallen people or those who denounce others, will criticise this time of Kaliyuga. The earth would be deprived of the kings and lack the production of cereals. The earth will be filled with the groups of conspirators. There would be shortage of fruits and water. The warrior who would be required to protect the people, would fail in their duty. They would get undisciplined.

हर्तारः परवित्तानां परदारप्रधर्षकाः।
कामात्मानो दुरात्मानो ह्यधमाः साहसप्रियाः॥३२॥
प्रनष्टचेष्टनाः पुंसो मुक्तकेशाश्च शूलिनः।
जनाः षोडशवर्षाश्च प्रजायंते युगक्षये।३३॥

The people would usurp the wealth and riches of others and defile the chastity of others' wives. They would be lustful, wicked, degraded, having no enthusiasm. The people would be deprived of their consciousness. They would be unable to value the things correctly. They shall have dishevelled hair. During the time of the decline of Kaliyuga, the people would be born with only sixteen years of age.

शुक्लदंताजिनाक्षाश्च मुण्डाः काषायवाससः।
शूद्रा धर्मं चरिष्यंति युगांते समुपस्थिते॥३४॥

At the end of the Kali age, the Śūdras will follow *dharma*. They shall possess while teeth, deer skin, rosary of Rudrākṣa, shave their heads and clad themselves in the ochre-coloured garments.

सस्यचौरा भविष्यंति दृढचैलाभिलाषिणः।
चौराश्चोरस्वहर्तारो हर्तुर्हर्ता तथापरः॥३५॥

The people would steal plants and cereals. They would try to grab whatever cloth is seen by them. The thieves shall steal the property of other thieves. A plunderer will usurp the belongings of the other plunderer.

योग्यकर्मण्युपरते लोके निष्क्रियतां गते।
कीटमूषकसर्पाश्च धर्षयिष्यंति मानवान्॥३६॥

The useful and noble deeds would come to an end, the people would be inactive; then the worms and rats will cause pain to the serpents.

सुभिक्षं क्षेममारोग्यं सामर्थ्यं दुर्लभं तदा।
कौशिकीं प्रतिपत्स्यंते देशान्क्षुद्भयपीडिताः॥३७॥

It would be difficult to gain enhancement, welfare, good health and competence. The people who will be suffering from hunger, fear, shall reach the bank of the Kauśi river.

दुःखेनाभिप्लुतानां च परमायुः शतं तदा।
दृश्यंते न च दृश्यंते वेदाः कलियुगेऽखिलाः॥३८॥
उत्सीदंति तदा यज्ञा केवलाधर्मपीडिताः।
काषायिणोप्यनिर्ग्रन्थाः कापालीबहुलास्त्विह॥३९॥

The people suffering from diversities, shall never enjoy a hundred years of their lives. Even all the Vedas can nowhere to be seen. The activities of performing of *yajñas* by the people would disappear due to the lack of faith. The recluses wearing the ochre-coloured costumes and the *Kapālikas* would be found in large number.

वेदविक्रयिणश्चान्ये तीर्थविक्रयिणः परे।
वर्णाश्रमाणां ये चान्ये पाषण्डाः परिपन्थिनः॥४०॥
उत्पद्यंते तदा ते वै संप्राप्ते तु कलौ युगे।
अधीयंते तदा वेदाञ्शूद्रा धर्मार्थकोविदाः॥४१॥

The people would sell the Vedas, besides the sacred water of the holy places and shall derive undue advantage of the same. At the start of the age of Kali, then the deceitful people are also born and they oppose the traditions of the stages of life as well as the caste system. The Śūdras become spokesperson for the interpretation of the provision of *dharma*.

यजंते चाश्वमेधेन राजानः शूद्रयोनयः।
स्त्रीबालगोवधं कृत्वा हत्वा चैव परस्परम्॥४२॥
उपद्रवांस्तथान्योन्यं साधयन्ति तदा प्रजाः।
दुःखप्रभूतमल्पायुर्देहोत्सादः सरोगता॥४३॥
अधर्माभिनिवेशित्वात्तमोवृत्तं कलौ स्मृतम्।
प्रजासु ब्रह्महत्यादि तदा वै संप्रवर्तते॥४४॥

The rulers of the Śūdra castes shall perform the *Aśvamedha* sacrifices. The people will harass others because of their women costumes and cows, and even kill one another and cause trouble to them. Because of the inclination of the people towards the evil ways, therefore, their activities will comprise of *tamoguṇa*. At that point of time, the sins like *Brahmahatyā* would become common.

तस्मादायुर्बलं रूपं कलिं प्राप्य प्रहीयते।
तदा त्वल्पेन कालेन सिद्धिं गच्छंति मानवाः॥४५॥

Therefore, during the age of Kali, the age, strength and beauty would be on the decline. The people would meet success in short duration and feel satisfied.

धन्या धर्मं चरिष्यंति युगांते द्विजसत्तमाः।
श्रुतिस्मृत्युदितं धर्मं ये चरन्त्यनसूयकाः॥४६॥
त्रेतायां वार्षिको धर्मो द्वापरे मासिकः स्मृतः।
यथाक्लेशं चरन्प्राज्ञस्तदह्ना प्राप्नुते कलौ॥४७॥

The excellent Brāhmaṇa would still follow the Vedas and the related literature and also follow *dharma* in an unblemished way even at the end of the age of Kali. During the *Tretāyuga*, the merit one gets by following *dharma* for a year, the same merit is earned in a month during *Dvāpara*, while during *Kaliyuga* a devotee achieves the same merit in a day.

एषा कलियुगावस्था संध्यांशं तु निबोध मे।
युगेयुगे च हीयंते त्रींस्त्रीन्पादांस्तु सिद्धयः॥४८॥

This is the position in the age of Kali; the position of *Sandhyāṁśa kāla* is going to be narrated by me. You listen to me. The *Siddhis* found in the start of a *yuga*, the three-fourth of them get declined at the end of each one of the *yuga*.

युगस्वभावाः संध्यास्तु तिष्ठन्तीह तु पादशः।
संध्यास्वभावाः स्वांशेषु पादशस्ते प्रतिष्ठिताः॥४९॥

Only a fourth of the period of a *yuga* comprises of *Sandhyāṁśa*. Similarly, the form of *Sandhyāṁśa* is left in a *Sandhyāṁśa*. This means that during the *Sandhyāṁśa* period only one sixth (1/6th) of the *yugadharma* will prevail.

एवं सन्ध्यांशके काले संप्रासे तु युगांतिके।
तेषां शास्ता ह्यसाधूनां भूतानां निधनोत्थितः॥५०॥
गोत्रेऽस्मिन्वै चन्द्रमसो नाम्ना प्रमितिरुच्यते।
मानवस्य तु सोंशेन पूर्वं स्वायंभुवेन्तरे॥५१॥
समाः स विंशतिः पूर्णा पर्यटन्वै वसुंधराम्।
अनुकर्षन् स वै सेनां सवाजिरथकुञ्जराम्॥५२॥
प्रगृहीतायुधैर्विप्रैः शतशोथ सहस्रशः।
स तदा तैः परिवृतो म्लेच्छान् हंति सहस्रशः॥५३॥

When the *yuga* has come to a close and the period of junction too arrives, the chastiser of the wicked people, will rise up in order to kill the bad beings. He will be born in the family of the Moon and will be called Pramiti by name. Previously in the Svayambhuva Manvantara, he had been born of the parts (*aṁśa*) of Mạnu (or the family of the Manu). For full twenty years, he will be roaming about on earth. He will be taking along with him a big army consisting of horses, chariots and elephants. He will be surrounded by hundreds and thousands of Brāhmaṇas wielding weapons. He will kill the Mlecchas (outcaste people) in hundreds.

स हत्वा सर्वशश्चैव राज्ञस्ताञ्शूद्रयोनिजान्।
पाखण्डांस्तु ततः सर्वान्निःशेषं कृतवान् प्रभुः॥५४
नात्यर्थं धार्मिका ये च तान् सर्वान् हन्ति सर्वतः।
वर्णव्यत्यासजाताश्च ये चताननुजीविनः॥५५॥

After killing all the kings born in the Śūdra race, he would wake up the lord completely. He shall kill the irreligious people, those who were born of the cross breed and those who depend on them.

प्रवृत्तचक्रो बलवान् म्लेच्छानामंतकृत्स तु।
अधृष्यः सर्वभूतानां चचाराथ वसुंधराम्॥५६॥

Thus, making himself quite strong, controlling an active army, he, the destroyer of the Mlecchas, invincible to all the living beings, will roam about in the universe.

मानवस्य तु सोंशेन देवस्येह विजविज्ञान्।
पूर्वजन्मनि विष्णोस्तु प्रमितिर्नाम वीर्यवान्॥५७॥
गोत्रतो वै चन्द्रमसः पूर्णे कलियुगे प्रभुः।
द्वात्रिंशेऽभ्युदिते वर्षे प्रक्रांतो विंशतिः समाः॥५८॥

In the earlier birth, he was born in the race of Manu, who himself was the incarnation of Viṣṇu. After completion of *Kaliyuga*, he will be born in the race of Moon as a powerful Pramiti. He will start his compaign in his thirty-second year and shall continue it for twenty years.

विनिघ्नन्सर्वभूतानि शतशोथ सहस्रशः।
कृत्वा बीजावशेषां तु पृथिवीं क्रूरकर्मणः॥५९॥

He will kill hundreds and thousands of people with the cruel act; he will deprive the earth of the seeds even.

परस्परनिमित्तेन कोपेनाकस्मिकेन तु।
स साधयित्वा वृषलान् प्रायशस्तानधार्मिकान्॥६०
गङ्गायमुनयोर्मध्ये स्थितिं प्राप्तः सहानुगः।
ततो व्यतीते काले तु सामात्यः सहसैनिकः॥६१॥
उत्साद्य पार्थिवान् सर्वान् म्लेच्छांश्चैव सहस्रशः।
तत्र संध्यांशके काले संप्राप्ते तु युगांतिके॥६२॥
स्थितास्वल्पावशिष्टासु प्रजास्विह क्वचित्क्वचित्।
अप्रग्रहास्ततस्ता वै लोभाविष्टास्तु कृत्स्नशः॥६३॥
उपहिंसन्ति चान्योन्यं प्रणिपत्य परस्परम्।
अराजके युगवशात्संशये समुपस्थिते॥६४॥
प्रजास्ता वै ततः सर्वाः परस्परभयार्दिताः।
व्याकुलाश्च परिभ्रांतास्त्यक्त्वा दारान् गृहाणि च॥
स्वान्प्राणाननपेक्षन्तो निष्कारुण्याः सुदुःखिताः।
नष्टे श्रौते स्मार्तधर्मे परस्परहतास्तदा॥६६॥
निर्मर्यादा निराक्रांता निःस्नेहा निरपत्रपाः।
नष्टे धर्मे प्रतिहताः ह्रस्वकाः पञ्चविंशकाः॥६७॥
हित्वा पुत्रांश्च दारांश्च विवादव्याकुलेन्द्रियाः।
अनावृष्टिहताश्चैव वार्तामुत्सृज्य दूरतः॥६८॥
प्रत्यंतानुपसेवंते हित्वा जनपदान् स्वकान्।
सरित्सागरकूपांस्ते सेवंते पर्वतांस्तथा॥६९॥

Getting inflamed with mutual tussle, Pramiti will defeat the outcaste people and they will attack one another. Pramiti will defeat all those aliens and unrighteousness people. Ultimately, he will rest in the middle land between Gaṅgā and Yamunā along with his ministers and followers, after killing the aliens and the outcastes in thousands. At the setting in of the *Sandhyāṁśa* period and at the end of the *yuga*, there would be the group of people among the subjects left behind. Getting indisciplined and greedy, they will attack and kill one another. Because of various activities of the *yuga* and when the people are doubtful of one another, all the people will be feeling panicky. Getting agitated, they will be bewildered and desert their wives and houses. They will hardly bother for their own lives. Inspite of their being miserable themselves, still they will be of no consequence. When the holy rites prescribed in the *Śrutis* and *Smṛtis* disappear, these people mutually destroy one another. When the *Dharma* is destroyed, the people will become mannerless, unbounded, devoid of shame and love. They will hardly hesitate to attack one another. They will be stunned in growth and their maximum age will be as much as twenty five years. Becoming quarrelsome, they will desert their wives and sons; when there is the shortage of rainfall, they will give up even the profession of agriculture. They will desert their land and move to frontiers. They will resort to the rivers, oceans, mountains and wells.

मधुमांसैर्मूलफलैर्वर्तयंति सुदुःखिताः।
चीरपत्राजिनधरा निष्क्रिया निष्परिग्रहाः॥७०॥

During these miserable conditions, they will depend on wine, meat, roots and fruits. They will be clad in bark garments or deer skin. They will not perform the sacred rites or accept the financial gifts.

वर्णाश्रमपरिभ्रष्टाः सङ्कटं घोरमास्थिताः।
एवं कष्टमनुप्राप्ता अल्पशेषाः प्रजास्तदा॥७१॥

They will fall from the strict discipline of the four castes or the stages of life and shall fall in awful misery. Thus, at the end of the age of Kali, only a small number of the people who survive, will face awful misfortunes.

जराव्याधिक्षुधाविष्टा दुःखान्निर्वेदमानसाः।
विचारणा तु निर्वेदात्साम्यावस्था विचारणा॥७२॥
साम्यावस्थात्मको बोधः संबोधाद्धर्मशीलता।
अरूपशमयुक्तास्तु कलिशिष्टा हि वै स्वयम्॥७३॥

They will badly suffer from ailments, hunger and thirst. Because of the painful situation, their mind will become inactive. While suffering from the miseries, they will become thoughtless. Their power of thinking shall be destroyed because of their sufferings. They will become inactive. Their possessing such an attitude, will drive them towards gaining of divine and purposeful knowledge. With the knowledge, one achieves self-realisation and by this, one gets enlightened in *dharma*. The people who survive the end of *Kaliyuga* shall be deprived of the (excellent figures of) their bodies, besides the mental peace.

अहोरात्रात्तदा तासां युगं तु परिवर्तते।
चित्तसंमोहनं कृत्वा तासां वै सुप्तमत्तवत्॥७४॥
भाविनोर्थस्य च बलात्ततः कृतमवर्तत।
प्रवृते तु ततस्तस्मिन्पुनः कृतयुगे तु वै॥७५॥
उत्पन्नाः कलिशिष्टास्तु प्रजाः कार्तयुगास्तदा।
तिष्ठंति चेह ये सिद्धा अदृष्टा विचरंति च॥७६॥
सप्त सप्तर्षिभिश्चैव तत्र ते तु व्यवस्थिताः।
ब्रह्मक्षत्रविशः शूद्रा बीजार्थं ये स्मृता इह॥७७॥
कलिजैः सह ते सर्वे निर्विशेषास्तदाऽभवन्।
तेषां सप्तर्षयो धर्मं कथयंतीतरेपि च॥७८॥

At that point of time, there would be the change of *yuga* during the day and night. The people confusing their minds, will almost lose their senses. Due to the move of destiny, the *Kali* age will start. After the end of the Kali age, the remaining people will move on to the *Kṛta yuga*. Then the people with the auspicious souls will wander about in an invisible form. They will be associated with the *Saptaṛṣis*. The people belonging to the Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra races will serve as the seeds for the coming generations. They will mix up with the people who escape from Kali yuga. Then the seven *Ṛṣis* and other people will teach them *dharma*.

वर्णाश्रमाचारयुतं श्रौतं स्मार्तं द्विधा तु यम्।
ततस्तेषु क्रियावत्सु वर्धन्ते वै प्रजाः कृते॥७९॥

They will teach them two-fold *dharma* of *Śrutis* and *Smṛtis* together with the conduct of life peculiar to the four castes and stages of life. Thereafter, when they start performing holy rites, the people then flourish in the *Kṛtayuga*.

श्रौतस्मार्तकृतानां च धर्मे सप्तर्षिदर्शिते।
केचिद्धर्मव्यवस्थार्थं तिष्ठन्तीह युगक्षये॥८०॥
मन्वंतराधिकारेषु तिष्ठंति मुनयस्तु वै।
यथा दावप्रदग्धेषु तृणेष्विह ततः क्षितौ॥८१॥
वनानां प्रथमं वृष्ट्या तेषां मूलेषु संभवः।
तथा कार्तयुगानां तु कलिजेष्विह संभवः॥८२॥
एवं युगाद्युगस्येह संतानं तु परस्परम्।
वर्तते ह्यव्यवच्छेदाद्यावन्मन्वंतरक्षयः॥८३॥

After the seven sages propound the *dharma*, other sages carry them to the people differentiating them between *Śrutis* and *Smṛtis*. Some of the sages live even during the time of dissolution for the purpose of the propagating the *dharma*. Such sages remain active throughout the *Manvantara*, as the trees remain intact when the forest fire consumes the grass. After, however, the fall of the rain, the same burnt grass grows up again. In the same way, after the destruction of the people of the age of Kali, the people of *Kṛtayuga* grow up. One *yuga* follows another without any obstruction. This process goes on till the end of *Manvantara*.

सुखमार्युर्बलं रूपं धर्मोऽर्थः काम एव च।
युगेष्वेतानि हीयंते त्रींस्त्रीन्पादान्क्रमेण तु॥८४॥

The comfort, strength beauty, *dharma*, *artha, kāma* go on declining gradually from one *yuga* to another at three-fourth ratio.

संसंध्यांशेषु हीयन्ते युगानां धर्मसिद्धयः।
इत्येषा प्रतिसिद्धिर्वै कीर्तितैषा क्रमेणु तु॥८५॥

In this ratio, the *siddhis* of *dharma* get reduced in the parts of the junctions of *yugas.* Thus, the mode of achievement in order has been recounted.

चतुर्युगानां सर्वेषामनेनैव तु साधनम्।
एषा चतुर्युगावृत्तिरासहस्राद्गुणीकृता॥८६॥
ब्रह्मणस्तदहः प्रोक्तं रात्रिश्चैतावती स्मृता।
अनार्जवं जडीभावो भूतानामायुगक्षयात्॥८७॥
एतदेव तु सर्वेषां युगानां लक्षणं स्मृतम्।
ऐषां चतुर्युगाणां च गुणिता ह्येकसप्ततिः॥८८॥
क्रमेण परिवृत्ता तु मनोरन्तरमुच्यते।
चतुर्युगे यथैकस्मिन्भवतीह यदा तु यत्॥८९॥
तथा चान्येषु भवति पुनस्तद्वै यथाक्रमम्।
सर्गेसर्गे यथा भेदा उत्पद्यंते तथैव तु॥९०॥
पञ्चविंशत्परिमिता न न्यूना नाधिकास्तथा।
तथा कल्पा युगैः सार्धं भवंति सह लक्षणैः॥९१॥
मन्वन्तराणां सर्वेषामेतदेव तु लक्षणम्॥९२॥

In the same way, all the four *yugas* must be understood. A thousand such cycles of the four *yugas* are said to constitute a day of Brahmā. The night too constitute as many *yugas.* By the time a *yuga* comes to an end, the living beings lose their strength and sentient feelings. This is the characteristic feature of all the *yugas.* Seventy one cycles of the four *yugas* constitute a *Manvantara.* What happens in one set of the four *yugas* is repeated in other cycle of four *yugas* in the same manner and at the same time as well as in the same order. The differences which occur from creation to creation are limited to twenty five, neither less nor more. The *kalpas* have the same characteristics as the *yugas* as well as the *Manvantaras.*

यथा युगानां परिवर्तनानि
चिरप्रवृत्तानि युगस्वभावात्।
तथा तु संतिष्ठति जीवलोकः
क्षयोदयाभ्यां परिवर्तमानः॥९३॥

Just as the changes and alterations have come up in the *yugas* from the earliest times (and have been going on for a long time), in view of the nature of the *yugas*, so also, the world of the living beings goes round and round alternating between the birth and death.

इत्येतल्लक्षणं प्रोक्तं युगानां वै समासतः।
अतीतानागतानां हि सर्वमन्वन्तरेषु वै॥९४॥

The specific features of the *yugas* of the past and the future in al the *Manvantaras* have been brought out in brief.

मन्वंतरेण चैकेन सर्वाण्येवान्तराणि च।
व्याख्यातानि न संदेहः कल्पः कल्पेन चैव हि॥९५

With the description of one single *Manvantara,* the description of other *Manvantaras* would be similar. Similarly, the description of one *kalpa* would be similar to the other *kalpas.*

अनागतेषु तद्वच्च तर्कः कार्यो विजानता।
मन्वंतरेषु सर्वेषु अतीतानागतेष्विह॥९६॥
तुल्याभिमानिनः सर्वे नामरूपैर्भवंत्युत।
देवा ह्यष्टविधा ये च ये च मन्वंतरेश्वराः॥९७॥
ऋषयो मनवश्चैव सर्वे तुल्यप्रयोजनाः।
एवं वर्णाश्रमाणां तु प्रविभागो युगेयुगे॥९८॥
युगस्वभावश्च तथा विधत्ते वै तदा प्रभुः।
वर्णाश्रमविभागाश्च युगानि युगसिद्धयः॥९९॥

युगानां परिमाणं ते कथितं हि प्रसङ्गतः।
वदामि देविपुत्रत्वं पद्मयोनेः समासतः॥१००॥

The same description will hold good for the future *Manvantaras*. In all the past as well as the future *Manvantaras*, the eight classes of Devas, the ruling lords of the *Manvantaras*, Manus and sages will have the same status, though their names and forms and the purpose would be the same. The same is the case with the division of castes and stages of life in each and every *yuga*. The nature and characteristics of the *yugas* are always laid down by the lord, besides the division of castes and stages of life, the *yugas* and the *siddhis* of the *yugas*. The magnitude of *yugas* was also mentioned to you. I shall now explain as to how the lotus born deity known as Brahmā became the son of the goddess.

इति श्रीलिङ्गमहापुराणे पूर्वभागे चतुर्युगपरिमाणं नाम
चत्वारिंशोऽध्यायः॥४०॥

एकचत्वारिंशोऽध्यायः

Chapter 41

Birth of Brahmā

इन्द्र उवाच

पुनः ससर्ज भगवान्प्रभ्रष्टाः पूर्ववत्प्रजाः।
सहस्रयुगपर्यंते प्रभाते तु पितामहः॥१॥

Indra said–

After the lapse of a thousand *yugas*, when it was the day break for him, then lord Brahmā, brought back to life, the people who had been destroyed.

एवं परार्धे विप्रेंद्र द्विगुणे तु तथा गते।
तदा धराम्भसि व्याप्ता ह्यापो वह्नौ समीरणे॥२॥
वह्निः समीरणश्चैव व्योम्नि तन्मात्रसंयुतः।
इंद्रियाणि दशैकं च तन्मात्राणि द्विजोत्तम॥३॥
अहङ्कारमनुप्राप्य प्रलीनास्तत्क्षणादहो।
अभिमानस्तदा तत्र महान्तं व्याप्य वै क्षणात्॥४॥
महानपि तथा व्यक्तं प्राप्य लीनोभवद्द्विज।
अव्यक्तं स्वगुण सार्धं प्रलीनमभवद्भवे॥५॥
ततः सृष्टिरभूत्तस्मात्पूर्ववत्पुरुषाच्छिवात्।
अथ सृष्टास्तदा तस्य मनसा तेन मानसाः॥६॥

O excellent Brāhmaṇas, when the period of the twice *Parārdha* lapsed, the earth was drowned into the water, water was absorbed in fire, the fire in the wind, the wind in the sky together with *tanmātras* (subtle forms of matter). O Brāhmaṇas, the eleven sense organs and the *tanmātras* merged into the ego in a moment. Ego merged into intellect (*mahat*) in a moment. O Brāhmaṇa, the intellect also became unmanifest (*avyakta*) and merged into it. The manifest was merged into the lord with its respective *guṇas*. The creation took place after that as before from Puruṣa – Śiva. Brahmā then created the mind-born sons, by mere thinking.

न व्यवर्धंत लोकेऽस्मिन्प्रजाः कमलयोनिना।
वृद्ध्यर्थं भगवान्ब्रह्मा पुत्रैर्वै मानसैः सह॥७॥
दुश्चरं विचचारेशं समुद्दिश्य तपः स्वयम्।
तुष्टस्तु तपसा तस्य भवो ज्ञात्वा स वाञ्छितम्॥८॥
ललाटमध्यं निर्भिद्य ब्रह्मणः पुरुषस्य तु।
पुत्रस्नेहमिति प्रोच्य स्त्रीपुंरूपोभवत्तदा॥९॥

The creation brought out by Brahmā that emerged out of lotus, could not expand. Thereafter, lord Brahmā, for the expansion of the people, keeping lord Śiva in mind, performed hard penance with his mind-born sons. Lord Śiva, the great soul, was pleased with him and well realising their desire, he made a hole in the forehead of Brahmā saying– "I happen to be your son." Then, he turned himself into a composite form of man and woman which was well known as Ardhanārīśvara.

तस्य पुत्रो महादेवो ह्यर्धनारीश्वरोभवत्।
ददाह भगवान्सर्वं ब्रह्माणं च जगद्गुरुम्॥१०॥
अथार्धमात्रां कल्याणीमात्मनः परमेश्वरीम्।
बुभुजे योगमार्गेण वृद्ध्यर्थं जगतां शिवः॥११॥
तस्यां हरिं च ब्रह्माणं ससर्ज परमेश्वरः।
विश्वेश्वरस्तु विश्वात्मा चास्त्रं पाशुपतं तथा॥१२॥
तस्माद्ब्रह्मा महादेव्याश्चांशजश्च हरिस्तथा।
अण्डजः पद्मजश्चैव भवाङ्गभव एव च॥१३॥
एतत्ते कथितं सर्वमितिहासं पुरातनम्।
परार्धं ब्रह्मणो यावत्तावद्भूतिः समासतः॥१४॥

Ardhanārīśvara – Mahādeva, then became his son. Thereafter, the lord burnt Brahmā, the preceptor of the universe. Then, for the purpose of flourishing the worlds, the lord adopted the *yogic* path and enjoyed his own prosperous Parameśvarī. He then created Brahmā and Viṣṇu in her. The lord of the universe, the soul of the universe, created the Paśupata missile as well. Therefore, Brahmā and Viṣṇu were born of the part of Mahādevī. Thus Brahmā, the egg born one, besides having been born of lotus, was also born of the body of the lord. Thus is brief, the entire anecdote has been mentioned to you, as also what happened during the first *Parārdha* of Brahmā.

वैराग्यं ब्रह्मणो वक्ष्ये तमोद्भूतं समासतः।
नारायणोपि भगवान्द्विधा कृत्वात्मनस्तनुम॥१५॥
ससर्ज सकलं तस्मात्स्वाङ्गादेव चराचरम्।
ततो ब्रह्माणमसृजद्ब्रह्म रुद्रं पितामहः॥१६॥
मुने कल्पांतरे रुद्रो हरिं ब्रह्माणमीश्वरम्।
ततो ब्रह्माणमसृजन्मुने कल्पांतरे हरिः॥१७॥
नारायणं पुनर्ब्रह्मा ब्रह्माणं च पुनर्भवः।
तदा विचार्य वै ब्रह्मा दुःखं संसार इत्यजः॥१८॥
सर्गं विसृज्य चात्मानमात्मन्येव नियोज्य च।
संहृत्य प्राणसञ्चारं पाषाण इव निश्चलः॥१९॥
दशवर्षसहस्राणि समाधिस्थोऽभवत्प्रभुः।
अधोमुखं तु यत्पद्मं हृदि संस्थं सुशोभनम्॥२०॥
पूरितं पूरकेणैव प्रबुद्धं चाभवत्तदा।
तदूर्ध्ववक्त्रमभवत्कुंभकेन निरोधितम्॥२१॥

I shall now speak out about the detachment of Brahmā, emerging out of *tamoguṇa*, in brief. Lord Viṣṇu also divided his body in two parts and then created the mobile and immobile universe. Thereafter, he created Brahmā. Then Brahmā created Rudra on his part. In the second *kalpa*, Viṣṇu created Brahmā. Then Brahmā created Viṣṇu. Then Śiva created Brahmā. Then Brahmā thought that the world was full of misery. Then he, disassociating himself from the work of creation, devoted himself to the higher soul. Then he, controlling this breath, became immobile like a stone and he thus remained in meditation for ten thousand years. The beautiful lotus which had lowered its face and was lodged in the heart, then it was filled with breath and was swollen. With the *Kuṁbhaka* breath control, it was raised up. His head was raised.

तत्पद्मकर्णिकामध्ये स्थापयामास चेश्वरम्।
तदोमिति शिवं देवमर्धमात्रापरं परम्॥२२॥
मृणालतन्तुभागैकशतभागे व्यवस्थितम्।
यमी यमविशुद्धात्मा नियम्यैवं हृदीश्वरम्॥२३॥
यमपुष्पादिभिः पूज्यं याज्यो ह्ययजदव्ययम्।
तस्य हृत्कमलस्थस्य नियोगाच्चांशजो विभुः॥२४
ललाटमस्य निर्भिद्य प्रादुरासीत्पितामहात्।
लोहितोऽभूत्स्वयं नीलः शिवस्य हृदयोद्भवः॥२५॥
वह्नेश्चैव तु संयोगात्प्रकृत्या पुरुषः प्रभुः।
नीलश्च लोहितश्चैव यतः कालाकृतिः पुमान्॥२६॥

नीललोहित इत्युक्तस्तेन देवेन वै प्रभुः।
ब्रह्मणा भगवान्कालः प्रीतात्मा चाभवद्विभुः॥२७॥

In the pericarp of the lotus, Brahmā established lord Śiva there on his heart. The place was so small as the hundred part of the thread of the lotus stalk, by repeating *Oṁ* in the series of half measures of time. He, who was worthy of worship himself, then adored the unchanging lord Śiva by offering the flowers of restrain etc. Then, at the behest of the Īśvara situated in the heart lotus of Brahmā, the all pervading lord, born of the body of Bhava, came out of Brahmā by piercing through his forehead. The lord who born of the heart of Śiva, was originally blue, but became red coming in contact with fire. Because the Puruṣa was both blue (*nīla*) and red (*lohita*) resembling the form of Kāla – the god of death, he came to be known as *Nīla-lohita* by Īśvara and lord Kāla by Brahmā. The all pervading one (Kāla) then became pleased.

सुप्रीतमनसं देवं तुष्टाव च पितामहः।
नामाष्टकेन विश्वात्मा विश्वात्मानं महामुने॥२८॥

O great sage, Brahmā, the soul of the universe, eulogised the lord, who was delighted in his mind and who had the universe as his own, by means of the set of eight names.

पितामह उवाच

नमस्ते भगवन् रुद्र भास्करामिततेजसे।
नमो भवाय देवाय रसायाम्बुमयाय ते॥२९॥
शर्वाय क्षितिरूपाय सदा सुरभिणे नमः।
ईशाय वायवे तुभ्यं संस्पर्शाय नमो नमः॥३०॥
पशूनां पतये चैव पावकायातितेजसे।
भीमाय व्योमरूपाय शब्दमात्राय ते नमः॥३१॥
महादेवाय सोमाय अमृताय नमोस्तु ते।
उग्राय यजमानाय नमस्ते कर्मयोगिने॥३२॥

Brahmā said–

O lord Rudra, salutation to you. You are of splendour beyond measure, resembling the sun. Salutation to the water and juicy Bhava. Salutation to earth and the sun having the form of fragrance. Salutation to Īśa, the form of wind and touch. Salutation to the lord of each and every soul, having enormous lustre take the fire, besides being Paśupati. Salutation to Bhīma or of the gigantic form, the lord of the sky and the universal soul. Salutation to lord Mahādeva, the abode of Soma and nectar. Salutation to *Ugra* (or ferocious) who is a *Karmayogī* as well as the *Yajamāna.*

यः पठेच्छृणुयाद्वापि पैतामहमिमं स्तवम्।
रुद्राय कथितं विप्राञ्श्रावयेद्वा समाहितः॥३३॥
अष्टमूर्तेस्तु सायुज्यं वर्षादेकादवाप्नुयात्।
एवं स्तुत्वा महादेवमवैक्षत पितामहः॥३४॥

Whosoever listens to the prayer offered by Brahmā to Śiva, or recites it to the Brāhmaṇas with the concentration of mind, he would achieve the *Sāyujya* devotion of the lord in a year's time. Thus, Brahmā noticed lord Śiva, after offering prayer to the lord.

तदाष्टधा महादेवः समातिष्ठित्समंततः।
तदा प्रकाशते भानुः कृष्णवर्त्मा निशाकरः॥३५॥
क्षितिर्वायुः पुमानंभः सुषिरं सर्वगं तथा।
तदाप्रभृति तं प्राहुरष्टमूर्तिरितीश्वरम्॥३६॥

Thereafter, the eight-formed lord Mahādeva stood up and expanded himself on all the sides. As a result of this, the sun, Agni, the moon, earth, wind, water, sky and the performer of sacrifices, became resplendent. From that day onwards, Śiva came to be known as Aṣṭamūrti.

अष्टमूर्तेः प्रसादेनविरंचिश्चासृजत्पुनः।
सृष्ट्वैतदखिलं ब्रह्मा पुनः कल्पांतरे प्रभुः॥३७॥
सहस्रयुगपर्यंतं संसुप्ते च चराचरे।
प्रजाः स्रष्टुमनास्तेपे तत उग्रं तपो महत्॥३८॥
तस्यैवं तप्यमानस्य न किञ्चित्समवर्तत।
ततो दीर्घेण कालेन दुःखात्क्रोधो व्यजायत॥३९॥

By the grace of Aṣṭamūrti, Brahmā again started creation. After creating the mobile and immobile beings, Brahmā proceeded on to *kalpāntara* for a period of a thousand *yugas.* When he woke up in the next *kalpa*, then he again became desirous of creating the people. Thereafter, he again performed the harsh and great *tapas.* When these *tapas* could yield nothing to him, then after a long time, he felt painful. That painful situation was then turned in to the rage.

क्रोधाविष्टस्य नेत्राभ्यां प्रापतन्नश्रु बिन्दवः।
ततस्तेभ्योश्रुबिंदुभ्यो भूताः प्रेतास्तदाभवन्॥४०॥

After his getting enraged, the drops of tears started falling from his eyes and with the tear drops, the goblins and ghosts were originated.

सर्वांस्तानग्रजान्दृष्ट्वा भूतप्रेतानिशाचरान्।
अनिंदत तदा देवो ब्रह्मात्मानमजो विभुः॥४१॥

Noticing the first creation of goblins and ghosts, Brahmā denounced himself.

जहौ प्राणांश्च भगवान् क्रोधाविष्टः प्रजापतिः।
ततः प्राणमयो रुद्रः प्रादुरासीत्प्रभोर्मुखात्॥४२॥

Then Brahmā having been filled with anger put an end to his life. At that point of time, from the face of Brahmā, Rudra appeared in the form of *prāṇa.*

अर्धनारीश्वरो भूत्वा बालार्कसदृशद्युतिः।
तदैकादशधात्मानं प्रविभज्य व्यवस्थितः॥४३॥
अर्धेनांशेन सर्वात्मा ससर्जासौ शिवामुमाम्।
सा चासृजत्तदा लक्ष्मीं दुर्गां श्रेष्ठां सरस्वतीम्॥४४॥

The same Rudra, dividing himself into eleven parts, as Ardhanārīśvara, got himself established. Then Ardhanārīśvara – the universal soul, created Umā from the half of his own body. Then Umā created Lakṣmī, Durgā and Sarasvatī.

वामां रौद्रीं महामायां वैष्णवीं वारिजेक्षणाम्।
कलां विकरिणीं चैव कालीं कमलवासिनीम्॥४५॥
बलविकरिणीं देवीं बलप्रमथिनीं तथा।
सर्वभूतस्य दमनीं ससृजे च मनोन्मनीम्॥४६॥
तथान्या बहवः सृष्टास्तया नार्यः सहस्रशः।
रुद्रैश्चैव महादेवस्ताभिस्त्रिभुवनेश्वरः॥४७॥
सर्वात्मनश्च तस्याग्रे ह्यतिष्ठत्परमेश्वरः।
मृतस्य तस्य देवस्य ब्रह्मणः परमेष्ठिनः॥४८॥

Thereafter, she also produced Vāmā, Raudrī, Mahāmāyā, the lotus-eyed goddess Vaiṣṇavī, Kālavikariṇī, Kāmadevāsinī, Kālī, goddess Bālavikariṇi, Bālapramathinī, Sarvabhūtadamanī and Manonmanī. Thus, Umā produced thousands of other ladies. Together with those woman and Rudras, Mahādeva, the lord of the three worlds, stood before Brahmā. Lord Śiva then offered salutation to the dead body of Brahmā. He infused life in the body of Brahmā and brought him back to life.

घृणी ददौ पुनः प्राणान्ब्रह्मपुत्रो महेश्वरः।
ब्रह्मणः प्रददौ प्राणानात्मस्थांस्तु तदा प्रभुः॥४९॥

Then Maheśvara, the son of Brahmā, offered his salutation to the creator of the world (Brahmā).

प्रहृष्टोभूत्ततो रुद्रः किञ्चित्प्रत्यागतासवम्।
अभ्यभाषत देवेशो ब्रह्माणं परमं वचः॥५०॥

Then Rudra – the lord of gods, felt delighted. Then he spoke to Brahmā, who had been brought back to life.

मा भैर्देव महाभाग विरिंच जगतां गुरो।
मयेह स्थापिताः प्राणास्तस्मादुत्तिष्ठ वै प्रभो॥५१॥

"O excellent one, O lord of the universe, don't cry. You have been brought back to life. Therefore, get up, O lord."

श्रुत्वा वचस्ततस्तस्य स्वप्नभूतं मनोगतम्।
पितामहः प्रसन्नात्मा नेत्रैः फुल्लांबुजप्रभैः॥५२॥
ततः प्रत्यागतप्राणः समुदैक्षन्महेश्वरम्।
स उद्वीक्ष्य चिरं कालं स्निग्धगंभीरया गिरा॥५३॥
उवाच भगवान् ब्रह्मा समुत्थाय कृताञ्जलिः।
भो भो वद महाभाग आनंदयसि मे मनः॥५४॥
को भवानष्टमूर्तिर्वै स्थित एकादशात्मकः।

Listening to his words, Brahmā felt delighted as if in a dream. Having been so brought back to life, Brahmā glanced at Śiva with his eyes blossoming like the lotus flowers. He gazed at Śiva for long, respecting him, he spoke with folded hands– "O excellent one, you have delighted my mind."

इंद्र उवाच

तस्य तद्वचनं श्रुत्वा व्याजहार महेश्वरः॥५५॥
स्पृशन्कराभ्यां ब्रह्माणं सुखाभ्यां स सुरारिहा।

Indra said–

Listening to these words, lord Śiva, the destroyer of the enemies of gods, touching Brahmā with his soft and comfortable hands said–

श्रीशङ्कर उवाच

मां विद्धि परमात्मानमेनां मायामजामिति॥५६॥
एते वै संस्थिता रुद्रास्त्वां रक्षितुमिहागताः।
ततः प्रणम्य तं ब्रह्मा देवदेवमुवाच ह॥५७॥
कृताञ्जलिपुटो भूत्वा हर्षगद्गदया गिरा।
भगवन्देवदेवेश दुःखैराकुलितो ह्यहम्॥५८॥

Śiva said–

"Believe me to be the supreme soul and know her as the birthless Māyā. Those who are standing by my side are Rudras, who have arrived here to protect you." Thereafter, Brahmā bowed down to the lord of the Devas and spoke with folded hands in reverence. His words were choked with delight– "O lord, O lord of the chiefs of the gods, I feel agitated and excited due to miseries.

संसारान्मोक्तुमीशान मामिहार्हसि शङ्कर।
ततः प्रहस्य भगवान्पितामहमुमापतिः॥५९॥
तदा रुद्रैर्जगन्नाथस्तया चान्तर्दधे विभुः।

O Īśāna, O Śaṅkara, it behoves you to release me from bondage of worldly existence." Thereafter, the lord of Umā laughed at Brahmā. Then, the lord of the universe vanished from there along with Umā and the Rudras.

इन्द्र उवाच

तस्माच्छिलाद लोकेषु दुर्लभो वै त्वयोनिजः॥६०॥
मृत्युहीनः पुमान्विद्धि समृत्युः पद्मजोपि सः।
किंतु देवेश्वरो रुद्रः प्रसीदति यदीश्वरः॥६१॥
न दुर्लभो मृत्युहीनस्तव पुत्रो ह्ययोनिज।
मया च विष्णुना चैव ब्रह्मणा च महात्मना॥६२॥
अयोनिजं मृत्युहीनमसमर्थं निवेदितुम्।

Indra said–

Therefore, O Śilāda, you should understand this, that it would be difficult to get such a person in the three worlds who was not born from a womb and be everlasting and without death. So much so, even Brahmā also has to meet with his end. But in case Rudra is pleased, then it would not be difficult for you to achieve a son who is free from birth or death.

शैलादिरुवाच

एवं व्याहत्य विप्रेंद्रमनुगृह्य च तं घृणी॥६३॥
देवैर्वृतो ययौ देवः सितेनेभेन वै प्रभुः॥६४॥

Śailādi said–

Thus speaking to the excellent Brāhmaṇas and blessing him, the benevolent lord went away riding over an elephant.

इति श्रीलिङ्गमहापुराणे पूर्वभागे इन्द्रवाक्यं
नामकैचत्वारिंशोऽध्यायः॥४१॥

द्विचत्वारिंशोऽध्यायः

Chapter 42

Birth of Nandikeśvara

सूत उवाच

गते पुण्ये च वरदे सहस्राक्षे शिलाशनः।
आराधयन्महादेवं तपसाऽतोषयद्भवम्॥१॥

Sūta said–

When the granter of a thousand boons left the place, Śilāda, by means of his *tapas*, pleased lord Mahādeva.

अथ तस्यैवमनिशं तत्परस्य द्विजस्य तु।
दिव्यं वर्षसहस्रं तु गतं क्षणमिवाद्भुतम्॥२॥

So much so, that with the continuous performing of *tapas* like a Brāhmaṇa, a thousand divine years lapsed in a miraculous manner like a moment.

वल्मीकेनावृताङ्गश्च लक्ष्यःकीटगणैर्मुनिः।
वज्रसूचीमुखैश्चान्यै रक्तकीटैश्च सर्वतः॥३॥

All the limbs of the *Ṛṣi* were enveloped in an anthill. He became a victim of the torture by groups of worms and the blood sucker insects, with their mouths as sharp as the diamond needles.

निर्मांसरुधिरत्वग्वै निर्लेपः कुड्यवत्स्थितः।
अस्थिशेषोऽभवत्पश्चात्तममन्यतः शङ्करः॥४॥

Only the skin remained over the body. His body became like the wall of sand having been deprived of the blood and flesh. His body was reduced of a skeleton alone. At that point of time, lord Śiva thought of him.

यदा स्पृष्टो मुनिस्तेन करेण च स्मरारिणा।
तदैव मुनिशार्दूलश्चोत्ससर्ज क्लमं द्विजः॥५॥

At the mere touch of the body of the sage by the enemy of the cupid, the Brāhmaṇa was at once relieved of the entire fatigue.

तपतस्तस्य तपसा प्रभुस्तुष्टोथ शङ्करः।
तुष्टस्तवेत्यथोवाच सगणश्चोमया सह॥६॥

Lord Śiva was pleased with his *tapas*. He, therefore, reached before him with Umā and his *gaṇas* and said to him– "I am pleased with your *tapas*.

तपसानेन किं कार्यं भवतस्ते महामते।
ददामि पुत्रं सर्वज्ञं सर्वशास्त्रार्थपारगम्॥७॥

O immensely intelligent one, why did you perform the *tapas*? I shall bestow on you a son who will be well-versed in all the scriptures, besides being well knowledgeable."

ततः प्रणम्य देवेशं स्तुत्वोवाच शिलाशनः।
हर्षगद्गदया वाचा सोमं सोमविभूषणम्॥८॥

Thereafter Śilāda, offered his salutation to lord Śiva, the lord of gods and then spoke to Candraśekhara and Umā.

शिलाद उवाच

भगवन्देवदेवेश त्रिपुरार्दन शङ्कर।
अयोनिजं मृत्युहीनं पुत्रमिच्छामि सत्तम॥९॥

Śilāda said–

O lord, you are the foremost of al the gods, O Tripurārī (enemy of Tripura), I want such a type of son who is not born of a womb and should not face death at any stage."

सूत उवाच

पूर्वमाराधितः प्राह तपसा परमेश्वरः।
शिलादं ब्रह्मणा रुद्रः प्रीत्या परमाय पुनः॥१०॥

Sūta said–

Lord Rudra, who had been worshipped by Brahmā through his *tapas*, he delightfully spoke to Śilāda.

श्रीदेवदेव उवाच

पूर्वमाराधितो विप्र ब्रह्मणाहं तपोधन।
तपसा चावतारार्थं मुनिभिश्च सुरोत्तमैः॥११॥
तव पुत्रो भविष्यामि नंदिनाम्ना त्वयोनिजः।
पिता भविष्यसि मम पितुर्वै जगतां मुने॥१२॥

Śiva said–

O Brāhmaṇa, O wealth of *tapas*, in earlier times because of the *tapas* of Brahmā and after ascetics, for the sake of incarnation, I shall be born as your son named Nandī. O sage, I happen to be the father of the three worlds, but you will be my father.

एवमुक्त्वा मुनिं प्रेक्ष्य प्रणिपत्य स्थितं घृणी।
सोमः सोमोपमः प्रीतस्तत्रैवांतरधीयत॥१३॥

Thus speaking and offering his salutation to the sage, the standing Śiva, who could be compared with moon, together with Umā, disappeared from that place.

लब्धपुत्रः पिता रुद्रात्प्रीतो मम महामुने।
यज्ञाङ्गणं महत्प्राप्य यज्ञार्थं यज्ञवित्तमः॥१४॥
तदङ्गणादहं शंभोस्तनुजस्तस्य चाज्ञया।
सञ्ज्ञातः पूर्वमेवाहं युगांताग्निसमप्रभः॥१५॥

O great sage, receiving assurance from Śiva for getting a son, my father was pleased. He was the foremost of all the performers of the *yajñas.* Therefore, he went to a vast *maṇḍapa* for the performing of the *yajña.* In the *yajña maṇḍapa*, I, at the command of all, was born as his son. I resembled like the rising flames of fire at the time of dissolution.

ववर्षुस्तदा पुष्करावर्तकाद्या जगुः
खेचराः किन्नराः सिद्धसाध्याः।
शिलादात्मजत्वं गते मय्युपेन्द्रः
ससर्जाथ वृष्टिं सुपुष्पौघमिश्राम्॥१६॥

When I was born as the son of the sage Śilāda, then the clouds like Puṣkara, Āvartaka and others, poured the rain. Kinnaras, Sādhyas and Siddhās sung the songs, while Viṣṇu showered the rain of fragrant flowers.

मां दृष्ट्वा कालसूर्याभं जटामुकुटधारिणम्।
त्र्यक्षं चतुर्भुजं बालं शूलटङ्कगदाधरम्॥१७॥
वज्रिणं वज्रदंष्ट्रं च वज्रिणाराधितं शिशुम्।
वज्रकुण्डलिनं घोरं नीरदोपमनिःस्वनम्॥१८॥
ब्रह्माद्यास्तुष्टुवुः सर्वे सुरेन्द्रश्च मुनीश्वराः।
नेदुः समंततः सर्वे ननृतुश्चाप्सरोगणाः॥१९॥
ऋषयो मुनिशार्दूल ऋग्यजुः सामसंभवैः।
मंत्रैर्माहेश्वरैः स्तुत्वा संप्रणेमुर्मुदान्विताः॥२०॥

The infant, had the resplendence of the sun of the time of dissolution, had matted locks of hair, three eyes and four arms resembling Tripurārī, holding a trident, battle axe and *vajra*, besides the shining teeth like the *vajra.* He was adorned by Indra, the holder of *vajra.* He was adorned with the earrings of gems and creating thundering sound like the clouds. Then, looking at me, Brahmā, Indra, other gods and other sages offered prayer to me. The *apsarās* raised slogans and danced while singing. O great sage, the ascetics praised me, reciting hymns from *Ṛk, Yajuḥ* and *Sāma* Vedas, quite delightfully offering their salutation to me.

ब्रह्मा हरिश्च रुद्रश्च शक्रः साक्षाच्छिवांबिका।
जीवश्चेन्दुर्महातेजा भास्करः पवनोनलः॥२१॥

ईशानो निर्ऋतिर्यक्षो यमो वरुण एव च।
विश्वेदेवास्तथा रुद्रा वसवश्च महाबलाः॥२२॥
लक्ष्मीः साक्षाच्छची ज्येष्ठा देवी चैव सरस्वती।
अदितिश्च दिदिश्चैव श्रद्धा लज्जा धृतिस्तथा॥२३॥
नंदा भद्रा च सुरभी सुशीला सुमनास्तथा।
वृषेन्द्रश्च महातेजा धर्मो धर्मात्मजस्तथा॥२४॥
आवृत्य मां तथालिंग्य तुष्टुवुर्मुनिसत्तम।
शिलादोपि मुनिर्दृष्ट्वा पिता मे दादृशं तदा॥२५॥
प्रीत्या प्रणम्य पुण्यात्मा तुष्टावेष्टप्रदं सुतम्।

Brahmā, Viṣṇu, Rudra, Indra, Śiva, Ambikā herself, Bṛhaspati, the moon, the immensely resplendent sun, the wind-god, Nirṛtti, Yakṣa, Yama, Varuṇa, Viśvedevā, Rudras, the immensely powerful Vasus, Lakṣmī herself, Śaci, Jyeṣṭhā, the goddess Sarasvatī, Diti, Śraddhā, Lajjā, Dhṛti, Nandā, Bhadrā, Surabhī, Suśīlā, Sumanā, Śiva, the immensely illustrious *Dharma*, besides the son of Dharma, surrounded me from all the sides and offered prayer to me, embracing me. O best of sages, even my father Śilāda praised me offering salutation to me with reverence and love. The auspicious sage offered prayer to his own son, who could grant the desired boon.

शिलाद उवाच

भगवन्देवदेवेश त्रियंबकं ममाव्यय॥२६॥
पुत्रोसि जगतां यस्मात्राता दुःखाद्धि किं पुनः।
रक्षको जगतां यस्मात्पिता मे पुत्र सर्वग॥२७॥
अयोनिज नमस्तुभ्यं जगद्योने पितामह।
पिता पुत्र महेशान जगतां च जगद्गुरो॥२८॥
वत्सवत्स महाभाग पाहि मां परमेश्वर।
त्वयाऽहं नंदितो यस्मान्नंदी नाम्ना सुरेश्वर॥२९॥
तस्मान्नंदय मां नंदिन्नमामि जगदीश्वरम्।
प्रसीद पितरौ मेद्य रुद्रलोकं गतौ विभो॥३०॥
पितामहाश्च भो नंदिन्नवतीर्णे महेश्वरे।
ममैव सफलं लोके जन्म वै जगतां प्रभो॥३१॥

Śilāda said–

O god of gods having three eyes, you are beyond destruction and are my son because you are my protector and you save me from the miseries of the three worlds. O son, you are my father. You are all pervading. O son, you have been born without a womb. Salutation to you. You are the source of the birth of the universe. O grandsire, O father, O son, O Maheśāṇa, O protector of the universe, you are the preceptor of the world. O son, O Parameśvara, O excellent one, you protect me. O Sureśvara, I am pleased with you, there you will be known by the name of Nandī. You please me. I offer my salutation to Jagadīśvara. O father of the universe, O my lord, O Nandīśvara, let my parents be pleased, who had achieved the form of Rudra. O lord, O lord, even my grandparents have turned as Rudras. O Nandī, when Maheśvara took to my birth, then my birth in the world became successful.

अवतीर्णे सुते नंदिन् रक्षार्थं मह्यमीश्वर।
तुभ्यं नमः सुरेशान नंदीश्वर नमोस्तु ते॥३२॥

O Īśvara, since you have incarnated on earth as my son for my protection, therefore, O lord of the gods, salutation to you. O Nandīśvara, salutation to you.

पुत्र पाहि महाबाहो देवदेव जगद्गुरो।
पुत्रत्वमेव नंदीश मत्वा यत्कीर्तितं मया॥३३॥
त्वया तत्क्षम्यतां वत्स स्तवस्तव्य सुरासुरैः।
यः पठेच्छृणुयाद्वापि मम पुत्र प्रभाषितम्॥३४॥
श्रावयेद्वा द्विजान् भक्त्या मया सार्धं स मोदते
एवं स्तुत्वा सुतं बालं प्रणम्य बहुमानतः॥३५॥
मुनीश्वरांश्च संप्रेक्ष्य शिलादोवाच सुव्रतः।
पश्यध्वं मुनयः सर्वे महाभाग्यं ममाव्ययः॥३६॥

नन्दी यज्ञाङ्गणे देवश्चावतीर्णो यतः प्रभुः।
मत्समः कः पुमाँल्लोके देवो वा दानवोपि॥३७॥
एष नंदी यतो जातो यज्ञभूमौ हिताय मे॥३८॥

O son having the powerful arms, you protect me. O lord of the gods, O protector of the three worlds, salutation to you. O Nandīśvara, O protector of the three worlds, O loving son, I, while seeking you as my son, whatever was spoken by me at that time, you better forgive me for that. You deserve to be praised by the gods as well as the demons. Whosoever will read my speech addressed to my son or listens to it, or the one who recites it to all the Brāhmaṇas, he enjoys all the bliss with me." Then Śilāda, after thus praising his son, offered his salutation to him with reverence and then spoke to the sages– "O sages, look at my good fortune. The lord has surely incarnated in the *yajña maṇḍapa* as Nandī, who would be comparable with me in the world. Neither the gods, nor the *Rākṣasas* can equate me because the Nandī has been born in the *yajña-maṇḍapa* for my protection.

इति श्रीलिङ्गमहापुराणे पूर्वभागे नंदिकेश्वरोत्पत्तिर्नाम
द्विचत्वारिंशोऽध्यायः॥४२॥

त्रिचत्वारिंशोऽध्यायः

Chapter 43

Proposal for coronation of Nandī

नंदिकेश्वर उवाच

मया सह पिता हृष्टः प्रणम्य च महेश्वरम्।
उटजं स्वं जगामाशु निधिं लब्ध्वेव निर्धनः॥१॥

Nandikeśvara said–

After offering his salutation to lord Maheśvara, my delightful father, accompanied with me, returned to his cottage as if a pauper finds a huge treasure.

यदागतोहमुटजं शिलादस्य महामुने।
तदा वै दैविकं रूपं त्यक्त्वा मानुष्यमास्थितः॥२॥

O great sage, on entering the hermitage of Śilāda, I discarded my divine form and took to the normal human form.

नष्टा चैव स्मृतिर्दिव्या येन केनापि कारणात्।
मानुष्यमास्थितं दृष्ट्वा पिता मे लोकपूजितः॥३॥
विललापाति दुःखार्तः स्वजनैश्च समावृतः।
जातकर्मादिकाश्चैव चकार मम सर्ववित्॥४॥

Due to some unknown reasons, my divine memory was faded out. My father, who had bear adored the world over, who was surrounded by his kith and kins, feeling painful, started lamenting. The omniscient father of mine, performed religious rites concerning me.

शालङ्कायनपुत्रो वै शिलादः पुत्रवत्सलः।
उपदिष्टा हि तेनैव ऋक्शाखा यजुषस्तथा॥५॥
सामशाखासहस्रं च साङ्गोपाङ्गं महामुने।
आयुर्वेदं धनुर्वेदं गांधर्वं चाश्वलक्षणम्॥६॥
हस्तिनां चरितं चैव नराणां चैव लक्षणम्।
संपूर्णे सप्तमे वर्षे ततोथ मुनिसत्तमौ॥७॥
मित्रावरुणनामानौ तपोयोगबलान्वितौ।
तस्याश्रमं गतौ दिव्यौ दृष्टुं मां चाज्ञया विभोः॥८॥

Then Śilāda – the son of Śālaṅkāyana, loved his son very much. It was he who taught me hymns of the *Ṛgveda, Yajurveda* and thousands of branches of the *Sāmaveda* with their ancillaries and the sub-divisions. He taught me the source of medicines, science of archery, musicology, Aśvalakṣaṇas or the symptoms of horses, the conducting of the elephants and the characteristics of the humans. After completion of the seventh year of my age, two excellent divine sages, known as Mitra and Varuṇa, who had huge penance to their credit besides the yogic powers, arrived at the hermitage in order to meet me. It was at the instance of the lord that they had to reach there.

ऊचतुश्च महात्मानौ मां नीरीक्ष्य मुहुर्मुहुः।
तात नंद्ययमल्पायुः सर्वशास्त्रार्थपारगः॥९॥
न दृष्टमेवमाश्चर्यमायुर्वर्षादतः परम्।
इत्युक्तवति विप्रेन्द्रः शिलादः पुत्रवत्सलः॥१०॥
समालिंग्य च दुःखार्तो रुरोदातीव विस्वरम्।
हा पुत्र पुत्र पुत्रेति पपात च समंततः॥११॥

Observing me again and again, the two noble souls said– "O noble soul, though Nandī has mastered all the scriptures and the related knowledge, he is short-lived. This type of wonder has not been witnessed earlier. His life cannot extend beyond a year." At these words of the sages, Śilāda, the excellent Brāhmaṇa, who loved his son very much, embraced me and feeling dejected, he lamented with a highly discordant words– "Alas! My son, my son, my son." Then he collapsed and fell flat.

अहो बलं दैवविधेर्विधातुश्चेति दुःखितः।
तस्य चार्तस्वरं श्रुत्वा तदाश्रमनिवासिनः॥१२॥
निपेतुर्विह्वलात्यर्थं रक्षाश्चक्रुश्च मङ्गलम्।
तुष्टुवुश्च महादेवं त्रियंबकमुमापतिम्॥१३॥

He lamented in agony– "Alas! The power of the cruel destiny and the creator." On hearing the lamentation, the residents of the hermitage gathered there, getting extremely upset. All of them observed sacred rites to ward off evil. They also adored lord Śiva and Umā.

हुत्वा त्रियंबकेनैव मधुनैव च संप्लुताम्।
दूर्वामयुतसंख्यातां सर्व द्रव्यसमन्विताम्॥१४॥

Then, they performed *homa* muttering the *Trayaṁbaka mantra* and offering *dūrvā* grass ten thousand times, soaked in honey and accompanied with other material for worship.

पिता विगतसंज्ञश्च तथा चैव पितामहः।
विचेष्टश्च ललापासौ मृतवन्निपपात च॥१५॥

I felt panicky finding my father and grandfather, who were lying as if dead.

मृत्योर्भीतोहमचिराच्छिरसा चाभिवंद्य तम्।
मृतवत्पतितं साक्षात्पितरं च पितामहम्॥१६॥
प्रदक्षिणाकृत्य च तं रुद्रजाप्यरतोऽभवम्।
हृत्पुण्डरीके सुषिरे ध्यात्वा देवं त्रियंबकम्॥१७॥
त्र्यक्षं दशभुजं शान्तं पञ्चवक्त्रं सदाशिवम्।
सरितश्चांतरे पुण्ये स्थितं मां परमेश्वरः॥१८॥
तुष्टोब्रवीन्महादेवः सोमः सोमार्धभूषणः।
वत्स नंदिन्महाबाहो मृत्योर्भीतिः कुतस्तव॥१९॥

Finding my father and the grandfather lying on the ground as if dead, I went round them and I started reciting the *Rudra mantra.* Then, I meditated upon Rudra, lodged in my lotus like heart, having three eyes, ten arms and five faces. I found myself standing over the bank of a river. Then, lord Śiva appeared before me with goddess Umā and said to me– "O great armed one, O dear Nandī, how could you be afraid of death?

मयैव प्रेषितौ विप्रौ मत्समस्त्वं न संशयः।
वत्सैनत्तव देहं च लौकिकं परमार्थतः॥२०॥
नास्त्येव दैविकं दृष्टं शिलादेन पुरा तव।
देवैश्च मुनिभिः सिद्धैर्गंधर्वैर्दानवोत्तमैः॥२१॥
पूजितं यत्पुरा वत्स दैविकं नंदिकेश्वर।
संसारस्य स्वभावोयं सुखं दुःखं पुनः पुनः॥२२॥
नृणां योनिपरित्यागः सर्वथैव विवेकिनः।
एवमुक्त्वा तु मां साक्षत्सर्वदेवमहेश्वरः॥२३॥
कराभ्यां सुशुभाभ्यां च उमाभ्यां परमेश्वरः।
पस्पर्श भगवान् रुद्रः परमार्तिहरो हरः॥२४॥

उवाच च महादेवस्तुष्टात्मा वृषभध्वजः।
निरीक्ष्य गणपांश्चैव देवीं हिमवतः सुताम्॥२५॥

Both the Brāhmaṇas had been sent by me. You are like me. There is no doubt about it. In reality, your body is of worldly type and not divine. The body which had been seen and adored initially by Śilāda, the gods, the sages, Siddhas, Cāraṇas, Dānavas and the ascetics, was indeed divine. O Nandīśvara, it is the nature of the world that the pleasure and the pain arrive again and again, one after the other. The people with wisdom never desire not to be born of a womb." Thus speaking, lord Śiva, who removes all the misfortunes and is bull-bannered, then touched my body with his hand. Then looking at this *gaṇas* and Pārvatī, he said.

समालोक्य च तुष्टात्मा महादेवः सुरेश्वरः।
अजरो जरया त्यक्तो नित्यं दुःखविवर्जितः॥२६॥
अक्षयश्चव्ययश्चैव सपिता ससुहृज्जनः।
ममेष्टो गणपश्चैव मद्वीर्यो मत्पराक्रमः॥२७॥
इष्टो मम सदा चैव मम पार्श्वगतः सदा।
मद्बलश्चैव भविता महायोगबलान्वितः॥२८॥

"You will become eternal with your friends and parents. None of you shall ever attract old age, misery or death. You will be imperishable and eternal. You will have any strength and prowess. You will be my favourite chief of *gaṇas.* I will be always fond of you. You will be at my side forever. You will have my strength and you will be endowed with great yogic power."

एवमुक्त्वा च मां देवो भगवान् सगणस्तदा।
कुशेशयमयीं मालां समुन्मुच्यात्मनस्तदा॥२९॥
आबबंध महातेजा मम देवो वृषध्वजः।
तयाहं मालया जातः शुभया कण्ठसक्तया॥३०॥
त्र्यक्षो दशभुजश्चैव द्वितीय इव शङ्करः।
तत एव समादाय हस्तेन परमेश्वरः॥३१॥
उवाच ब्रूहि किं तेद्य ददामि वरमुत्तमम्।

After saying this to me, the lord accompanied with his attendants, took off his lotus garland. The bull-bannered lord of great splendour, tied it on me. With the splendid garland hanging around my neck, I looked like a second Śiva with three eyes and ten arms. Then, Parameśvara took me by hand and said– "What excellent boon should be given to you?"

ततो जटाश्रितं वारि गृहीत्वा चातिनिर्मलम्॥३२॥
उक्ता नदी भवस्वेति उत्ससर्ज वृषध्वजः।
ततः सा दिव्यतोया च पूर्णासितजला शुभा॥३३॥
पद्मोत्पलवनोपेता प्रावर्तत महानदी।
तामाह च महादेवो नदीं परम शोभनाम्॥३४॥
यस्माज्जटोकादेव प्रवृत्ता त्वं महानदी।
तस्माज्जटोदका पुण्या भविष्यसि सरिद्वरा॥३५॥

Thereafter, the lord Śiva; taking some water out of his locks of hair, sprinkled on me and said– "Tell me what a boon should be bestowed on you? You become a river filled with divine water and the lotus flowers. Since you have emerged out of the locks of my hair, you will be known as Jaṭodakā.

त्वयि स्नात्वा नरः कश्चित्सर्वपापैः प्रमुच्यते।
ततो देव्या महादेवः शिलादतनयं प्रभुः॥३६॥
पुत्रस्तेऽयमिति प्रोच्य पादयोः संन्यपातयत्।
सा मामाघ्राय शिरसि पाणिभ्यां परिमार्जती॥३७॥
पुत्रप्रेम्णाभ्याषिञ्चच्च स्रोतोभिस्तनयैस्त्रिभिः।
पयास शङ्खगौरेण देवदेवं निरीक्ष्य सा॥३८॥
तानि स्रोतांसित्रीण्यस्याः स्रोतस्विन्योभवंस्तदा।
नदीं त्रिस्रोतसं देवो भगवानवदद्भवः॥३९॥

A person taking a bath in you will be relieved of all the sins." Then, lord Maheśvara said to the goddess Umā– "He will be your son." Then, lord Śiva made me fall over the feet of Śilāda and said– "He is your son." The mother Umā smelt my hand, kissed me and patted my back. Because of her affection for the son, three drops of tears rolled from her eyes and then becoming mother of three sons, she looked at Śiva. With the three drops of tears falling on earth, three streams were formed which were termed by lord Śiva as *Trisrota*.

त्रिस्रोतसं नदीं दृष्ट्वा वृषः परमहर्षितः।
ननाद नादात्तस्माच्च सरिदन्या ततोऽभवत्॥४०॥
वृषध्वनिरिति ख्याता देवदेवेन सा नदी।
जांबूनदमयं चित्रं सर्वरत्नमयं शुभम्॥४१॥
स्वं देवश्चाद्भुतं दिव्यं निर्मितं विश्वकर्मणा।
मुकुटं चाबबंधेशो मम मूर्ध्नि वृषध्वजः॥४२॥
कुण्डले च शुभे दिव्ये वज्रवैडूर्यभूषिते।
आबबंध महादेवः स्वयमेव महेश्वरः॥४३॥

Finding the three streams, lord Śiva felt delighted. Then, sound was produced from a river which became the cause of creation of another river. Vṛṣadhvani was the name given by lord Śiva to the river. Thereafter the bull-bannered lord Śiva, removed the golden crown which had been prepared by Viśvakarmā from his head and placed it over the head of Nandī. Then lord Śiva, also removed the goddess earrings which were studded with precious gems from his ears and decorated my ears with them.

मां तथाभ्यर्चितं व्योम्नि दृष्ट्वा मेघैः प्रभाकरः।
मेघांभसा चाभ्यर्षिचच्छिलादनमथो मुने॥४४॥
तस्याभिषिक्तस्य तदा प्रवृत्ता स्रोतसा भृशम्।
यस्मात्सुवर्णान्निःसृत्य नद्येषा संप्रवर्तते॥४५॥
स्वर्णोदेकेति तामाह देवदेवस्त्रियंबकः।
जाम्बूनदमयाद्यस्माद्द्वितीया मुकुटाच्छुभा॥४६॥
प्रावर्तत नदी पुण्या ऊचुर्जांबूनदीति ताम्।
एतत्पञ्चनदं नाम जप्येश्वरसमीपगम्॥४७॥

O sage, finding me so felicitated, the sun-god poured water from the clouds in the sky and honoured Śilādana. When the water was so poured by the sun, then with the consecrated water, a river of gold water was formed. Lord Trilocana then gave it the name of Svarṇadeka. Because a second river was formed with the crown of gold, therefore, it was given the name of Jambū river. Thus, there are the five rivers which reach the lord Japayeśvara.

यः पञ्चनदमासाद्य स्नात्वा जप्येश्वरेश्वरम्।
पूजयेच्छिवसायुज्यं प्रयात्येव न संशयः॥४८॥
अथ देवो महादेवः सर्वभूतपतिर्भवः।

A person who has a glance of the five rivers or has an auspicious dip in the same and adores the lord Japayeśvara, he surely achieves the closeness of lord Śiva.

देवीमुवाच शर्वाणीमुमां गिरिसुतामजाम्॥४९॥
देवि नंदीश्वरं देवमभिषिंचामि भूतपम्।
गणेन्द्रं व्याहरिष्यामि किं वा त्वं मन्यसेऽव्यये॥५०

O goddess, I am going to consecrate Nandī and the leader of the goblins and shall call him as Gajendra. O Śarvāṇī, O imperishable Pārvatī, what are you thinking?"

तस्य तद्वचनं श्रुत्वा भवानी हर्षितानना।
स्मयंती वरदं प्राह भवं भूतपतिं पतिम्॥५१॥
सर्वलोकाधिपत्यं च गणेशत्वं तथैव च।
दातुमर्हसि देवेश शैलादिस्तनयो मम॥५२॥
ततः स भगवाञ्शर्वः सर्वलोकेश्वरेश्वरः।
सस्मार गणपान् दिव्यान्देवेदेवो वृषध्वजः॥५३॥

Hearing his words, Pārvatī, with a delightful heart, spoke to Śiva, her husband– "O lord, Śailādi is my own son. Presently, you are the lord of the universe and can bestow boon of becoming Gajendra to him." Thereafter, the bull-bannered recalled the leader of the divine *gaṇas*.

इति श्रीलिङ्गमहापुराणे पूर्वभागे
नंदिकेश्वरप्रादुर्भावनंदिकेश्वराभिषेकमंत्रो नाम
त्रिचत्वारिंशोऽध्यायः॥४३॥

* * *

चतुश्चत्वारिंशोऽध्यायः

Chapter 44

Coronation of Nandī

शैलादिरुवाच

स्मरणादेव रुद्रस्य संप्राप्ताश्च गणेश्वराः।
सर्वे सहस्रहस्ताश्च सहस्रायुधपाणयः॥१॥

Śailādi said–

At the recalling of Rudra, all the Gaṇeśvaras reached there. All of them had a thousand arms each, which were holding different weapons in them.

त्रिनेत्राश्च महात्मानस्त्रिदशैरपि वंदिताः।
कोटिकालाग्निसङ्काशा जटामुकुटधारिणः॥२॥

Each one of them had three eyes and had been held in reverence by the leaders of the gods. All of them resembled crores of fire flames. All of them had the crowns of matted locks of hair over their heads.

दंष्ट्राकरालवदना नित्या बुद्धाश्च निर्मलाः॥
कोटिकोटिगणैस्तुल्यैरात्मना च गणेश्वराः।
असंख्याता महात्मानस्तत्राजग्मुर्मुदा युताः॥३॥

The delightful masters of great souls arrived there. All of them were accompanied by crores of their attendants, who were as powerful as the Gaṇeśvaras themselves. They were auspicious as well as quite learned. Their faces looked awful because of their strong fangs.

गायंतश्च द्रवंतश्च नृत्यंतश्च महाबलाः।
मुखाडंबरवाद्यानि वादयंतस्तथैव च॥४॥

The valorous *gaṇas* were singing, dancing, running, playing on mouth organs with winking their eyes.

रथैर्नागैर्हयैश्चैव सिंहमर्कटवाहनाः।
विमानेषु तथारूढा हेमचित्रेषु वै गणाः॥५॥

The *gaṇas* were mounted over chariots, elephants, horses, lions and even monkeys. Some of the *gaṇas* were mounted over the planes decorated with gold.

भेरीमृदगकाद्यैश्च पणवानकगोमुखैः।
वादित्रैर्विविधैश्चान्यैः पटहैरेकपुष्करैः॥६॥
भेरीमुरजसंनादैराडंबरकडिंडिमैः।
मर्दलैर्वेणुवीणाभिर्विविधैस्तालनिःस्वनैः॥७॥
दर्दुरैस्तलघातैश्च कच्छपैः पणवैरपि।
वाद्यमानैर्महायोगा आजग्मुर्देवसंसदम्॥८॥

The Gaṇeśvaras possessed enormous prowess and were playing on drums and other musical instruments such as *bherī*, cymbals, *paṇavas, ānakas, gomukhas, paṭahas, ekapuṣkaras, āḍambarakas, murjas, ḍinḍimas, mardalas, veṇu* (flute), *vīṇā* (lute), other kinds of cymbals, *darduras, talaghātas, kacchapas* and *paṇavas*.

ते गणेशा महासत्त्वाः सर्वदेवेश्वरेश्वराः।
प्रणम्य देवं देवीं च इदं वचनमब्रुवन्॥९॥

Those lords of the *gaṇas* of enormous strength and prowess, the lords of the chiefs of the *devas*, bowed down to the lord and goddess, uttering these words.

भगवन्देवदेवेश त्रियंबक वृषध्वज।
किमर्थं च स्मृता देव आज्ञापय महाद्युते॥१०॥

"O blessed lord, O lord of the chiefs of the gods, O three-eyed god, O bull-emblemed lord, what for have we been summoned? O lord of the great lustre, you kindly command us.

किं सागराञ्शोषयामो यमं वा सह किंकरैः।
हन्मो मृत्युसुतां मृत्युं पशुवद्धन्म पद्मजम्॥११॥

Shall we dry up the ocean? Shall we kill Yama with his attendants? Shall we kill *Mṛtyu,* the daughter of death? Shall we kill the lotus born deity as an insignificant animal?

बद्ध्वेन्द्रं सह देवैश्च सह विष्णुं च वायुना।
आनयामः सुसंक्रुद्धा दैत्यान्वा सह दानवैः॥१२॥

We are enraged, then shall we bind Indra with other gods and Viṣṇu, together with Vāyu, the wind god or the Daityas and the Dānavas and bring them here?

कस्याद्य व्यसनं घोरं करिष्यामस्तवाज्ञया।
कस्य वाद्योत्सवो देव सर्वकामसमृद्धये॥१३॥

Whom shall we place in untold misery, in danger, or destroy him? For the fulfilment of whose desire, the festivities have been arranged today."

तांस्तथावादिनः सर्वान् गणेशान् सर्वसंमतान्।
उवाच देवः संपूज्य कोटिकोटिशतान्प्रभुः॥१४॥

Lord Śiva then welcomed the Gaṇeśvaras who were thus speaking, felicitated them, who were hundreds and crores in number, and then spoke to them.

शृणुध्वं यत्कृते यूयमिहाहूता जगद्धिताः।
श्रुत्वा च प्रयतात्मानः कुरुध्वं तदशंकिताः॥१५॥

"Listen, the purpose for which you have been summoned, is for the welfare and benefit of the world. O *gaṇas* with auspicious souls, listening to me, you act according to my instructions without any doubt.

नंदीश्वरोऽयं पुत्रो नः सर्वेषामीश्वरेश्वरः।
विप्रोयं नायकश्चैव सेनानीर्वः समृद्धिमान्॥१६॥

This Nandīśvara happens to be my son. He is the leader of all the gaṇa-chiefs. He is a Brāhmaṇa, besides being your leader and a warrior. He is progressive as well.

तमिमं मम संदेशाद्यूयं सर्वेपि संमताः।
सेनान्यमभिषिंचवध्वं महायोगपतिं पतिम्॥१७॥

Therefore, at my command, you accept him as you own leader and the master and crown him as Mahāyogapati."

एवमुक्ता भगवता गणपाः सर्व एव ते।
एवमस्त्विति संमंत्र्य संभारानाहरंस्ततः॥१८॥

At the words thus spoken by lord Śiva, all of them made consultations among themselves and then decided to act as per the command of lord Śiva. They then uttered–"Be it so." Thus speaking, they engaged themselves in collecting the required material.

तस्य सर्वाश्रयं दिव्यं जांबूनदमयं शुभम्।
आसनं मेरुसङ्काशं मनोहरमुपाहरन्॥१९॥
नैकस्तंभमयं चापि चामीकरवरप्रभम्।
मुक्तादामावलंबं च मणिरत्नावभासितम्॥२०॥
स्तंभैश्च वैडूर्यमयैः किंकिणीजालसंवृतम्।
चारुरत्नकसंयुक्तं मण्डपं विश्वतोमुखम्॥२१॥
कृत्वा विन्यस्य तन्यध्ये तदासनवरं शुभम्।
तस्याग्रतः पादपीठं नीलवज्रावभासितम्॥२२॥
चक्रुः पादप्रतिष्ठार्थं कलशौ चास्य पार्श्वगौ।
संपूर्णौ परमाम्भोभिररविंदावृताननौ॥२३॥

They brought the divine lion throne from the heaven which was as pleasant as the Meru mountain. They built a *maṇḍapa* (pavilion) with several of the golden pillars. They decorated it with the strings of gems and diamonds besides beads. A throne was placed in the centre of the pavilion. A seat of blue stone was placed before it. Two water vases were placed separately at the *pāda pītha*, which were filled with the fragrant water and had been covered with the lotus flowers.

कलशानां सहस्रं तु सौवर्णं राजतं तथा।
ताम्रजं मृन्मयं चैव सर्वतीर्थांबुपूरितम्॥२४॥

Thousands of pitchers made of gold, silver and earth, filled with the sacred water, had been placed there.

वासोयुगं तथा दिव्यं गंधं दिव्यं तथैव च।
केयूरे कुंडले चैव मुकुटं हारमेव च॥२५॥
छत्रं शतशलाकं च वालव्यजनमेव च।
दत्तं महात्मना तेन ब्रह्मणा परमेष्ठिना॥२६॥
शङ्खहाराङ्गगौरेण पृष्ठेनापि विराजितम्।
व्यजनं चंद्रशुभ्रं च हेमदण्डं सुचामरम्॥२७॥

Parameṣṭhin Brahmā, the great soul, then offered a pair of garments, divine fragrance, armlets, ear-rings, crown, garland, an umbrella with a hundred spokes, besides a small fan. A flywhisk with a golden handle which resembled the white lustre of the moon and its rod, was decorated with the conches and the beads (which was also given by Brahmā).

ऐरावतः सुप्रतीको गजावेतौ सुपूजितौ।
मुकुटं काञ्चनं चैव निर्मितं विश्वकर्मणा॥२८॥
कुण्डले चामले दिव्ये वज्रं चैव वरायुधम्।
जांबूनदमयं सूत्रं केयूरद्वयमेव च॥२९॥
संभाराणि तथान्यानि विविधानि बहून्यपि।
समंतान्निन्युरव्यग्रा गणपा देवसंमताः॥३०॥

Airāvata and Supratīka elephants were adored appropriately. Viśvakarmā made a crown of gold, besides two beautiful ear-rings. The *Vajrāyudha* was also placed there. The *sūtras* of gold and two *keyūras* had also been placed there. The Śiva *gaṇas* who were adored by the gods, brought the essential types of fires from all the four quarters and collected there.

ततो देवाश्च सेंद्राश्च नारायणमुखास्तथा।
मुनयो भगवान्ब्रह्मा नवब्रह्माण एव च॥३१॥
देवैश्च लोकाः सर्वे ते ततो जग्मुर्मुदा युताः।
तेष्वागतेषु सर्वेषु भगवान्परमेश्वरः॥३२॥
सर्वकार्यविधिं कर्तुमादिदेश पितामहम्।
पितामहोपि भगवान् नियोगादेव तस्य तु॥३३॥
चकार सर्वं भगवानभिषेकं समाहितः।
अर्चयित्वा ततो ब्रह्मा स्वयमेवाभ्यषेचयत्॥३४॥

All the gods including Indra, Viṣṇu, Brahmā and others had collected there for the performing of the requisite ceremonies. As per the directions of Śiva, Brahmā got the *abhiṣeka* performed quite carefully. Then Brahmā, performing the *pūjā*, performed the *abhiṣeka* himself.

ततो विष्णुस्ततः शक्रो लोकपालास्तथैव च।
अभ्यषिंचंत विधिवद्गणेन्द्रं शिवशासनात्॥३५॥

At the command of Śiva, then Indra and other *Lokapālas* too performed *abhiṣeka.*

ऋषयस्तुष्टुवुश्चैव पितामहपुरोगमाः।
स्तुतवत्सु ततस्तेषु विष्णुः सर्वजगत्पतिः॥३६॥
शिरस्यञ्जलिमादाय तुष्टाव च समाहितः।
प्राञ्जलिः प्रणतो भूत्वा जयशब्दं चकार च॥३७॥

Then Brahmā, with his associated sages, praised him. Then Viṣṇu, the preserver of the universe, with a concentrated mind, folding his hands over his head, offered prayer shouting the slogans of victory.

ततो गणाधिपाः सर्वे ततो देवास्ततोऽसुराः।
एवं स्तुतश्चाभिषिक्तो देवैः सब्रह्मकैस्तदा॥३८॥
उद्वाहश्च कृतस्तत्र नियोगात्परमेष्ठिनः।
मरुतां च सुता देवी सुयशाख्या बभूव या॥३९॥

Then the commandants of *gaṇas, gods* and *asuras,* one after the other, eulogised and bathed him. Thus after being eulogised and bathed by the gods and Brahmā, his marriage too was performed at the behest of Parameṣṭhin. His wife was a noble lady known as Suyaśā, the daughter of Maruts.

लब्धं शशिप्रभं छत्रं तया तत्र विभूषितम्।
चामरे चामरासक्तहस्ताग्रैः स्त्रीगणैर्युता॥४०॥
सिंहासनं च परमं तया चाधिष्ठितां मया।
अलंकृता महालक्ष्म्या मुकुटाद्यैः सुभूषणैः॥४१॥

A decorated umbrella having the lustre of moon, was offered to her. She had *cāmaras* also and she was accompanied with the groups of women holding flywhisks in their hands. The most excellent throne was occupied by her with me. She was adorned by the goddess Mahālakṣmī with coronet and other ornaments.

लब्धो हारश्च परमो देव्याः कंठगतस्तथा।
वृषेन्द्रश्च सितो नागः सिंहः सिंहध्वजस्तथा॥४२॥
रथश्च हेमच्छत्रं च चंद्रबिंबसमप्रभम्।
अद्यापि सदृशः कश्चिन्मया नास्ति विभुः क्वचित्॥

The excellent necklace from the neck of the goddess was gifted to her. The leading bull, the white elephant, the lion, the lion emblem, the chariot, the golden umbrella with the lustre of moon disc, were present there. Till now no other god was equal to me.

सान्वयं च गृहीत्वेशस्तथा संबंधिबांधवैः।
आरुह्य वृषमीशानो मया देव्या गतः शिवः॥४४॥
तदा देवीं भवं दृष्ट्वा मया च प्रार्थयन् गणैः।
मुनिदेवर्षयः सिद्धा आज्ञां पाशुपतीं द्विजाः॥४५॥

The great lord mounted the bull after taking me on with all the members of my family, kinsman and relatives. Then, he set off with the goddess. On seeing the goddess and the lord with me, the sages, Devas, Siddhas and the Brāhmaṇas requested for command of the lord.

अथाज्ञां प्रददौ तेषामर्हाणामाज्ञया विभोः।
नंदिको नगजाभर्तुस्तेषां पाशुपतीं शुभाम्॥४६॥
तस्माद्धि मुनयो लब्ध्वा तदाज्ञां मुनिपुङ्गवात्।
भवभक्तास्तदा चासंस्तस्मादेवं समर्चयेत्॥४७॥
नमस्कारविहीनस्तु नाम उद्गिरयेद्भवे।
ब्रह्मघ्नदशसंतुल्यं तस्य पापं गरीयसम्॥४८॥
तस्मात्सर्वप्रकारेण नमस्कारादिमुच्चरेत्।
आदौ कुर्यान्नमस्कारं तदंते शिवतां व्रजेत्॥४९॥

At the command of the lord, the husband of Pārvatī, Nandī granted those who deserved the splendid behest of the lord. On receiving the command from the leading sage, they became the great devotee of Śiva. Therefore, lord Śiva should be adored. If a person utters the name of the lord without offering salutation to him, he will incur grave sin, at par with that of ten Brāhmaṇa's slayer. Therefore, by all means, one should utter the words of salutation. At the outset, one should offer his salutation and at the end utter the name of Śiva.

इति श्रीलिङ्गमहापुराणे पूर्वभागे नंदिकेश्वराभिषेको नाम
चतुश्चत्वारिंशोऽध्यायः॥४४॥

पञ्चचत्वारिंशोऽध्यायः

Chapter 45

The nether world

ऋषय ऊचुः

सूत सुव्यक्तमखिलं कथितं शङ्करस्य तु।
सर्वात्मभावं रुद्रस्य स्वरूपं वक्तुमर्हसि॥१॥

The sages said–

You have spoken out everything about Śiva quite clearly. Now you please speak out about the forms of Śiva.

सूत उवाच

भूर्भुवः स्वर्महश्चैव जनः साक्षात्तपस्तथा।
सत्यलोकश्च पातालं नरकार्णवकोटयः॥२॥
तारकाग्रहसोमार्का ध्रुवः सप्तर्षयस्तथा।
वैमानिकास्तथान्ये च तिष्ठंत्यस्य प्रसादतः॥३॥

Sūta said–

Whatever is visible in the form of *bhūḥ, buvaḥ, svaḥ, mahaḥ, tapaḥ, janaḥ, pātāla*, crores of oceans of the hell, the stars, planets, the sun, the moon, Dhruva, Saptarṣis, and those moving in the aerial chariots, all function due to the grace of Śiva.

अनेन निर्मितास्त्वेवं तदात्मानो द्विजर्षभाः।
समष्टिरूपः सर्वात्मा संस्थितः सर्वदा शिवः॥४॥

All of them were created by him, O excellent Brāhmaṇas, all of them exist because of his desire. Śiva is present in them in an aggregate form. He happens to be the soul of all.

सर्वात्मानं महात्मानं महादेवं महेश्वरम्।
न विजानंति संमूढा मायया तस्य मोहिताः॥५॥

In fact, all the three *lokas* emerged out of his body. Having been influenced or confused with his delusion, the foolish people do not visualise him as the soul of all, a great soul, Mahādeva and Maheśvara. They are not aware of his true form.

तस्य देवस्य रुद्रस्य शरीरं वै जगत्त्रयम्।
तस्मात्प्रणम्य तं वक्ष्ये जगतां निर्णयं शुभम्॥६॥

Therefore, offering my salutation to him, I shall narrate to you in brief, the auspicious expansion of the three worlds.

पुरा वः कथितं सर्वं मयाण्डस्य यथा कृतिः।
भुवनानां स्वरूपं च ब्रह्माण्डे कथयाम्यहम्॥७॥

First of all, I shall narrate to you the size of and shape of the cosmic egg, its form and the bhuvanas of the globe.

पृथिवीचांतरिक्षं च स्वर्महर्जन एव च।
तपः सत्यं न सप्तैते लोकास्त्वण्डोद्भवाः शुभाः॥८

The earth, the space, *svaḥ, mahaḥ, janaḥ, tapaḥ* and *satyaṁ* are the seven splendid worlds which originated from the cosmic egg.

अधस्तादत्र चैतेषां द्विजाः सप्त तलानि तु।
महातलादयस्तेषां अधस्तान्नरकाः क्रमात्॥९॥

O Brāhmaṇa, there are the seven worlds starting with *Mahātala*, beneath these. The hells are lodged beneath them, one after the other.

महातलं हेमतलं सर्वरत्नोपशोभितम्।
प्रासादैश्च विचित्रैश्च भवस्यायतनैस्तथा ॥१०॥

Mahātala has the golden ground surface which is studded with splendid jewels and has shrines and structures dedicated to Śiva.

अनंतेन च संयुक्तं मुचुकुंदेन धीमता।
नृपेण बलिना चैव पातालस्वर्गवासिना॥११॥

They are all controlled by Ananta. Both Mucukunda and the king Bali are the dwellers of *Pātāla* and the heaven respectively.

शैलं रसातलं विप्राः शार्करं हितलातलम्।
पीतं सुतलमित्युक्तं वितलं विद्रुमप्रभम्॥१२॥
सितं हि अतलं तच्च तलं यच्च सितेतरम्।
क्ष्मायास्तु यावद्विस्तारो ह्यधस्तेषां च सुव्रताः॥१३
तलानां चैव सर्वेषां तावत्संख्या समाहिता।
सहस्रयोजनं व्योम दशसाहस्रमेव च॥१४॥
लक्षं सप्तसहस्रं हि तलानां सघनस्य तु।

व्योम्नः प्रमाणं मूलं तु त्रिंशत्साहस्रकेण तु॥१५॥
सुवर्णेन मुनिश्रेष्ठास्तथा वासुकिना शुभम्।
रसातलमिति ख्यातं तथान्यैश्च निषेवितम्॥१६॥

O Brāhmaṇas, *Rasātala* has the hard rock like surface. *Talātala* is filled with water-worn pebbles. *Sutala* is said to be of yellow surface. *Vitala* has the lustre of coral. *Atala* has the white surface, while *Tala* is said to be black. O excellent one, all the underworlds are expanded like the earth or in other words, each one of the *talas* is spread into a thousand *yojanas.* The sky, on each one of the *talas* is spread in an area of ten thousand *yojanas.* The seven *talas* are collectively spread into an area of seven thousand lakhs of *yojanas* including the clouds. The base of the last *pātāla* is thirty thousand *yojanas.*

विरोचनहिरण्याक्षनरकाद्यैश्च सेवितम्।
तलातलमिति ख्यातं सर्वशोभासमन्वितम्॥१७॥

O excellent sages, the auspicious *rasātala* of Vāsuki is made of gold, besides others. The worlds known by the name of *talātala* is quite graceful and is frequented by Virocana, Hiraṇyākṣa, Naraka and others.

वैनावकादिभिश्चैव कालनेमिपुरोगमैः।
पूर्वदेवैः समाकीर्णं सुतलं च तथापरैः॥१८॥

Sutala is the abode of Vināyakas and others including Pūrvadevas with Kālanemi as the head as well as some others.

वितलं दानवाद्यैश्च तारकाग्निमुखैस्तथा।
महांतकाद्यैर्नागैश्च प्रह्लादेनासुरेण च॥१९॥

Vitala is the abode of Dānavas and others, starting from Tārakāgni, serpents Mahāntaka and others, besides Prahlāda – the *asura.*

अतलं चात्र विख्यातं कंबलाश्वनिषेवितम्।
महाकुंभेन वीरेण हयग्रीवेण धीमता॥२०॥

Atala is the abode of Kambalāśva, the heroic Mahākumbha and the intelligent Hayagrīva.

शंकुकर्णेन संभिन्नं तथा नमुचिपूर्वकैः।
तथान्यैर्विविधैर्वीरैस्तलं चैव सुशोभितम्॥२१॥

Tala or *Mahātala* is controlled by the valorous Namuci, Śaṅkukarṇa and others.

तलेषु तेषु सर्वेषु चांबया परमेश्वरः।
स्कन्देन नंदिना सार्धं गणपैः सर्वतो वृतः॥२२॥
तलानां चैव सर्वेषामूर्ध्वतः सप्तसप्तमाः।
क्ष्मातलानि धरा चापि सप्तधा कथयामि वः॥२३॥

Lord Śiva, with the goddess Umā, Skanda, Nandī and other *Śivagaṇas,* always remain present there. O noble sages, the earth is lodged above all the lokas. The earth too is divided in seven *khaṇḍas,* about which I shall speak to you.

इति श्रीलिङ्गमहापुराणे पूर्वभागे पातालवर्णनं नाम
पञ्चचत्वारिंशोऽध्यायः॥४५॥

षट्चत्वारिंशोऽध्यायः

Chapter 46

Description of the *Dvīpas* and their lords

सूत उवाच

सप्तद्वीपा तथा पृथ्वी नदीपर्वतसंकुला।
समुद्रैः सप्तभिश्चैव सर्वतः समलंकृता॥१॥

Sūta said–

The earth is divided in seven islands which is filled with the rivers and the mountains. It is surrounded by the seven oceans.

जंबूः प्लक्षः शाल्मलिश्च कुशः क्रौश्चस्तथैव च।
शाकः पुष्करनामा च द्वीपास्त्वभ्यन्तरे क्रमात्॥२॥

सप्तद्वीपेषु सर्वेषु सांबः सर्वगणैर्वृतः।
नानावेषधरो भूत्वा सान्निध्यं कुरुते हरः॥३॥

There are seven *dvīpas* or continents in it comprising of Jambū, Plakṣa, Śālmali, Kuśa, Krauñca, Śaka and Puṣkara. Lord Śiva is present in all these continents, together with Umā and is surrounded by the *gaṇas*, assuming different guises.

क्षारोदेक्षुरसोदश्च सुरोदश्च घृतोदधिः।
दध्यर्णवश्च क्षीरोदः स्वादूदश्चाप्यनुक्रमात्॥४॥
समुद्रेष्विह सर्वेषु सर्वदा सगणः शिवः।
जलरूपी भवः श्रीमान् क्रीडते चोर्मिबाहुभिः॥५॥

The seven oceans are those having alkaline water, sugarcane juice, wine, ghee, curd, milk and sweet water. In all these oceans, the glorious lord Śiva assumes the form of water and sports with the waves along with his *gaṇas*.

क्षीरार्णवामृतमिव सदा क्षीरार्णवे हरिः।
शेते शिवज्ञानधिया साक्षाद्वै योगनिद्रया॥६॥

Lord Viṣṇu sleeps in the ocean of milk and nectar in *yoganidrā*.

यदा प्रबुद्धो भगवान्प्रबुद्धमखिलं जगत्।
यदा सुप्तस्तदा सुप्तं तन्मयं च चराचरम्॥७॥

When the lord is awakened, the entire world wakes up. When he sleeps, the entire mobile and immobile world also sleeps.

तेनैव सृष्टमखिलं धृतं रक्षितमेव च।
संहृतं देवदेवस्य प्रसादात्परमेष्ठिनः॥८॥

He has produced all. He bears all and all are protected by him. All exist by the grace of lord Parameṣṭhī.

सुषेणा इति विख्याता यजंते पुरुषर्षभम्।
अनिरुद्धं मुनिश्रेष्ठाः शङ्खचक्रगदाधरम्॥९॥

O excellent sages, those who are well known as Suṣeṇas, worship the leading Puruṣa Aniruddha, holding conch, disc and club.

ये चानिरुद्धं पुरुषं ध्यायंत्यात्मविदां वराः।
नारायणसमाः सर्वे सर्वसंपत्समन्विताः॥१०॥
सनंदनश्च भगवान् सनकश्च सनातनः।
बालखिल्याश्च सिद्धाश्च मित्रावरुणकौ तथा॥११॥
यजंति सततं तत्र विश्वस्य प्रभवं हरिम्।
सप्तद्वीपेषु तिष्ठंति नानाशृङ्गा महोदयाः॥१२॥
आसमुद्रायताः केचिद्गिरयो गह्वरैस्तथा।
धरायाः पतयश्चासन् बहवः कालगौरवात्॥१३॥
सामर्थ्यात्परमेशानाः क्रौञ्चारेर्जनकात्प्रभोः।

O sage, the excellent among the knower of *ātman*, those who meditate on Aniruddha, Puruṣa, resemble Viṣṇu and are bestowed with all the riches. Somadeva, Sanaka, Sanātana, Bālakhilyas, Siddhas, Mitra and Varuṇa– they all worship Viṣṇu who is the cause of the universe. In all the seven continents, there are huge mountains, some of which rise to great heights, some of which extend upto the ocean, while others have several peaks and caves. There were several kings who ruled these continents with efficiency as per the requirements of the times. They were powerful by the grace of lord Śiva, the father of the enemy of Krauñca.

मन्वन्तरेषु सर्वेषु अतीतानागतेष्विह॥१४॥
प्रवक्ष्यामि धरेशान् वो वक्ष्ये स्वायंभुवेन्तरे।
मन्वंतरेषु सर्वेषु अतीतानागतेषु च॥१५॥
तुल्याभिमानिनश्चैव सर्वे तुल्यप्रयोजनः।
स्वायंभुवस्य च मनोः पौत्रास्त्वासन्महाबलाः॥१६
प्रियव्रतात्मजा वीरास्ते दशेह प्रकीर्तिताः।
आग्नीध्रश्चाग्निबाहुश्च मेधा मेधातिथिर्वसुः॥१७॥
ज्योतिष्मान्द्युतिमान् हव्यः सवनः पुत्र एव च।
प्रियव्रतोऽभ्यर्षिंचत्तान् सप्त सप्तसु पार्थिवान्॥१८॥

I shall now mention about the kings of all the past and future Manvantaras, starting with those in the Svāyambhuva Manvantara. The grandsons of Svāyambhuva Manu were all very strong with similar status, honour and identical purpose. There were the ten valorous sons of Priyavrata, known as Āgnīdhra, Agnibāhu, Medhā, Medhātithi, Vapus, Jyotiṣmān, Dyutimān, Havya, Savana and Patra. Priyavrata crowned seven of them as kings over the seven continents.

जंबूद्वीपेश्वरं चक्रे आग्नीध्रं सुमहाबलम्।
प्लक्षद्वीपेश्वरश्चापि तेन मेधातिथिः कृतः॥१९॥
शाल्मलेश्च वपुष्मंतं राजानमभिषिक्तवान्।
ज्योतिष्मंतं कुशद्वीपे राजानं कृतवान्नृपः॥२०॥
द्युतिमंतं च राजानं क्रौंचद्वीपे समादिशत्।
शाकद्वीपेश्वरं चापि हव्यं चक्रे प्रियव्रतः॥२१॥
पुष्कराधिपतिं चक्रे सवनं चापि सुव्रताः।
पुष्करे सवनस्यापि महावीतः सुतोऽभवत्॥२२॥
धातकी चैव द्वावेतौ पुत्रौ पुत्रवतांवरौ।
महावीतं स्मृतं वर्षं तस्य नाम्ना महात्मनः॥२३॥
नाम्ना तु धातकेश्चैव धातकीखण्डमुच्यते।
हव्योप्यजनयत्पुत्राञ्छाकद्वीपेश्वरः प्रभुः॥२४॥

Āgnīdhra was made the lord of Jambūdvīpa and Medhātithi was made the lord of Plakṣadvīpa. He crowned Vapusmān as the king of Śālmali, Jyotiṣmān as the king of Kuśadvīpa, Dyutimān as king of Krauñcadvīpa. Havya was made the ruler of Śākadvīpa. O excellent sages, Savana was made by him the king of Puṣkara. Savana had two sons Mahāvīra and Dhātakī. They were excellent among the men. The kingdom of Mahāvīra was known as Mahāvīra-varṣa of the name of its ruler. The kingdom of Dhātakī was known as Dhātakikhaṇḍa. Havya was the lord of Śakadvīpa, who had seven sons.

जलदं च कुमारं च सुकुमारं मणीचकम्।
कुसुमोत्तरमोदाकी सप्तमस्तु महाद्रुमः॥२५॥

They were known as Jalada, Kumāra, Sukumāra, Maṇīcaka, Kusumottara, Modāka and Mahādruma.

अलदं जलदस्याथ वर्षं प्रथममुच्यते।
कुमारस्य तु कौमारं द्वितीयं परिकीर्तितम्॥२६॥
सुकुमारं तृतीयं तु सुकुमारस्य कीर्त्यते।
मणीचकं चतुर्थं तु माणीचकमिहोच्यते॥२७॥
कुसुमोत्तरस्य वै वर्षं पञ्चमं कुसुमोत्तरम्।
मोदकं चापि मोदाकेर्वर्षं षष्ठं प्रकीर्तितम्॥२८॥
महाद्रुमस्य नाम्ना तु सप्तमं तन्महाद्रुमम्।
तेषां तु नामभिस्तानि सप्त वर्षाणि तत्र वै॥२९॥

The first *varṣa* is called as Jalada, the second one is called Kaumāra, the third varṣa is Sukumāra, the fourth one is Maṇīcaka, Kusumottara is called the fifth varṣa. Modaka is the sixth varṣa, Mahādruma is the seventh varṣa. Therefore, there are seven *varṣas* of the seven names.

क्रौंचद्वीपेश्वरस्यापि पुत्रा द्युतिमतस्तु वै।
कुशलो मनुगश्चोष्णः पीवरश्चांधकारकः॥३०॥
मुनिश्च दुंदुभिश्चैव सुता द्युतिमतस्तु वै।
तेषां स्वनामभिर्देशा क्रौंचद्वीपाश्रयाः शुभाः॥३१॥
कुशलदेशः कुशलो मनुगस्य मनोनुगः ।
उष्णस्योष्णः स्मृतो देशः पीवरः पीवरस्य च॥३२॥
अंधकारस्य कथितो देशो नाम्नांधकारकः।
मुनेर्देशो मुनिः प्रोक्तो दुंदुभेर्दुंदुभिः स्मृतः॥३३॥
एते जनपदाः सप्त क्रौंचद्वीपेषु भास्वराः।

Krauñca Dvīpeśvara known as Dyutimān, had six sons known by the names of Kuśala, Manuga, Uṣṇa, Pīvara, Andhakāra, Muni and Dundubhi. Several places in the Krauñca continent are known after their names.

ज्योतिष्मंतः कुशद्वीपे सप्त चासन्महौजसः॥३४॥

उद्भिदो वेणुमांश्चैव द्वैरथो लवणो धृतिः।
षष्ठः प्रभाकरश्चापि सप्तमः कपिलः स्मृतः॥३५॥

In Kuśa continent, Jyotiṣman had seven valorous sons, who were known by the names of Udbhida, Veṇumān, Dvairatha, Lavaṇa, Dhṛti, Prabhākara and Kapila.

उद्भिदं प्रथमं वर्षं द्वितीयं वेणुमण्डलम्।
तृतीयं द्वैरथं चैव चतुर्थं लवणं स्मृतम्॥३६॥
पञ्चमं धृतिमत्षष्ठं प्रभाकरमनुत्तमम्।
सप्तमं कपिलं नाम कपिलस्य प्रकीर्तितमम्॥३७॥

Udbhida had the first varṣa, Veṇumān had the second, Dvairatha had the third, Lavaṇa had the fourth, Dhṛti had the fifth, Prabhākara had the sixth and the excellent Kapila had the seventh varṣa.

शाल्मलस्येश्वराः सप्त सुतास्ते वै वपुष्मतः।
श्वेतश्च हरितश्चैव जीमूतो रोहितस्तथा॥३८॥
वैद्युतो नामसश्चैव सुप्रभः सप्तमस्तथा।
श्वेतस्य देशः श्वेतस्तु हरितस्य च हारितः॥३९॥
जीमूतस्य च जीमूतो रोहितस्य च रोहितः।
वैद्युतो वैद्युतस्यापि मानसस्य च मानसः॥४०॥
सुप्रभः सुप्रभस्यापि सप्त वै देशलांछकाः।
प्लक्षद्वीपे तु वक्ष्यामि जंबूद्वीपादनंतरम्॥४१॥

Vapuṣmān, the king of Śālmali, also had seven sons, who were separately crowned as the rulers of seven continents. They were known by the names of Śveta, Harita, Vaidyuta, Jīmūta, Rohita, Mānas and Suprabha. Śveta was made the ruler of Śveta country, Harita ruled the Hārita country, Jīmūta ruled Jīmūta country, Rohita ruled Rohita country, Vaidyuta ruled Vaidyuta country, Mānasa ruled Mānasa country, while Suprabha ruled Suprabha country. Thus, seven countries were named under the names of the respective kings. I shall now speak about the countries beyond Jambūdvīpa, which is known as Plakṣadvīpa.

सप्त मेधातिथेः पुत्राः प्लक्षद्वीपेश्वरा नृपाः।
ज्येष्ठः शांतभयस्तेषां सप्तवर्षाणि तानि वै॥४२॥
तस्माच्छांतभयाच्चैव शिशिरस्तु सुखोदयः।
आनंदश्च शिवश्चैव क्षेमकश्च ध्रुवस्तथा॥४३॥
तानि तेषां तु नामानि सप्तवर्षाणि भागशः।
निवेशितानि तैस्तानि पूर्वं स्वायंभुवेन्तरे॥४४॥
मेधातिथेस्तु पुत्रैस्तैः प्लक्षद्वीपनिवासिभिः।
वर्णाश्रमाचारयुताः प्रजास्तत्र निवेशिताः॥४५॥

Medhātithi happened to be the king of the continent of Plakṣa. He too had seven sons, who ruled the seven countries of the Plakṣadvīpa. Out of them all, Śāntamaya was the eldest. Śiśira, Sukhodaya, Ānanda, Śiva, Kṣemaka and Dhruva, were his continents which divided the country. All of them were crowned as the kings appropriately.

प्लदक्षद्वीपादिवर्षेषु शाकद्वीपांतिकेषु वै।
ज्ञेयः पञ्चसु धर्मो वै वर्णाश्रमविभागशः॥४६॥
सुखमायुः स्वरूपं च बलं धर्मो द्विजोत्तमाः।
पञ्चस्वेतेषु द्वीपेषु सर्वसाधारणं स्मृतम्॥४७॥
रुद्रार्चनरता नित्यं महेश्वरपरायणाः।
अन्ये च पुष्करद्वीपे प्रजाताश्च प्रजेश्वराः॥४८॥
प्रजापतेश्च रुद्रस्य भावामृतसुखोत्कटाः॥४९॥

In between Śākadvīpa and Plakṣadvīpa, the people followed the four *varṇas* and the *dharmas.* O Brāhmaṇas, in all these continents, the comforts enjoyed by the people, age, beauty and the strength of the people were normal. The people of the place worshipped Rudra and were devoted to Maheśvara. The ruler of Puṣkara continent enjoy the nectar of their devout feelings towards Prajāpati and Rudra.

इति श्रीलिङ्गमहापुराणे पूर्वभागे भुवनकोशे
द्वीपद्वीपेश्वरकथनं नाम षट्चत्वारिंशोऽध्यायः॥४६॥

सप्तचत्वारिंशोऽध्यायः

Chapter 47

Description of Bhāratavarṣa

सूत उवाच

आग्नीध्रं ज्येष्ठदायादं काम्यपुत्रं महाबलम्।
प्रियव्रतोऽभ्यर्षिंचद्वै जंबूद्वीपेश्वरं नृपः॥१॥

Sūta said–

The king crowned his eldest son Āgnīdhra who was the eldest inheritor and was the loveable son with great prowess, as the monarch of Jambūdvīpa.

सोतीव भवभक्तश्च तपस्वी तरुणः सदा।
भवार्चनरतः श्रीमान्गोमान्धीमान्द्विजर्षभः॥२॥

O excellent Brāhmaṇas, he was the great devotee of lord Śiva, besides being an ascetic as well as youthful. He possessed enormous wisdom as well as a large number of cows.

तस्य पुत्रा बभूवुस्ते प्रजापतिसमा नव।
सर्वे माहेश्वराश्चैव महादेवपरायणाः॥३॥

He got nine sons resembling Prajāpatis, who also were the followers of lord Śiva.

ज्येष्ठो नाभिरिति ख्यातस्तस्य किंपुरुषोऽनुजः।
हरिवर्षस्तृतीयस्तु चतुर्थो वै त्विलावृतः॥४॥

His eldest son was known by the name of Nābhi. His younger brother was known by the name of Kimpuruṣa. The third son was known as Harivarṣa and the fourth one was known as Ilāvṛta.

रम्यस्तु पञ्चमस्तत्र हिरण्मान् षष्ठ उच्यते।
कुरुस्तु सप्तमस्तेषां भद्राश्वस्त्वष्टमः स्मृतः॥५॥

The fifth son was known as Ramya and the sixth was Hiraṇyamān. The seventh son was Kuru, while the eighth son was known as Bhadrāśva.

नवमः केतुमालस्तु तेषां देशान्निबोधत।
नाभेस्तु दक्षिणं वर्षं हेमाख्यं तु पिता ददौ॥६॥

The ninth son was known as Ketumān. Now you listen about their respective countries. The father gave away the Hemavarṣa country to Nābhi which was located in the south.

हेमकूटं तु यद्वर्षं ददौ किंपुरुषाय सः।
नैषधं यत्स्मृतं वर्षं हरये तत्पिता ददौ॥७॥

The Hemakūṭavarṣa was allotted to his son Kimpuruṣa, while Hari was allotted Naiṣadhavarṣa.

इलावृताय प्रददौ मेरुर्यत्र तु मध्यमः।
नीलाञ्चलाश्रितं वर्षं रम्याय प्रददौ पिता॥८॥

Ilāvṛta was given over Madhyadeśa which was surrounded by the Meru mountain. Ramya was given over the country of Nīlāñcalavarṣa.

श्वेतं यदुत्तरं तस्मात्पित्रा दत्तं हिरण्मते।
यदुत्तरं शृङ्गवर्षं पिता तत्कुरवे ददौ॥९॥

The Śvetavarṣa in the north was given to Hiraṇyamān, while Śṛṅgavarṣa in the north was given to Kuru by his father.

वर्षं माल्यवतं चापि भद्राश्वस्य न्यवेदयत्।
गंधमादनवर्षं तु केतुमालाय दत्तवान्॥१०॥

The king allotted to Bhadrāśva the Mālyavānvarṣa, while Ketumān was given over the Gandhamādanavarṣa.

इत्येनानि महान्तीह नव वर्षाणि भागशः।
आग्नीध्रस्तेषु वर्षेषु पुत्रांस्तानभिषिच्य वै॥११॥
यथाक्रमं स धर्मात्मा ततस्तु तपसि स्थितः।
तपसा भावितश्चैव स्वाध्यायनिरतस्त्वभूत्॥१२॥

These are the nine great varṣas. Establishing his nine sons over the respective lion thrones of each varṣa, the noble king Āgnidhra got himself engaged in the performing of *tapas.* After purifying himself with the performing of *tapas*, he engaged himself in the study of the Vedas.

स्वाध्यायनिरतः पश्चाच्छिवध्यानरतस्त्वभूत्।
यानि किंपुरुषाद्यानि वर्षाण्याष्टौ शुभानि च॥१३॥
तेषां स्वभावतः सिद्धः सुखप्राया ह्ययत्नतः।
विपर्ययो न तेष्वस्ति जरामृत्युभयं न च॥१४॥
धर्माधर्मौ न तेष्वास्तां नोत्तमाधममध्यमाः।
न तेष्वस्ति युगावस्था क्षेत्रेष्वष्टसु सर्वतः॥१५॥

After completing his study of the Vedas, he was absorbed in the meditation of lord Śiva. There is a natural perfection in al the eight subcontinents, beginning with Kimpuruṣa. Without any strain, the subjects were always happy. The opposite of joy was totally absent. They were least afraid of death or old age. They had neither *dharma* nor *adharma*. There was no distinction such as excellent, the middling and the base. In all the eight subcontinents, there were no sub-divisions of *yugas*.

रुद्रक्षेत्रे मृताश्चैव जङ्गमाः स्थावरास्तथा।
भक्ताः प्रासंगिकाश्चापि तेषु क्षेत्रेषु यांति ते॥१६॥

Such of the people who meet with death in the auspicious land of Rudra, irrespective of their being mobile or immobile, whether devotees or casual visitors, are reborn there again.

तेषां हिताय रुद्रेण चाष्टक्षेत्रं विनिर्मितम्।
तत्र तेषां महादेवः सान्निध्यं कुरुते सदा॥१७॥

For their benefit, eight holy centres were created by Rudra. In all those places, lord Mahādeva had always been present.

दृष्ट्वा हृदि महादेवमष्टक्षेत्रनिवासिनः।
सुखिनः सर्वदा तेषां स एवेह परा गतिः॥१८॥

By seeing Mahādeva in their hearts, the people of the eight holy centres always remained happy. He alone was the biggest goal unto them all.

नाभेर्निसर्गं वक्ष्यामि हिमांकेऽस्मिन्निबोधत।
नाभिस्त्वजनयत्पुत्रं मेरुदेव्यां महामतिः॥१९॥
ऋषभं पार्थिवश्रेष्ठं सर्वक्षत्रस्य पूजितम्।
ऋषभाद्भरतो जज्ञे वीरः पुत्रशताग्रजः॥२०॥

I shall now speak out to you about the country of Nābhi, marked by snow (Bhāratavarṣa), as mentioned below. The intelligent Nābhi begot a son from Marudevī, known by the name of Ṛṣabha. He was a great king adored by all the Kṣatriyas. A heroic son known by the name of Bharata was born to Ṛṣabha, who was the eldest of his hundred sons.

सोभिषिच्याथ ऋषभो भरतं पुत्रवत्सलः।
ज्ञानवैराग्यमाश्रित्य जित्वेन्द्रियमहोरगान्॥२१॥
सर्वात्मनात्मनि स्थाप्य परमात्मात्मानमीश्वरम्।
नग्नो जटी निराहारो चीरी ध्वांतगतो हि सः॥२२॥
निराशस्त्यक्तसंदेहः शैवमाप परं पदम्।
हिमाद्रेर्दक्षिणं वर्षं भरताय न्यवेदयत्॥२३॥
तस्मात्तु भारतं वर्षं तस्य नाम्ना विदुर्बुधाः।
भरतस्यात्मजो विद्वान्सुमतिर्नाम धार्मिकः॥२४॥
बभूव तस्मिंस्तद्राज्यं भरतः संन्यवेशयत्।
पुत्रसंक्रामितश्रीको वनं राजा विवेश सः॥२५॥

The king Ṛṣabha liked his son Bharata very much and as such, he crowned him as the king. Then by devoting himself to the path of knowledge and detachment, he conquered his sense organs. By all means, he established Īśvara, the supreme Ātman, within his own heart. He was completely absorbed in his devout feelings and observed fasts. He wore bark garments and matted hair. He retired into darkness in a solitary place. He was devoid of all his desires and all his doubts were cleared. Ultimately, he attained the great region of lord Śiva. He gave the region in the south of the mountain Himavat to Bharata. Hence, the learned man call the sub-continent as Bhāratavarṣa, after his name. Bharata's son was virtuous Sumati and Bharata entrusted the care of his kingdom to his own son Sumati. After handing over the royal glory to his son, the king entered the forest for the performing of *tapas.*

इति श्रीलिङ्गमहापुराणे पूर्वभागे भरतवर्षकथनं नाम
सप्तचत्वारिंशोऽध्यायः॥४७॥

अष्टचत्वारिंशोऽध्यायः

Chapter 48

The Meru mountain

सूत उवाच

अस्य द्वीपस्य मध्ये तु मेरुर्नाम महागिरिः।
नानारत्नमयैः शृंगैः स्थितः स्थितिमतां वरः॥१॥

Sūta said–

In the centre of Jambūdvīpa is situated a mountain named Meru, which is indeed the best of all the mountains. Its peaks are filled with gems.

चतुराशीतिसाहस्रमुत्सेधेन प्रकीर्तितः।
प्रविष्टः षोडशाधस्ताद्विस्तृतः षोडशैव तु॥२॥

It is eighty four thousand *yojanas* in height. It's depth beneath the earth is extended to sixteen thousand *yojanas.*

शराववत्संस्थितत्वाद्द्वात्रिंशन्मूर्ध्नि विस्तृतः।
विस्तारत्त्रिगुणश्चास्य परिणाहोनुमण्डलः॥३॥

Since it is stationed like a shallow plate, the extent on the top is thirty two thousand *yojanas.* Its girth at the ridges is three times its width.

हैमीकृतो महेशस्य शुभाङ्गस्पर्शनेन च।
धत्तूरपुष्पसङ्काशः सर्वदेवनिकेतनः॥४॥

It is rendered golden hue due to the auspicious contact with the body of lord Maheśa. It resembles the flowers of *Dhatūrā* plant also known as thorn apple. It is the abode of the gods.

क्रीडाभूमिश्च देवानामनेकाश्चर्यसंयुतः।
लक्षयोजन आयामस्तस्यैवं तु महागिरेः॥५॥

It is the sporting ground for the Devas and is full of miracles. The total width and the length is a hundred thousand *yojanas.*

ततः षोडशसाहस्रं योजनानि क्षितेरधः।
शेषं चोपरि विप्रेन्द्रा धरायास्तस्य शृंगिणः॥६॥
मूलायामप्रमाणं तु विस्तारान्मूलतो गिरेः।
ऊचुर्विस्तारमस्यैव द्विगुणं मूलतो गिरेः॥७॥

O excellent Brāhmaṇas, the expansion of earth beneath the surface is spread to sixteen thousand *yojanas.* The remaining part of the mountain is above the earth. It extends over the sixteen thousand *yojanas* from the base or the root and the extent above, they say, is twice the extent of the root.

पूर्वतः पद्मरागाभो दक्षिणे हेमसन्निभः।
पश्चिमे नीलसङ्काश उत्तरे विद्रुमप्रभः॥८॥

In the east, it has the lustre of the ruby; in the south it resembles the gold; in the west it shines like the blue stone and in the north it has the lustre of the coral.

अमरावती पूर्वभागे नानाप्रासादसंकुला।
नानादेवगणैः कीर्णा मणिजालसमावृता॥९॥

In the eastern direction of this mountain, the city of Amarāvatī – the capital of Indra is located. It has different kinds of buildings and is crowded by various kinds of the Devas. The clusters of jewels surround it.

गोपुरैर्विविधाकारैर्हेमरत्नविभूषितैः।
तोरणैर्हेमचित्रैस्तु मणिक्लृप्तैः पथि स्थितैः॥१०॥
सँल्लापालापकुशलैः सर्वाभरणभूषितैः।
स्तनभारविनम्रैश्च मदघूर्णितलोचनैः॥११॥
स्त्रीसहस्रैः समाकीर्णा चाप्सरोभिः समंततः।
दीर्घिकाभिर्विचित्राभिः फुल्लांभोरुहसंकुलैः॥१२॥
हेमसोपानसंयुक्तैर्हेमसैकतराशिभिः।
नीलोत्पलैश्चोत्पलैश्च हैमैश्चापि सुगंधिभिः॥१३॥
एवंविधैस्तटाकैश्च नदीभिश्च नदैर्युता।
विराजते पुरी शुभ्रा तयासौ पर्वतः शुभः॥१४॥

It has a number of gateways with ornamental decorations on it. They are of different designs and are bedecked with gold and jewels. The arches at the gateways are rendered astonishingly well with gold, in which the jewels are studded. Thousands of women are gathered near the roads and paths. These women are quite clever in talking and are adorned with all the ornaments. They bow down due to the weight of their breasts and their eyes keep on rolling due to intoxication. The *apsarās* move about all round. There are wonderful lakes, tanks and rivers, which are filled with blue lotuses. Their steps are made of gold. The sand on their banks is golden, blue and fragrant golden lotus flowers are found in large number The entire city keeps on shining splendidly. The mountain in the city is believed to be quite auspicious.

तेजस्विनी नामपुरी आग्नेय्यां पावकस्य तु।
अमरावतीसमा दिव्या सर्वभोगसमन्विता॥१५॥

In the south-eastern side of the mountain, the Tejasvinī city is lodged, which belongs to the fire-god. It is quite divine and resembles Amarāvatī in every respect. All types of pleasures are available there.

वैवस्वती दक्षिणे तु यमस्य यमिनां वराः।
भवनैरावृता दिव्यैर्जांबूनदमयैः शुभैः॥१६॥

O excellent sages, having exercised enormous self control, in the southern side of the mountain, the city of Yama Vaivasvata is lodged. It is full of several divine buildings which are built in gold and look quite graceful.

नैर्ऋते कृष्णवर्णा च तथा शुद्धवतीशुभा।
तादृशी गंधवंती च वायव्यां दिशि शोभना॥१७॥
महोदया चोत्तरे च ऐशान्यां तु यशोवती।
पर्वतस्य दिगंतेषु शोभते दिवि सर्वदा॥१८॥

The splendid and dark coloured city of Śuddhavatī is lodged to the south-west. In the north-west, the beautiful city of Gandhavatī is lodged. The city to the north is known of Mahodaya and the one to the north-east is known as Yaśovatī. Thus, the cities in all the quarters always keep on shining.

ब्रह्मविष्णुमहेशानां तथान्येषां निकेतनम्।
सर्वभोगयुतं पुण्यं दीर्घिकाभिर्नगोत्तमम्॥१९॥

There are the abodes of Brahmā, Viṣṇu and Śiva as well as the other gods located on it. Therefore, this mountain has all the means of comforts and has several lakes because of which it is considered to be the most splendid of all the mountains.

सिद्धैर्यक्षैस्तु संपूर्णं गंधर्वैर्मुनिपुङ्गवैः।
तथान्यैर्विविधाकारैर्भूतसंघैश्चतुर्विधैः॥२०॥

A large number of Siddhas, Yakṣas, Gandharvas, Sages and four kinds of living being live here.

गिरेरुपरि विप्रेन्द्राः शुद्धस्फटिकसन्निभम्।
सहस्रभौमं विस्तीर्णं विमानं वामतः स्थितम्॥२१॥
तस्मिन्महाभुजः शर्वः सोमसूर्याग्निलोचनः।
सिंहासने मणिमये देव्यास्ते षण्मुखेन च॥२२॥

O foremost of the Brāhmaṇas, on the mountain towards the left, there is a huge palace with seven storeys, which resembles the pure crystal. It is quite vast and has a thousand landing grounds. It happens to be the abode of large-armed Śiva, having the eyes of the sun, moon and fire. He is seated over the throne studded with gems, together with the goddess and the six-faced Kārttikeya.

हरेस्तदर्धं विस्तीर्णं विमानं तत्र सोपिच।
पद्मरागमयं दिव्यं पद्मजस्य च दक्षिणे॥ २३॥
तस्मिन् शक्रस्य विपुलं पुरं रम्यं यमस्य च।
सोमस्य वरुणस्याथ निर्ऋतेः पावकस्य च॥ २४॥
वायोश्चैव तु रुद्रस्य शर्वालयसमन्ततः।
तेषां तेषां विमानेषु दिव्येषु विविधेषु च॥ २५॥
ईशान्यमीश्वरक्षेत्रे नित्यार्चा च व्यव़स्थिता।
सिद्धेश्वरैश्च भगवांच्छैलादिः शिष्यसंमतः॥ २६॥
सनत्कुमारः सिद्धैस्तु सुखासीनः सुरेश्वरः।
सनकश्च सनंदश्च सदृशाश्च सहस्रशः॥ २७॥

The abode of lord Viṣṇu is also there. It is half the size of the abode of lord Śiva. Lord Viṣṇu lives here. To the south is the divine abode of lord Brahmā, which is made in ru–s. A very large city of Indra is also lodged there. Then there is the beautiful city of Yama. Then, there are the cities of Soma, Varuṇa, Nirṛti, Pāvaka (Agni – the fire god), Vāyu (the wind god) and Rudra. Then, there are the abodes of all the people lodged in all the places. In the holy centre of the lord in the north-east, his perpetual worship is carried out. The auspicious Nandī also lives these with his disciples besides the leading Siddhas. Sanat also is comfortably lodged there along with the Siddhas. The lord of Devas lives there along with Sanaka, Sanadana and others.

योगभूमिः क्वचित्तस्मिन्
भोगभूमिः क्वचित्क्वचित्।
बालसूर्यप्रतीकाशं
विमानं तत्र शोभनम्॥ २८॥

Some portions of the mountains are used for the practice of yogic exercises. Some parts of the land are used for the purpose of making the pleasure or their enjoyment. There is a large seven storey building which resembles the rising sun.

शैलादिनः शुभं चास्ति तस्मिन्नास्ते गणेश्वरः।
षण्मुखस्य गणेशस्य गणानां तु सहस्रशः॥ २९॥
सुयशायाः सुनेत्रायाः मातृणां मदनस्य च।
तस्य जंबूनदी नाम मूलमावेष्ट्य संस्थिता॥ ३०॥

It is the vast palace of Nandī where the chief of the *gaṇas* is seated with Kārttikeya – the six faced deity, elephant-headed Gaṇeśa, thousands of *gaṇas,* Suyaśā of beautiful eyes and the mother of Madana. The river Jambū flows round the base of the mountain.

तस्य दक्षिणपार्श्वे तु जंबूवृक्षः सुशोभनः।
अत्युच्छ्रितः सुविस्तीर्णः सर्वकालफलप्रदः॥ ३१॥
मेरोः समंताद्विस्तीर्णं शुभं वर्षमिलावृतम्।
तत्र जंबूफलाहाराः केचिच्चामृतभोजनाः॥ ३२॥
जांबूनदसमप्रख्या नानावर्णाश्च भोगिनः।
मेरुपादाश्रितो विप्रो द्वीपोयं मध्यमः शुभः॥ ३३॥
नववर्षान्वितश्चैव नदीनदगिरीश्वरैः।
नववर्षं तु वक्ष्यामि जंबूद्वीपं यथातथम्॥ ३४॥
विस्तारान्मण्डलाश्चैव योजनैश्च निबोधत॥ ३५॥

To its right is the vast rose-apple tree, which is very tall with extensive ground all round. It yields fruits in all the seasons. The Ilāvṛta sub-continent is quite vast and graceful surrounding the Meru mountain. Some people live on these fruits of Rose apple trees, while others live on the nectar.

Some have the lustre of gold and others are of various colours. They enjoy all kinds of pleasures. O Brāhmaṇas, this is the splendid mid-land of the continent which extends around the foot of the Meru mountain. There are nine sub-continents in Jambūdvīpa. I shall speak about them with all the rivers, streams and mountains. You should understand the measurement in *yojanas.*

इति श्रीलिङ्गमहापुराणे पूर्वभागे मेरुपर्वतः नाम
अष्टचत्वारिंशोऽध्यायः॥४८॥

एकोनपञ्चाशत्तमोऽध्यायः

Chapter 49

Description of Ilāvarta

सूत उवाच
शतमेकं सहस्राणां योजनानां स तु स्मृतः।
अनुद्वीपं सहस्राणां द्विगुणं द्विगुणोत्तरम्॥१॥

Sūta said–

I have spoken about the first continent, which is spread in an area of a thousand *yojanas.* The other continent has been spread in double its area.

पञ्चाशत्कोटिविस्तीर्णा ससमुद्रा धरा स्मृता।
द्वीपैश्च सप्तभिर्युक्ता लोकालोकावृता शुभा॥२॥
नीलस्तथोत्तरे मेरोः श्वेतस्तस्योत्तरे पुनः।
शृंगी तस्योत्तरे विप्रास्त्रयस्ते वर्षपर्वताः॥३॥

The earth with its oceans is spread is an area of fifty crores of *yojanas.* It comprises of seven continents which are quite beautiful and are surrounded by the lokāloka mountains. There is a blue mountain lodged to the north of Meru mountain; while the white mountain is lodged to the north of it. Away from the Śveta mountain, the north peak is lodged. O Brāhmaṇas, all the three mountains mentioned by me are the parts of the same *varṣa,* which are located to the north.

जठरो देवकूटश्च पूर्वस्यां दिशि पर्वतौ।
निषधो दक्षिणे मेरोस्तस्य दक्षिणतो गिरिः।
हेमकूट इति ख्यातो हिमवांस्तस्य दक्षिणे॥४॥

Both the mountains of Jaṭhara and Devakūṭa are lodged to the east. Niṣadha is lodged to the north of it. Hemakūṭa mountain is lodged to the south of it. Himācala is located to the south of it.

मेरोः पश्चिमतश्चैव पर्वतौ द्वौ धराधरौ।
माल्यवान्गंधमादश्च द्वावेतावुदगायतौ॥५॥

There are two mountains to the west of Meru mountain known as Malyavān and Gandhamādana. Both of them are extended towards the north.

एते पर्वतराजानः सिद्धचारणसेविताः।
तेषामंतरविष्कंभो नवसाहस्रमेकशः॥६॥

They are the kings of the mountains and are served by the Siddhas and Cāraṇas. In between both of them, there is a distance of nine thousand *yojanas.*

इदं हैमवतं वर्षं भारतं नाम विश्रुतम्।
हेमकूटं परं तस्मान्नाम्ना किंपुरुषं स्मृतम्॥७॥
नैषधं हेमकूटात्तु हरिवर्षं तदुच्यते।
हरिवर्षात्परं चैव मेरोः शुभमिलावृतम्॥८॥
इलावृतात्परं नीलं रम्यकं नाम विश्रुतम्।
रम्यात्परतरं श्वेतं विख्यातं तद्धिरण्मयम्॥९॥
हिरण्मयात्परं चापि शृङ्गी चैव कुरुः स्मृतः।
धनुःसंस्थे तु विज्ञेये द्वे वर्षे दक्षिणोत्तरे॥१०॥

The varṣa located to the south of Himavat is known as Bhāratavarṣa, which is well-known. On the exterior of it is lodged Hemakūṭa. The entire area is known as Kiṁpuruṣa. Beyond Harivarṣa and Meru is located the auspicious Ilāvarta. Nīla and Ramyaka are located beyond Ilāvarta. Śveta is beyond Ramyaka and is also known as Hiraṇyamaya. Śṛṅgi mountain is beyond Hiraṇyamaya. Kuruvarṣa is located beyond that. Hiraṇyamaya is located towards the south, while Ramyaka is located towards the north. They are in the shape of a bow.

दीर्घाणि तत्र चत्वारि मध्यतस्तदिलावृतम्।
मेराः पश्चिमपूर्वेण द्वे तु दीर्घे तरे स्मृते॥११॥

The remaining four are quite gigantic. Ilāvarta is lodged in the centre. Towards the north and east of Meru are the two varṣas, which have been described above and which are smaller in size than the former.

अर्वाक्तु निषधस्याथ वेद्यार्धं चोत्तरं स्मृतम्।
वेद्यर्थं दक्षिणे त्रीणि वर्षाणि त्रीणि चोत्तरे॥१२॥

The area above Niṣadha is known as the northern Vedyārdha (half of the whole Dvīpa which is conceived as a sacrificial altar). Thus, there are three varṣas in the southern half and three *varṣas* in the northern half.

तयोर्मध्ये च विज्ञेयं मेरुमध्यमिलावृतम्।
दक्षिणेन तु नीलस्य निषधस्योत्तरेण तु॥१३॥

Ilāvarta, with the Meru in the middle, is in the midst of the two halves. And in the south of Meru is the Nīla mountain which is north of Niṣadha.

उदगायतो महाशैलो माल्यवान्नाम पर्वतः।
योजनानां सहस्रे द्वे उपरिष्टात्तु विस्तृतः॥१४॥
आयामतश्चतुस्त्रिंशत्सहस्राणि प्रकीर्तितः।
तस्य प्रतीच्यां विज्ञेयः पर्वतो गंधमादनः॥१५॥

The great mountain Mālyavān extends towards the north. Its width above is two thousand *yojanas*. Its length is stated to be thirty four thousand *yojanas*. The mountain Gandhamādana is to the west of it.

आयामतः स विज्ञेयो माल्यवानिव विस्तृतः।
जंबूद्वीपस्य विस्तारात्समेन तु समंततः॥१६॥
प्रागायताः सुपर्वाणः षडेते वर्षपर्वताः।
अवगाढाश्चोभयतः समुद्रौ पूर्वपश्चिमौ॥१७॥

Its length and width is similar to that of Mālyavān. The six varṣa mountains of good ridges extend to the east and are bounded on both sides by the eastern and western oceans.

हिमप्रायस्तु हिमवान् हेमकूटस्तु हेमवान्।
तरुणादित्यसङ्काशो हैरण्यो निषधः स्मृतः॥१८॥

Himavat is always covered with moon. The Hemakūṭa contains gold. The Niṣada is also golden resembling the morning sun.

चतुर्वर्णः ससौवर्णो मेरुश्चोर्ध्वायतः स्मृतः।
वृत्ताकृतिपरीणाहश्चतुरस्रः समुत्थितः॥१९॥

The golden Meru, which extends upwards, has four colours. Its girth is symmetrical and cylindrical and it rises high.

नीलश्च वैडूर्यमयः श्वेतः शुक्लो हिरण्मयः।
मयूरबर्हवर्णस्तु शातकुंभस्त्रिशृङ्गवान्॥२०॥

The mountain Nīla is full of lapiz lazuli stones. The Śveta is white in colour and is full of gold. The mountain Śṛṅgi of three peaks has the colour of feathers of the peacocks and it contains gold.

एवं संक्षेपतः प्रोक्ताः पुनः शृणु गिरीश्वान्।
मंदरो देवकूटश्च पूर्वस्यां दिशि पर्वतौ॥२१॥
कैलासो गंधमादश्च हेमवांश्चैव पर्वतौ।
पूर्वतश्चायतावेतावर्णवांतर्व्यवस्थितौ॥२२॥
निषधः पारियात्रश्च द्वावेतौ वरपर्वतौ।
यथा पूर्वौ तथा याम्यावेतौ पश्चिमतः श्रितौ॥२३॥
त्रिशृङ्गो जारुचिश्चैव उत्तरौ वरपर्वतौ।

पूर्वतश्चायतावेतावर्णवांतर्व्यवस्थितौ॥२४॥
मर्यादापर्वतानेतानष्टावाहुर्मनीषिण:।
योसौ मेरुर्द्विजश्रेष्ठाः प्रांशुः कनकपर्वत:॥२५॥

Thus, the mountains have been briefly described. Now again you listen to the description of the vast mountains and the peaks. The Mandara and Devakūṭa mountains are lodged to the east. Kailāśa and the golden peak of Gandhamādana are spread from the east to south and they end inside the ocean. Niṣadha and Pārijāta are the excellent mountains. They are spread from west to the east and south. The Śṛṅga mountain with three peaks and Jāruci are nice mountains in the east. They are spreading towards the east and are extended into the ocean. The people with intelligence and wisdom call it the *Maryādā* mountain.

तस्य पादास्तु चत्वारश्चतुर्दिक्षु नगोत्तमाः।
यैर्विष्टब्धा न चलति ससद्वीपवती मही॥२६॥
दशयोजनसाहस्रमायामस्तेषु पठ्यते।
पूर्वे तु मंदरो नाम दक्षिणे गंधमादन:॥२७॥
विपुलः पश्चिमे पार्श्वो सुपार्श्वश्चोत्तरेस्मृत:।

O excellent Brāhmaṇas, the Meru mountain is of gold and has four feet, which are spread in all the four directions. Because of their support, the earth of *Sapta-dvīpas* does not shake. They are said to be ten thousand *yojanas* in length. Mandara mountain is to the west, Gandhamādana is lodged to the south, Vipula is in the west and Supārśva is lodged in the north.

महावृक्षाः समुत्पन्नाश्चत्वारो द्वीपकेतव:॥२८॥
मंदरस्य गिरेः शृङ्गे महावृक्षः सकेतुराट्।
प्रलंबशाखाशिखरः कदंबश्चैत्यपादप:॥२९॥
दक्षिणस्यापि शैलस्य शिखरे देवसेविता।
जंबूः सदा पुण्यफला सदा माल्योपशोभिता॥३०॥
सकेतुर्दक्षिणे द्वीपे जंबूर्लोकेषु विश्रुता।
विपुलस्यापि शैलस्य पश्चिमे च महात्मन:॥३१॥
सञ्जातः शिखरेऽश्वत्थः स महान् चैत्यपादप:।
सुपार्श्वस्योत्तरस्यापि शृङ्गे जातो महाद्रुम:॥३२॥
न्यग्रोधे विपुलस्कंधोऽनेकयोजनमण्डल:।
तेषां चतुर्णां वक्ष्यामि शैलेन्द्राणां यथाक्रमम्॥३३॥
अमानुष्याणि रम्याणि सर्वकालर्तुकानि च।
मनोहराणि चत्वारि देवक्रीडनकानि च॥३४॥

Four great trees have been grown on each one of them like the flag of an island. The *kadamba* tree grows over the vast peak of Mandara mountain. It has long hanging branches. It functions as the holy tree of a temple. On the peak of the mountain in south (i.e. Gandhamādana), there is a *Jambū* (Rose apple) tree which yields holy fruits and flowers which hang like garlands. This *Jambū* tree is known the world over as the flagstaff in the southern region. On the peak of the lofty mountain Vipula in the west, a great *Asvattha* or a holy fig tree grows like a *Caityapādapa* or a sacred tree in a holy temple. On the peak of the holy mountain Supārśva in the north grows a gigantic *Nyagrodha* or Indian fig tree, with a huge trunk extending to many *yojanas* in circumference. I shall now mention the four sporting grounds of the Devas on the leading mountains. They are devoid of human beings and have trees and plants, which grow in all the seasons.

वनानि वै चतुर्दिक्षु नामतस्तु निबोधत।
पूर्वे चैत्ररथं नाम दक्षिणे गंधमादनम्॥३५॥
वैभ्राजं पश्चिमे विद्यादुत्तरे सवितुर्वनम्।
मित्रेश्वरं तु पूर्वे तु षष्ठेश्वरमतः परम्॥३६॥
वर्येश्वरं पश्चिमे तु उत्तरे चाम्रकेश्वरम्।
महासरांसि च तथा चत्वारि मुनिपुङ्गवा:॥३७॥

There are forests growing on all the sides, which are known by their names. The Caitraratha forest is on the east, while Gandhamādana is located to the south. Vaibhrāja forest is located to the west and the forest of the sun is placed towards the north. Mitreśvara is in the east and Ṣaṣṭheśvara is in the south. Varyeśvara is in the west and Amarakeśvara is on the north. These are the auspicious peaks. O excellent sages, there are four vast lakes located there.

यत्र क्रीडंति मुनयः पर्वतेषु वनेषु च।
अरुणोदं सरःपूर्वं दक्षिणं मानसं स्मृतम्॥३८॥
सितोदं पश्चिमसरो महाभद्रं तथोत्तरम्।
शाखस्य दक्षिणे क्षेत्रं विशाखस्य च पश्चिमे॥३९॥
उत्तरे नैगमेयस्य कुमारस्य च पूर्वतः।
अरुणोदस्य पूर्वेण शैलेंद्रा नामतः स्मृताः॥४०॥
तांस्तु संक्षेपतो वक्ष्ये न शक्यं विस्तरेण तु।

The sages sport in these mountains and forests. Aruṇoda lake is lodged to the east, while the Mānasarovara is to the south. The Śitoda lake located to the west and to the north is located the Mahābhadra lake. To the south, there is a holy centre of Śākha, in the west it is Viśākha, in the north it is Naigameśa, besides in the east is Kumāra. Now, I shall speak out briefly the leading peaks beginning from the eastern lake Aruṇoda only by their names. It is not possible to describe them in detail.

सितांतश्च कुरण्डश्च कुररश्चाचलोत्तमः॥४१॥
विकरो मणिशैलश्च वृक्षवांश्चाचलोत्तमः।
महानीलोथ रुचकः सबिन्दुर्दर्दुरस्तथा॥४२॥
वेणुमांश्च समेघश्च निषधो देवपर्वतः।
इत्येते पर्वतवरा ह्यन्ये च गिरयस्तथा॥४३॥
पूर्वेण मंदरस्यैते सिद्धावासा उदाहृताः।
तेषु तेषु गिरींद्रेषु गुहासु च वनेषु च॥४४॥
रुद्रक्षेत्राणि दिव्यानि विष्णोर्नारायणस्य च।

There are great mountains known by the names of Sitānta, Kuraṇḍa, Kurara, Maṇiśaila, Vṛkṣavān, Mahānīla, Rucaka, Sabindu, Durdura, Veṇumān, Samegha, Niṣadha and Devaparvata, to the south. These, as well as the other mountains, are the places of the Siddhas. In the caves and forests of these mountains, there are the divine places of Rudra, Viṣṇu and Nārāyaṇa.

सरसो मानसस्येह दक्षिणेन महाचलाः॥४५॥
ये कीर्त्यमानास्तान्सर्वान् संत्रिप्य प्रवदाम्यहम्।
शैलश्च विशिराश्चैव शिखरश्चाचलोत्तमः॥४६॥
एकशृंगो महाशूलो गजशैलः पिशाचकः।
पञ्चशैलोथ कैलासो हिमवांश्चाचलोत्तमः॥४७॥
इत्येते देवचरिता उत्कटाः पर्वतोत्तमाः।
तेषु तेषु च सर्वेषु पर्वतेषु वनेषु च॥४८॥
रुद्र क्षेत्राणि दिव्यानि स्थापितानि सुरोत्तमैः।
दिग्भागे दक्षिणे प्रोक्ताः पश्चिमे च वदामि वः॥४९

I shall now speak of the Acala mountains to the south of the *Mānasa* lake, which are well-known. I shall speak about them quite briefly. They are known by the names– Śaila, Viśira, Śikhara, Ekaśṛṅga, Mahāśūla, Gajaśaila, Piśāca, Pañcaśaila, Kailāsa and Himavat. All of them are excellent mountains which are visited by the gods and are quite high and excellent mountains. In this way, I have described the mountains of the southern region. I shall now speak about the mountains located to the west, in brief.

अपरेण सितोदश्च सुरपश्च महाबलः।
कुमुदो मधुमांश्चैव ह्यञ्जनो मुकुटस्तथा॥५०॥
कृष्णश्च पाण्डुरश्चैव सहस्रशिखरश्च यः।
पारिजातश्च शैलेंद्रः श्रीशृङ्गश्चाचलोत्तमः॥५१॥
इत्येते देवचरिता उत्कटाः पर्वतोत्तमाः।
सर्वे पश्चिमदिग्भागे रुद्रक्षेत्रसमन्विताः॥५२॥

To the west of the Śitoda lake, there are the mountains known by the names of Surapa, Mahābala, Kumuda, Madhumān, Añjana, Mukuṭa, Kṛṣṇa, Pāṇḍura, Sahasraśikhara, the high Pārijāta mountain, besides Śrī Śṛṅga. These are the prominent mountain which are located in the western region and are visited in western regions. They fall in the jurisdiction of lord Rudra.

महाभद्रस्य सरसश्चोत्तरे च महाबलाः।
ये स्थिताः कीर्त्यमानांस्तान्संक्षिप्येह निबोधत॥५३

Above the Mahābhadra lake, there an the powerful mountains, about which, I am going to speak briefly.

शङ्खकूटो महाशैले वृषभो हंसपर्वतः।
नागश्च कपिलश्चैव इंद्रशैलश्च सानुमान्॥५४॥
नीलः कंटकशृङ्गश्च शतशृङ्गश्च पर्वतः।
पुष्पकोशः प्रशैलश्च विरजश्चाचलोत्तमः॥५५॥
वराहपर्वतश्चैव मयूरश्चाचलोत्तमः।
जारुधिश्चैव शैलेंद्र एत उत्तरसंस्थिताः॥५६॥

Śaṅkhakūṭa, Mahāśaila, Vṛṣabha, Haṁsaparvata, Nāga, Kapila, Indraśaila, Sānumān, Nīla, Kaṅtaka, Śṛṅga, Śataśṛṅga, Puṣpakośa, Praśaila, Viraja, Varāha mountain, Mayūra and Ārudhi, are located in the north.

तेषु शैलेषु दिव्येषु देवदेवस्य शूलिनः।
असंख्यातानि दिव्यानि विमानानि सहस्रशः॥५७॥

The trident-bearer Śiva has thousand of palaces built over these mountains.

एतेषां शैलमुख्यानामंतरेषु यथाक्रमम्।
संति चैवांतरद्रोण्यः सरांस्युपवनानि च॥५८॥

There are the springs, tanks or lakes and orchards in these vast mountains.

वसंति देवा मुनयः सिद्धाश्चैव शिवभाविताः।
कृतवासाः सपत्नीकाः प्रसादात्परमेष्ठिनः॥५९॥

By the grace of Parameśvara, by the grace of lord Śiva, the gods, sages, the auspicious *gaṇas* of Śiva, live in their respective abodes with their families.

लक्ष्म्याद्यानां बिल्ववने ककुभे कश्यपादयः।
तथा तालवने प्रोक्तमिंद्रोपेन्द्रोरगात्मनाम्॥६०॥
उदुंबरे कर्दमस्य तथान्येषां महात्मनाम्।
विद्याधराणां सिद्धानां पुण्ये त्वाम्रवने शुभे॥६१॥
नागानां सिद्धसंघानां तथा निंबवने स्थितिः।
सूर्यस्य किंशुकवने तथा रुद्रगणस्य च॥६२॥
बीजपूरवने पुण्ये देवाचार्यो व्यवस्थितः।
कौमुदे तु वने विष्णुप्रमुखानां महात्मनाम्॥६३॥
स्थलपद्मवनांस्तस्थन्यग्रोधेऽशेषभोगिनः।
शेषस्त्वशेषजगतां पतिरास्तेऽतिगर्वितः॥६४॥
स एव जगतां कालः पाताले च व्यवस्थितः।
विष्णोर्विश्वगुरोर्मूर्तिर्दिव्यः साक्षाद्धलायुधः॥६५॥
शयनं देवदेवस्य स हरेः कंकणं विभोः।
वने पनसवृक्षाणां सशुक्रा दानवादयः॥६६॥
किन्नरैरुगाश्चैव विशाखकवने स्थिताः।
मनोहरवने वृक्षाः सर्वकोटिसमन्विताः॥६७॥
नंदीश्वरो गणवरैः स्तूयमानो व्यवस्थितः।
संतानकस्थलीमध्ये साक्षाद्देवी सरस्वती॥६८॥
एवं संक्षेपतः प्रोक्ता वनेषु वनवासिनः।
असंख्याता मयाप्यत्र वक्तुं नो विस्तरेण तु॥६९॥

Different types of gods live in separate types of forests. Lakṣmī and other goddesses live in the wood apple forest, Kaśyapa and other sages stay in the Kukubha grove, the residence of Indra, Upendra and the snake gods is in the Tālavana or the forest of palm trees. The residence of Kardama and his tribe live in the Udumbara grove. The abode of Vidyādharas and Siddhas is in the excellent and holy mango grove. The Nagas and Siddhas live in the forest of Margosa trees, while the abodes of the sun and Rudra is in the Kiṁśuka forest. Bṛhaspati, the preceptor of the gods, live in the holy grove Bījapura. The abodes of the holy lords starting from Viṣṇu start from the forest of lilies, while the serpents live on the Nyagrodha within the cluster of the nether-worlds. He alone is the god of death for all. The lord carrying the ploughshare is duly a form of Viṣṇu himself, the preceptor of the universe. He is the soft conch of Viṣṇu, besides being the bangle of lord Śiva. The Dānavas, including this perceptor Śukra, stay in the forest of jack trees. The serpents are lodged in the Viśākha forest together with the Kinnaras. There are innumerable trees of all the species in that beautiful forest. Nandiśvara is lodged there and is being eulogised by the prominent *gaṇas.* The goddess Sarasvatī stays in the middle of the region full of wishful filling trees. These are the dwellers of these forests about whom I have spoken in brief. It is not possible to speak out all the details about them.

इति श्रीलिङ्गमहापुराणे पूर्वभागे इलावर्त नाम
एकोनपञ्चाशत्तमोऽध्यायः॥४९॥

पञ्चाशत्तमोऽध्यायः

Chapter 50

Devas and their abodes

सूत उवाच
शितांतशिखरे शक्रः पारिजातवने शुभे।
तस्य प्राच्यां कुमुदाद्रिकूटोसौ बहुविस्तरः॥१॥

Sūta said–

Indra lives over the peak of Śitānta mountain in the forest of Pārijāta, wishfulfilling trees.

अष्टौ पुराण्युदीर्णानि दानवानां द्विजोत्तमाः।
सुवर्णकोटरे पुण्ये राक्षसानां महात्मनाम्॥२॥
नीलकानां पुराण्याहुरष्टषष्टिर्द्विजोत्तमाः।
महानीलेपि शेलेन्द्रे पुराणि दश पञ्च च॥३॥
हयाननानां मुख्यानां किन्नराणां च सुव्रताः।
वेणुसौधे महाशैले विद्याधरपुरत्रयम्॥४॥

To the east of the place, their is the gigantic peak of the Kumuda mountain. O excellent Brāhmaṇas, it is said that eight of the Dānava cities are located therein. In the holy Suvarṇakṣetra, they say, there are sixty eight cities of the noble Rākṣasas, who are known as Nīlakas. There are different cities over the prominent mountain of Mahānīla, which serve as the abode of the horse-faced Kinnaras. O excellent sages, over Venusaudha – the great mountain, there are three cities of Vidyādharas.

वैकुंठे गरुडः श्रीमान् करञ्जे नीललोहितः।
वसुधारे वसूनां तु निवासः परिकीर्तितः॥५॥

Vaikuṇṭha is the dwelling place for the glorious Garuḍa. The prosperous Nīlalohita lives in Karañja, while the Vasus live in Vasudhāra.

रत्नधारे गिरिवरे सप्तर्षीणां महात्मनाम्।
सप्तस्थानानि पुण्यानि सिद्धावासयुतानि च॥६॥

In Ratnadhāra – the immensely auspicious mountain, there are seven sacred spots which serve as abodes to the seven Maharṣis. There are the places of the Siddhas, which serve them as their abodes.

महत्प्रजापतेः स्थानमेकशृंगे नगोत्तमे।
गजशैले तु दुर्गाद्याः सुमेधे वसवस्तथा॥७॥

There is an excellent Ekaśṛṅga mountain which serves as the dwelling place for Prajāpati. The goddess Durgā and others dwell over Gajaśaila, while Vasus live over the Sumedha mountain.

आदित्याश्च तथा रुद्राः कृतावासास्तथाश्विनौ।
अशीतिर्देवपुर्यस्तु हेमकक्षे नगोत्तमे॥८॥

The Ādityas, Rudras and Aśvini brothers, live in eighty cities over the Hemakakṣa mountain.

सुनीले रक्षसां वासाः पञ्चकोटिशतानि च।
पञ्चकूटे पुराण्यासन्पञ्चकोटिप्रमाणतः॥९॥

There are five hundred crores of dwelling places over the Sunīla mountain, which serve as the abodes of the Rākṣasas. There are five peaks of that mountain and in each one of the same, there are five crores of towns.

शतशृङ्गे पुरशतं यक्षाणाममितौजसाम्।
ताम्राभे काद्रवेयाणां विशाखे तु गुहस्य वै॥१०॥

The immensely glorious Yakṣas have a hundred cities over the Śataśṛṅga mountain. The cities of Kādraveyas are located over the Tāmrābha mountain. Guha lives over the Viśākha hill.

श्वेतोदरे मुनिश्रेष्ठाः सुपर्णस्य महात्मनः।
पिशाचके कुबेरस्य हरिकूटे हरेर्गृहम्॥११॥

O excellent sages, Suparṇa lives over Śvetodara, while Kubera lives over Piśāca. Viṣṇu lives over Harikūṭa.

कुमुदे किंनरावासस्त्वञ्जने चारणालयः।
कृष्णे गंधर्वनिलयः पाण्डुरे पुरसप्तकम्॥१२॥
विद्याधराणां विप्रेंद्रा विश्वभोगसमन्वितम्।
सहस्रशिखरे शैले दैत्यानामुग्रकर्मणाम्॥१३॥
पुराणां तु सहस्राणि सप्त शक्रारिणां द्विजाः।

Kinnaras live over the Kinnara mountain, while Cāraṇas live over the Añjana mountain. The palace of Gandharvas has been built over Kṛṣṇa (hill). There are seven dwelling places in Pāṇḍura, which serve as abodes of the Vidyādharas. They enjoy all types of comforts. O Brāhmaṇas, there are seven thousand cities over the thousand peaks of the mountain, where people are indulged in dangerous activities.

मुकुटे पन्नगावासः पुष्पकेतौ मुनीश्वराः॥१४॥
वैवस्वतस्य सोमस्य वायोर्नागाधिपस्य च।
तक्षके चैव शैलेन्द्रे चत्वार्यायतनानि च॥१५॥
ब्रह्मेन्द्रविष्णुरुद्राणां गुहस्य च महात्मनः।
कुबेरस्य च सोमस्य तथान्येषां महात्मनाम्॥१६॥
संत्यायतनमुख्यानि मर्यादापर्वतेष्वपि।
श्रीकंठाद्रिगुहावासी सर्वावासः सहोमयाः॥१७॥
श्रीकंठास्याधिपत्यं वै सर्वदेवेश्वरस्य च।

The serpents live over the Mukuṭa mountain which is full of flowers. The Takṣaka mountain serves as the dwelling place for the Vaivasvatas, Soma and the lords of serpents, in four cities. Brahmā, Indra, Viṣṇu, Rudra, Rāhu, Kubera, Soma and other noble souls live over the Maryādā mountain. The people of Guhya continent live over Śrīkaṇṭha mountain. The lord of Śrīkaṇṭha is the lord of all Devas.

अण्डस्यास्य प्रवृत्तिस्तु श्रीकंठेन न संशयः॥१८॥
अनंतेशादयस्त्वेवं प्रत्येकं चाण्डपालकाः।
चक्रवर्तिन इत्युक्तास्ततो विद्येश्वरास्त्विह॥१९॥

Undoubtedly, with the grace of lord Śiva, the cosmic egg functions. Ananta, Īśa and others, are severally the protectors of cosmic egg. They are called Vidyeśvaras as well as emperors.

श्रीकंठाधिष्ठितान्यत्र स्थानानि च समासतः।
मर्यादापर्वतेष्वद्य शृण्वंतु प्रवदाम्यहम्॥२०॥
श्रीकंठाधिष्टितं विश्वं चराचरमिदं जगत्।
कालाग्निशिवपर्यंतं कथं वक्ष्ये सविस्तरम्॥२१॥

Now, I shall briefly narrate about all the abodes presided over by Śrīkaṇṭha including the Maryādā mountain. When Śrīkaṇṭha is present in all the mobiles and immobiles, then how can I recount all the details of Kālāgni Śiva?

इति श्रीलिङ्गमहापुराणे पूर्वभागे भुवनविन्यासोद्देशस्थान-
वर्णनं नाम पञ्चाशत्तमोऽध्यायः॥५०॥

एक पञ्चाशत्तमोऽध्यायः

Chapter 51

The abodes of Śiva

सूत उवाच

देवकूटे गिरौ मध्ये महाकूटे सुशोभने।
हेमवैडूर्यमाणिक्यनीलगोमेदकांतिभिः॥१॥
तथान्यैर्मणिमुख्यैश्च निर्मिते निर्मले शुभे।
शाखाशतसहस्राढ्ये सर्वद्रुमविभूषिते॥२॥
चंपकाशोकपुंनागवकुलाशनमण्डिते।
पारिजातकसंपूर्णे नानापक्षिगणान्विते॥३॥
नैकधातुशतैश्चित्रे विचित्रकुसुमाकुले।
नितंबपुष्पसालंबे नैकसत्त्वगणान्विते॥४॥
विमलस्वादुपानीये नैकप्रस्रवणैर्युते।
निर्झरैः कुसुमाकीर्णैरनेकैश्च विभूषिते॥५॥
पुष्पोडुपवहाभिश्च स्रवंतीभिरलंकृते।
स्निग्धवर्णं महामूलमनेकस्कंधपादम्॥६॥
रम्यं ह्यविरलच्छायं दशयोजनमण्डलम्।
तत्र भूतवनं नाम नानाभूतगणालयम्॥७॥

Sūta said–

The Devakūṭa houses the beautiful orchards, orchards for the goblins and abodes for the separate groups of the goblins. This mountain has high peaks which are graceful and are free from filth. It is made up of gold, lapiz lazuli, ru–s, emeralds, lustrous onyx, besides the other precious stones. It had four hundred branches on all the sides and is decorated with all the trees which grow over this mountain. It has several species of trees like the *Campaka, Aśoka, Punnāga, Bakula, Aśana* and *Pārijāta* – the wish granting tree. It has flocks of birds and herbs of elephants. It has hundreds of different types of minerals of various colours. A large number of flowers of different varieties grow here. It's ridges are covered with the bunches of flowers hanging downwards. It serves as an abode for various kinds of animals. Many waterfalls and cascades of flowers adorn this mountain. The mountain has further been beautified with the running streams, with rafters of flowers floating over them. The Bhūtavanas have pleasing colours, besides a large number of trees having grown there with strong roots and stems. The shades of the trees are quite thick, which are spread around upto ten *yojanas.*

महादेवस्य देवस्य शङ्करस्य महात्मनः।
दीप्तमायतनं तत्र महामणिविभूषितम्॥८॥

The abode of lord Mahādeva is quite bright and well-illuminated. It has also been beautified with precious jewels.

हेमप्राकारसंयुक्तं मणितोरणमण्डितम्।
स्फाटिकैश्च विचित्रैश्च गोपुरैश्च समन्वितम्॥९॥
सिंहासनैर्मणिमयैः शुभास्तरणसंयुतैः।
क्षिताविततस्ततः सम्यक् शर्वेणाधिष्ठितैः शुभैः॥१०

Its gateways are ornamented and are made of wonderful forms of crystals. Its rampart walls are made of gold and is further decorated with festoons of gems. There are several thrones studded with gemlets and are covered with five clothes placed here and there on the ground. These thrones are used by lord Śiva an various occasions.

अम्लानमालानिचितैर्नानावर्णैर्गृहोत्तमैः।
मण्डपैः सुविचित्रैस्तु स्फाटिकस्तंभसंयुतैः॥११॥
संयुतं सर्वभूतेन्द्रैर्ब्रह्मेन्द्रोपेन्द्रपूजितैः।
वराहगजसिंहर्क्षशार्दूलकरभाननैः॥१२॥
गृध्रोलूकमुखैश्चान्यैर्मृगोष्ट्राजमुखैरपि।
प्रथमैर्विविधैः स्थूलैर्गिरिकूटोपमैः शुभैः॥१३॥
करालैर्हरिकेशैश्च रोमशैश्च महाभुजैः।
नानावर्णकृतिधरैर्नानासंस्थानसंस्थितैः॥१४॥
दीप्तास्यैर्दीप्तचरितैर्नन्दीश्वरमुखैः शुभैः।
ब्रह्मेन्द्रविष्णुसङ्काशैरणिमादिगुणान्वितैः॥१५॥
अशून्यममरैर्नित्यं महापरिषदैस्तथा।
तत्र भूतपतेर्देवाः पूजां नित्यं प्रयुञ्जते॥१६॥

There are many rooms in the palace of Śiva which have been decorated with unfading flowers of different colours. There are some raised platforms of different designs and sizes. Their pillars are made of crystal stones. The place is infested with the *Bhūtagaṇas* who are adored by Brahmā, Indra and Upendra, besides the prominent goblins. Several *Pramathas* are also lodged there, having the faces of boar, elephants, lions, bears, Śārdūlas, camels, vultures, owls, deer, humped bulls and the he-goats. They look like the peaks of the great mountains, besides being gigantic, strong and vast. They are terrible having long arms. The hair of the heads of some of them are green. They are of different sizes and forms. They looks awful with long arms. Some of them are seated in all possible postures and positions. They are the splendid *gaṇas* including Nandīśvara. Their faces are bright and shining. They are of spotless characters. They possess super natural qualities and resemble with Brahmā, Indra and Viṣṇu even. The place is never free from the crowds of the gods who always visit the place for the adoration of lord Śiva.

झर्झरैः शङ्खपटहैर्भेरीडिंडिम गोमुखैः।
ललितावसितोद्गीतैर्वृत्तवल्गितगर्जितैः॥१७॥
पूजितो वै महादेवः प्रमथैः प्रथमथेश्वरः।
सिद्धर्षिदेवगंधर्वैर्ब्रह्मणा च महात्मना॥१८॥
उपेन्द्राप्रमुखैश्चान्यैः पूजितस्तत्र शङ्करः।
विभक्तचारुशिखरं यत्र तच्छंखवर्चसम्॥१९॥

Lord Mahādeva – the god of the *Pramathas*, is adored always by Siddhas, Gandharvas, the gods, Brahmā and others. At the time of the worship of lord Śiva, they play on cymbals, conches, *paṭahas, bheris, ḍinḍims* and *Gomukhas.* During their worship, they sing in low, middle and high pitches. They also jump, dance and even shout in joy. When Śiva is thus worshipped, he appears as though he has divided Kailāsa into two peaks having the lustre of conch.

कैलासो यक्षराजस्य कुबेरस्य महात्मनः।
निवासः कोटियक्षाणां तथान्येषां महात्मनाम्॥२०॥

Kailāsa is the abode of Kubera, the king of the Yakṣas as well as the other noble beings.

तत्रापि देवदेवस्य भवस्यायतनं महत्।
तस्मिन्नायतने सोमः सदास्ते सगणो हरः॥२१॥

Śiva has also an abode at Kailāsa where also he lives with Umā and his *gaṇas.*

यत्र मंदाकिनी नाम नलिनी विपुलोदका।
सुवर्णमणिसोपाना कुबेरशिखरे शुभे॥२२॥
जांबूनदमयैः पद्मैर्गंधस्पर्शगुणान्वितैः।
नीलवैडूर्यपत्रैश्च गंधोपेतैर्महोत्पलैः॥२३॥
तथा कुमुदषण्डैश्च महापद्मैरलंकृता।
यक्षगंधर्वनारीभिरप्सरोभिश्च सेविता॥२४॥
देवदानवगंधर्वैर्यक्षराक्षसकिन्नरैः।
उपस्पृष्टजला पुण्या नदी मंदाकिनी शुभा॥२५॥

The river Mandākinī, filled with the lotus flowers as well as the waters, flows at the peak of Kailāśa. Its steps are made of gold and gems. There are the fragrant golden flowers blooming there and are soft in touch. They have the leaves resembling the blue lapiz lazuli. The river is beautifully decorated with lilies and lotuses. The ladies of Yakṣas and Gandharvas frequently visit this place. The waters of the holy and the splendid river Mandākinī are frequently used by the Devas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and Kinnaras for taking bath and drinking purposes.

तस्याश्चोत्तरपार्श्वे तु भवस्यायतनं शुभम्।
वैडूर्यमणिसंपन्नं तत्रास्ते शङ्करोऽव्ययः॥२६॥

Over the northern bank of the river Mandākinī, the abode of lord Śiva, decorated with lapiz lazuli and others gems is also located. Śiva, the unchanging lord, lives there.

द्विजाः कनकनंदायास्तीरे वै प्राचिदक्षिणे।
वनं द्विजसहस्राढ्यं मृगपक्षिसमाकुलम्॥२७॥

O Brāhmaṇas, towards the east and south of the river Mandākinī, besides over the bank of the Kanakanandā river, there is a forest which serves as a living places for thousands of Brāhmaṇas, animals and birds.

तत्रापि सगणः सांबः क्रीडतेद्रिसमे गृहे।
नंदायाः पश्चिमे तीरे किञ्चिद्वै दक्षिणाश्रिते॥२८॥
पुरं रुद्रपुरी नाम नानाप्रासादसंकुलम्।
तत्रापि शतधा कृत्वा ह्यात्मानं चांबया सह॥२९॥
क्रीडते सगणः सांबस्तच्छिवालयमुच्यते।
एवं शतसहस्राणि सर्वस्यायतनानि तु॥३०॥
प्रतिद्वीपे मुनिश्रेष्ठाः पर्वतेषु वनेषु च।
नदीनदतटकानां तीरेष्वर्णवसंधिषु॥३१॥

There is also a place where lord Śiva lives with Umā and his *gaṇas,* like their palace over Kailāśa mountain. At a little distance away from the western bank of the river Nandā, towards the south, there is a town known as Rudrapurī. Lord Śiva, taking to various forms, sports with Umā and his *gaṇas* there. The place is known as Śivālaya. Thus in each island, there are hundreds and thousands of dwelling places of Śiva. O excellent Brāhmaṇas, Śiva dwells on the mountains in the forests over river banks, lakes and over the confluences of the river waters.

इति श्रीलिङ्गमहापुराणे पूर्वभागे शिवस्यावासाः नाम
एकपञ्चशत्तमोऽध्यायः॥५१॥

द्विपञ्चाशत्तमोऽध्यायः

Chapter 52

Global concept

सूत उवाच

नद्यश्च बहवः प्रोक्ता सदा बहुजलाः शुभाः।
सरोवरेभ्यः संभूतास्त्वसंख्याता द्विजोत्तमाः॥१॥
प्राङ्मुखा दक्षिणास्यास्तु चोत्तरप्रभवाः शुभाः।
पश्चिमाग्राः पवित्राश्च प्रतिवर्षं प्रकीर्तिताः॥२॥

Sūta said–

O excellent Brāhmaṇas, in each sub-continent, there are innumerable rivers which remain filled with water always, which originate from the great lakes. They flow in all the directions.

आकाशांभोनिधिर्योसौ सोम इत्यभिधीयते।
आधारः सर्वभूतानां देवानाममृताकरः॥३॥

The water of ocean in the sky, known as the Soma or the moon, happens to be the base of all the living beings. It is also the source of nectar for all the Devas.

अस्मात्प्रवृत्ता पुण्योदा नदी त्वाकाशगामिनी।
सप्तमेनानिलपथा प्रवृत्ता चामृतोदका॥४॥
सा ज्योतींष्यनुवर्तन्ती ज्योतिर्गणनिषेविता।
ताराकोटिसहस्राणां नभसश्च समायुता॥५॥
परिवर्तत्यहरहो यथा सोमस्तथैव सा।
चत्वार्यशीतिश्च तथा सहस्राणां समुच्छ्रितः॥६॥
योजनानां महामेरुः श्रीकंठाक्रीडकोमलः।
तत्रासीनो यतः शर्वः सांबः सह गणेश्वरैः॥७॥
क्रीडते सुचिरं कालं तस्मात्पुण्यजला शिवा।
गिरिं मेरुं नदी पुण्या सा प्रयाति प्रदक्षिणम्॥८॥

The auspicious river which originates from the moon flows in the sky. It contains the water of nectar and flows in the shining virtues surrounded by thousands and crores of stars of the sky. It moves in all the directions daily like the moon. The sportground of lord Mahādeva is spread in an area of four thousand *yojanas*. Lord Śiva with Umā and his *gaṇas* always sport in the area, for long. The river of the auspicious water moves round the Meru mountain.

विभज्यमानसलिला सा जेवनानिलेन च।
मेरोरंतरकूटेषु निपपात चतुर्ष्वपि॥९॥

With the division of the wind force, it flows in the castles of the Meru mountain, besides its peaks.

समंतात्समतिक्रम्य सर्वाद्रीन्प्रविभागशः।
नियोगाद्देवदेवस्य प्रविष्टा सा महार्णवम्॥१०॥

Flowing through all the mountains, it partially enters the great ocean, at the command of lord Śiva.

अस्या विनिर्गता नद्यः शतशोथ सहस्रशः।
सर्वद्वीपाद्रिवर्षेषु बहवः परिकीर्तिताः॥११॥

Hundreds and thousands of streams emerging from the main rivers, flow in a number of islands, countries and mountains.

क्षुद्रनद्यस्त्वसंख्याता गङ्गा यद्गां गताम्बरात्।
केतुमाले नराः कालाः सर्वे पनसभोजनाः॥१२॥
स्त्रियश्चोत्पलवर्णाभा जीवितं चायुतं स्मृतम्।
भद्राश्वे शुक्लवर्णाश्च स्त्रियश्चन्द्रांशुसन्निभाः॥१३॥
कालाम्रभोजनाः सर्वे निरातङ्का रतिप्रियाः।
दशवर्शसहस्राणि जीवंति शिवभाविताः॥१४॥
हिरण्मया इवात्यर्थमीश्वरार्पितचेतसः।

With the descent of the Gaṅgā from the sky, innumerable small streams flow on earth. In the Ketumāla continent, the people have black complexion. They consume jack fruits. Their ladies are of the lily complexion. Their age extends upto ten thousand years. In the Bhadrāśva sub-continent, the ladies are of fair complexion resembling the moon rays. The mangoes of black colour serve them as their food. They are free from violence, are interested much in conjugal pleasures. Remaining devoted to Śiva, they live for ten thousand years. Like the people of Hiraṇyavarṣa, they remain devoted to Śiva.

तथा रमणके जीवी न्यग्रोधफलभोजनाः॥१५॥
दशवर्षसहस्राणि शतानि दशपञ्च च।
जीवंति शुक्लास्ते सर्वे शिवध्यानपरायणाः॥१६॥
हैरण्मया महाभागा हिरण्मयवनाश्रयाः।
एकादश सहस्राणि शतानि दशपञ्च च॥१७॥
वर्षाणां तत्र जीवंति अश्वत्थाशनजीवनाः।
हिरण्मया इवात्यर्थमीश्वरार्पितमानसाः॥१८॥

In the Ramaṇaka sub-continent, the people consume the forests of *Nyagrodha*, which serves as their food. The length of their lives is eleven thousand and five hundred years. They are of white colour and devote their mind to lord Śiva. The people of golden hue live in the forests of Hiraṇyamaya. They consume the leaves of *aśvattha* tree and have a life span of twelve thousand and five hundred years. They also, like the Hiraṇyamaya people, also devote themselves to lord Śiva.

कुरुवर्षे तु कुरवः स्वर्गलोकात्परिच्युताः।
सर्वे मैथुनजाताश्च क्षीरिणः क्षीरभोजनाः॥१९॥

The people of Kuru country live there after their fall from the heaven. All of them were born as a result of the sexual intercourse. All of them are fond of consuming the milk.

अन्योन्यमनुरक्ताश्च चक्रवाकसधर्मिणः।
अनामया ह्यशोकाश्च नित्यं सुखनिषेविणः॥२०॥

All of them look one another. Their qualities resemble the *cakravāka* (ruddy-goose) birds. All those people are free from ailments and grief and enjoy the pleasures always.

त्रयोदश सहस्राणि शतानि दशपञ्च च।
जीवंति ते महावीर्या न चान्यस्त्रीनिषेविणः॥२१॥

They live the life for fourteen thousand and five hundred years. They are quite powerful but do not enjoy others' wives.

सहैव मरणं तेषां कुरूणां स्वर्गवासिनाम्।
हृष्टानां सुप्रवृद्धानां सर्वान्नामृतभोजिनाम्॥२२॥

All the people of the Kuru country die like the people of the heaven. All of them are well built and intelligent. The boiled rice and *amṛta* serve them as their food.

सदा तु चंद्रकान्तानां सदा यौवनशालिनाम्।
श्यामाङ्गानां सदा सर्वभूषणास्पददेहिनाम्॥२३॥

They are always beaming like the moon and always remain young. They are all dark-complexioned and adorn their bodies with ornaments.

जंबूद्वीपे तु तत्रापि कुरुवर्षं सुशोभनम्।
चत्र चन्द्रप्रभं शम्भोर्विमानं चंद्रमौलिनः॥२४॥

Of all the sub-continents of the Jambūdvīpa, Kuruvarṣa is extremely resplendent. There is a flame of lord Śiva with the digit of moon over his head, the lustre of which resembles the moon rays.

वर्षे तु भारते मर्त्याः पुण्याः कर्मवशायुषः।
शतायुषः समाख्याता नानावर्णाल्पदेहिनः॥२५॥

In the sub-continents of the Bhāratavarṣa, the people are quite auspicious and their age is based on their deeds which is said to be of a hundred years. They are of various colours. Their bodies are of small size.

नानादेवार्चने युक्ता नानाकर्मफलाशिनः।
नानाज्ञानार्थसंपन्ना दुर्बलाश्चाल्पभोगिनः॥२६॥

They are devoted to various gods and have to face the reward of various types of their *karmas* (deeds). They are well aware of various types of knowledge. They are weak and enjoy little of their bliss.

इंद्रद्वीपे तथा केचित्तथैव च कसेरुके।
ताम्रद्वीपं गताः केचित्केचिद्देशं गभस्तिमत्॥२७॥
नागद्वीपं तथा सौम्यं गांधर्वं वारुणं गताः।
केचिन्म्लेच्छां पुलिंदाश्च नानाजातिसमुद्भवाः॥२८॥

Some of them have migrated to the continent of Indra, some to Kaseru. Some of them have gone to Kaseruka, Tāmradvīpa and Gabhastimata countries. Some of them have gone to Nāgadvīpa and Saumyadvīpa, while others have migrated to Gandharvadvīpa and Varuṇadvīpa. Some of them are Mlecchas and Pulindas born of different races.

पूर्वे किरातास्तस्यांते पश्चिमे यवनाः स्मृताः।
ब्राह्मणाः क्षत्रिया वैश्या मध्ये शूद्राश्च सर्वशः॥२९॥

The Kirātas live in the eastern side of the continent, while Yavanas live in the west. The Brāhmaṇas, Kṣatriyas and Vaiśyas live in the central region, while Śūdras are found everywhere.

इज्यायुद्धवाणिज्याभिर्वर्तयंतो व्यवस्थिताः।
तेषां संव्यवहारोऽयं वर्ततेऽत्र परस्परम्॥३०॥
धर्मार्थकामसंयुक्तो वर्णानां तु स्वकर्मसु।
सङ्कल्पश्चाभिमानश्च आश्रमाणां यथाविधि॥३१॥

They earn their living on the basis of their performance. As for example, the Brāhmaṇas perform *pūjā*, the Kṣatriyas resort to fighting and the Vaiśyas earn their living by trade practices. The interaction of all the *varṇas* is mainly based on *dharma, artha* and *kāma.* They are interested in their own duties. The conception and pride in performing the duties of the various stages of life are maintained properly.

इह स्वर्गापवर्गार्थं प्रवृत्तिर्यत्र मानुषी।
तेषां च युगकर्माणि नान्यत्र मुनिपुङ्गवा॥३२॥

It is only here that the human beings have endeavour for heavenly pleasures and salvation. O excellent sages, it is only here that they pursue the duties specified for each one of the *yuga* not elsewhere.

दशवर्षसहस्राणि स्थितिः किंपुरुषे नृणाम्।
सुवर्णवर्णाश्च नरास्त्रियश्चाप्सरसोपमाः॥३३॥

In the sub-continent of Kiṁpuruṣa, people live upto ten thousands years. Here the men are of golden complexion and the women resemble the celestial damsels.

अनामया ह्यशोकाश्च सर्वे ते शिवभाविताः।
शुद्धसत्त्वाश्च हेमाभाः सदाराः प्लक्षभोजनाः॥३४॥

They have no sorrow or ailments, and are all purified because of their meditation for lord Śiva. They possess the qualities of *sattva* and the lustre of gold. They live on *plakṣa* fruits together with their spouses.

महारजतसङ्काशा हरिवर्षेपि मानवाः।
देवलोकाच्च्युताः सर्वे देवाकाराश्च सर्वशः॥३५॥
हरं यजंति सर्वेशं पिबंतीक्षुरसं शुभम्।
न जरा बाधते तेन न च जीर्यंति ते नराः॥३६॥
दशवर्षसहस्राणि तत्र जीवंति मानवाः।
मध्यमं यन्मया प्रोक्तं नाम्ना वर्षमिलावृतम्॥३७॥

In the sub-continent of Harivarṣa, the men are of gold complexion, who have fallen from the world of Devas. They have the divine forms and features in every respect and are the worshippers of Śiva. They imbibe the sacred juice of sugarcane and as such, they are free from old age and decay. They live upto ten thousand years.

न तत्र सूर्यस्तपति न ते जीर्यंति मानवाः।
चंद्रसूर्यौ न नक्षत्रं न प्रकाशमिलावृते॥३८॥

I had mentioned about the Ilāvṛtavarṣa which is located in the centre of the continent. There is no light there nor the sunshine or the moonshine in that land.

पद्मप्रभाः पद्ममुखाः पद्मपत्रनिभेक्षणाः।
पद्मपत्रसुगंधाश्च जायंते भवभाविताः॥३९॥

The people here have the lustre of the lotus and their faces always beam like the lotus flowers. Their eyes resemble the lotus leaves. They have the fragrance of lotus leaves. They remain always purified devoting themselves to Śiva.

जंबूफलरसाहारा अनिष्पन्दाः सुगंधिनः।
देवलोकागतास्तत्र जायंते ह्यजरामराः॥४०॥

They live on the juice of *jambū* fruits. They possess fragrance. They are free from occupations.

त्रयोदशसहस्राणि वर्षाणां ते नरोत्तमाः।
आयुःप्रमाणं जीवंति वर्षे दिव्ये त्विलावृते॥४१॥

In the divine sub-continent of Ilāvṛta, the people are of excellent type, having the life span of thirteen thousand years.

जंबूफलरसं पीत्वा न जरा बाधते त्विमान्।
न क्षुधा न क्लमश्चापि न जनो मृत्युमांस्तथा॥४२॥

Because of their consuming the juice of rose apple fruits, they get free from the old age. They neither feel hungry nor tired. They do not have to face untimely death.

तत्र जाम्बूनदं नाम कनकं देवभूषणम्।
इंद्रगोपप्रतीकाशं जायते भास्वरं तु तत्॥४३॥

The gold found there is called *Jāmbūnada* and is the divine metal. It glitters like the fire fly.

एवं मया समाख्याता नववर्षानुवर्तिनः।
वर्णायुर्भोजनाद्यानि संक्षिप्य न तु विस्तरात्॥४४॥

Then, I have told you about the people of all the continents. I have briefly told you about their complexion, age, food, etc. but not in detail.

हेमकूटे तु गंधर्वा विज्ञेयाश्चाप्सरोगणाः।
सर्वे नागाश्च निषेधे शेषवासुकितक्षकाः॥४५॥
महाबलास्त्रयस्त्रिंशद्रमंते याज्ञिकाः सुराः।
नीले तु वैडूर्यमये सिद्धा ब्रह्मर्षयोऽमलाः॥४६॥

It is well-known that Hemakūṭa is the dwelling place for Gandharvas and *Apsarās.* Śeṣa, Vāsuki, Takṣaka and others live in Niṣadhas. The powerful great Brāhmaṇas known as *yājñikas* earn their livelihood with the performing of the *yajñas.* They are thirty-three thousand in number. They live over the blue mountain of lapiz lazuli. The Siddhas and the auspicious *Ṛṣis* also live there.

दैत्यानां दानवानां च श्वेतः पर्वतउच्यते।
शृङ्गवान् पर्वतश्चैव पितृणां निलयः सदा॥४७॥
हिमवान् यक्षमुख्यानां भूतानामीश्वरस्य च।
सर्वाद्रिषु महादेवो हरिणा ब्रह्मणांबया॥४८॥
नंदिना च गणैश्चैव वर्षेषु च वनेषु च।
नीलश्वेतत्रिशृंगे च भगवान्नीललोहितः॥४९॥
सिद्धैर्देवैश्च पितृभिर्दृष्टो नित्यं विशेषतः।
नीलश्च वैडूर्यमयः श्वेतः शुक्लो हिरण्यमयः॥५०॥
मयूरबर्हवर्णस्तु शातकुंभस्त्रिशृङ्गवान्।
एते पर्वतराजानो जंबूद्वीपे व्यवस्थिताः॥५१॥

Śveta mountain is the birth place of Daityas and Dānavas. Śṛṅga mountain is the dwelling place of the manes. Himavat is the dwelling place for Yakṣas, goblins and lord Śiva. Śiva can be spotted in all the mountains and the forests. He can be spotted with Umā, Brahmā, Viṣṇu, Nandī and his *gaṇas*, over the mountains of all the *varṣas.* He is regularly seen with the Siddhas, manes and gods, over the Blue, Śveta and Triśṛṅga mountains. The colour of Nīla mountain resembles the lapiz lazuli. The colour of the Śveta mountain is that of white. The Hiraṇyamaya mountain has the colour of the peacock feather. The Triśṛṅga mountain is of golden colour. All these mountains are located in Jambūdvīpa.

इति श्रीलिङ्गमहापुराणे पूर्वभागे भुवनकोशस्वभाववर्णनं
नाम द्विपञ्चाशत्तमोऽध्यायः॥५२॥

* * *

त्रिपञ्चाशत्तमोऽध्यायः

Chapter 53

Layout of the Globe

सूत उवाच

प्लक्षद्वीपादिद्वीपेषु सप्त सप्तसु पर्वताः।
ऋज्वायताः प्रतिदिशं निविष्टा वर्षपर्वताः॥१॥

Sūta said–

In the seven continents of Plakṣa and others, there are seven huge mountains in each one of the continent. They are spreading straight in all the directions and mark the boundaries of the great continents.

प्लक्षद्वीपे तु वक्ष्यामि सप्त दिवयान् महाचलान्।
गोमेदकोत्र प्रथमो द्वितीयश्चांद्र उच्यते॥२॥
तृतीयो नारदो नाम चतुर्थो दुंदुभिः स्मृतः।
पञ्चमः सोमको नाम सुमनाः षष्ठ उच्यते॥३॥
स एव वैभवः प्रोक्तो वैभ्राजः सप्तमः स्मृतः।
सप्तैते गिरयः प्रोक्ताः प्लक्षद्वीपे विशेषतः॥४॥

Now, I shall speak about the seven mountains of Plakṣdvīpa. Gomedaka is the first mountain. Cāndra is the second one, Nārada is the third, Dundubhi is the fourth. Somaka is the fifth, Sumanaka is the sixth which is also called Vaibhava. Seventh is the Vaibhrāja. These are the special mountains in the Plakṣa continent.

सप्त वै शाल्मलिद्वीपे तांस्तु वक्ष्याम्यनुक्रमात्।
कुमुदश्चोत्तमश्चैव पर्वतश्च बलाहकः॥५॥
द्रोणः कंकश्च महिषः ककुद्मान् सप्तमः स्मृतः।
कुशद्वीपे तु सप्तैव द्वीपाश्च कुलपर्वताः॥६॥
तांस्तु संक्षेपतो वक्ष्ये नाममात्रेण वै क्रमात्।
विद्रुमः प्रथमः प्रोक्तो द्वितीयो हेमपर्वतः॥७॥
तृतीयो द्युतिमान्नाम चतुर्थः पुष्पितः स्मृतः।
कुशेशयः पञ्चमस्तु षष्ठो हरिगिरिः स्मृतः॥८॥
सप्तमो मंदरः श्रीमान्महादेवनिकेतनम्।
मंदा इति ह्यपां नाम मंदरो धारणादपाम्॥९॥

In the Śālmāli continent, there are also seven mountains which are known by the names of Kumuda, Uttama, Balāhaka, Droṇa, Kaṅka and Kukudmān. There are seven sub-continents and the seven *Kulaparbatas* about which I am going to speak out in brief. Vidruma is the first mountain, Hemaparvata is the second, Dyutimān is the third, Puṣpita is the fourth, Kuśeśaya is the fifth, Harigiri is the sixth and Mandara mountain is the seventh. This is the dwelling place of lord Śiva. Mandara is the name of waters. Therefore, it is water as well, which has earned it the name of Mandara. This is the dwelling place of lord Mahādeva.

तत्र साक्षाद्वृषाङ्कस्तु विश्वेशो विमलः शिवः।
सोमः सनंदी भगवानास्ते हेमगृहोत्तमे॥१०॥

The bull-bannered lord Śiva who is the lord of the universe, himself lives here in a golden palace together with Nandī and Umā.

तपसा तोषितः पूर्वं मंदरेण महेश्वरः।
अविमुक्ते महाक्षेत्रे लेभे च परमं वरम्॥११॥
प्रार्थितश्च महादेवो निवासार्थं सहांबया।
अविमुक्तादुपागम्य चक्रे वासं च मंदरे॥१२॥
सनंदी सगणः सोमस्तेनासौ तत्र मुञ्चति।
क्रौञ्चद्वीपे तु सप्तेह क्रौचाद्याः कुलपर्वताः॥१३॥

In earlier times, in the immensely auspicious Avimukta region, lord Maheśvara was pleased with the *tapas* performed by Mandara as a result of which he had received a boon. Then, Mandara had prayed to lord Śiva, requested to stay there with Umā and Nandī. Therefore, they never leave this mountain.

क्रौंचो वामनकः पश्चात्तृतीयाश्चांधकारकः।
अंधकारात्परश्चापि दिवावृन्नाम पर्वतः॥१४॥
दिवावृतः परश्चापि विविंदो गिरिरुच्यते।
विविंदात्परतश्चापि पुण्डरीको महागिरिः॥१५॥
पुण्डरीकात्परश्चापि प्रोच्यते दुन्दुभिस्वनः।
एते रत्नमयाः सप्त क्रौञ्चद्वीपस्य पर्वताः॥१६॥

In the Krauñca continent also, there are the seven mountains which are known by the names of Krauñca, Vāmanaka, Andhakāraka, Divāvṛta, Vivinda, Puṇḍarīka and Dundubhisvan. All the seven mountains in the Krauñca continents are gem like and are filled with gems.

शाकद्वीपे च गिरयः सप्त तांस्तुनिबोधत।
उदयो रैवतश्चापि श्तामको मुनिसत्तमाः॥१७॥
राजतश्च गिरिः श्रीमानांबिकेयः शुशोभनः।
आंबिकेयात्परो रम्यः सर्वौषधिसमन्वितः॥१८॥
तथैव केसरीत्युक्तो यतो वायुः प्रजायते।
पुष्करे पर्वतः श्रीमानेक एव महाशिलः॥१९॥

In the Śākadvīpa also, there are seven mountains. They are known by the names of Udaya, Raivata, Śtāmaka, Rājata, Āmbikeya and Ramya. All these mountains are full of saffron as well as the medicinal plants. Because of these, the saffron-scented wind is produced there.

चित्रैर्मणिमयैः कूटैः शिलाजालैः समुच्छ्रितैः।
द्वीपस्य तस्य पूर्वार्धे चित्रसानुस्थितो महान्॥२०॥
योजनानां सहस्राणि ऊर्ध्वं पञ्चाशदुच्छ्रितः।
अधश्चैव चतुस्त्रिंशत्सहस्राणि महाचलः॥२१॥
द्वीपस्यार्धे परिक्षिप्तः पर्वतो मानसोत्तरः।
स्थितो वेलासमीपे तु नवचंद्र इवोदितिः॥२२॥
योजनानां सहस्राणि ऊर्ध्वं पञ्चाशदुच्छ्रितः।
तावदेव तु विस्तीर्णः पार्श्वतः परिमण्डलः॥२३॥
स एव द्वीपपश्चार्धे मानसः पृथिवीधरः।
एक एव महासानुः सन्निवेशाद्द्विधा कृतः॥२४॥

In the Puṣkara continent, there is a single great mountain which is known by the name of Mahāśaila. Its wonderful peaks are filled with diamonds. It has a large number of nets of the stone rocks. The half of the eastern part of this continent is raised up with various high peaks. It is raised fifty thousand *yojanas* above the grand surface. This great mountain has sunk into the surface of the earth to the depth of thirty four thousand *yojanas*. This mountain is spread over half of the continent towards the north, over the chain of the Mānasa mountain. When it is squeezed over the seashore, it looks like the rising moon. It is raised to the height of twenty five thousand *yojanas* from the ground surface. Its total width and the circumference is equally wide. The western part of the continent is known as the Manasa of this continent. It has been broken and divided into two due to its location.

तस्मिन्द्वीपे स्मृतौ द्वौ तु पुण्यौ जनपदौ शुभौ।
राजतौ मानसस्याथ पर्वतस्यानुमण्डलौ॥२५॥
महावीतं तु यद्वर्षं बाह्यतो मानसस्य तु।
तस्यैवाभ्यंतरो यस्तु धातकीखण्ड उच्यते॥२६॥

The mountain Manasa has two *Janapadas* known by the names of Puṇya and Śubha, which shine like the silver. The sub-continent of Mānasa is located outside it. In the interior of the same, there is a *janapada* of Dhātakī *khaṇḍa.*

स्वादूदकेनोदधिना पुष्करः परिवारितः।
पुष्करद्वीपविस्तारविस्तीर्णोसौ समंततः॥२७॥
विस्तारान्मण्डलाच्चैव पुष्करस्य समेन तु।
एवं द्वीपाः समुद्रैस्तु सप्तसप्तभिरावृताः॥२८॥

The continent of Puṣkara is surrounded by the ocean of the sweet water. The area of this continent is as big as the area of the Puṣkara continent. Thus, all the seven continents are surrounded by the seven oceans. Thus, there are in all seven oceans.

द्वीपस्यानंतरो यस्तु समुदः सप्तमस्तु वै।
एवं द्वीपसमुद्राणां वृद्धिर्ज्ञेया परस्परम्॥२९॥

The seven oceans are outside all the seven continents. Thus, a comparative picture has been drawn of the oceans and the continents.

परेण पुष्करस्याथ अनुवृत्य स्थितो महान्।
स्वदूदकसमुद्रस्तु समंतात्परिवेष्ट्य च॥३०॥

The ocean of sweet water has enveloped Puṣkara from all the sides.

परेण तस्य महती दृश्यते लोकसंस्थितिः।
काञ्चनी द्विगुणा भूमिः सर्वा चैकशिलोपमा॥३१॥

The universe is located outside it. It has the land of gold which is double in area. All of them can be equated with a mountain.

तस्याः परेण शैलस्तु मर्यादापारमण्डलः।
प्रकाशश्चाप्रकाशश्च लोकालोकः स उच्यते॥३२॥

Beyond that is the globular mountain of delimitation. It is partially dim and partially bright and is called Lokāloka.

दृश्यादृश्यगिरिर्यावत्तावदेषा धरा द्विजाः।
योजनानां सहस्राणि दश तस्योच्छ्रयः स्मृतः॥३३॥

This earth abides as long as this visible and invisible mountain exists. Its height is said to be then thousand *yojanas.*

तावांश्च विस्तरस्तस्य लोकालोकमहागिरेः।
अर्वाचीने तु तस्यार्धे चरंति रविरश्मयः॥३४॥

The area of the lokāloka mountain is also the same. The sun rays pass over its inner and the nether half.

परार्धे तु तमो नित्यं लोकालोकस्ततः स्मृतः।
एवं संक्षेपतः प्रोक्तो भूर्लोकस्य च विस्तरः॥३५॥

In its other half, there is a perpetual darkness which gives it the name of Lokāloka. Thus, the world *Bhūr* is explained adequately.

आभानोर्वै भुवः स्वस्तु आध्रुवान्मुनिसत्तमाः।
आवाहाद्या निविष्टास्तु वायोर्वै सप्त नेमयः॥३६॥
आवहः प्रवहश्चैव ततश्चानुवहस्तथा।
संवहो विवहश्चाथ ततश्चोर्ध्वं परावहः॥३७॥
द्विजाः परिवहश्चेति वायोर्वै सप्त नेमयः।
बलाहकास्तथा भानुश्चंद्रो नक्षत्रराशयः॥३८॥
ग्रहाणि ऋषयः सप्त ध्रुवो विप्राः क्रमादिह।
योजनानां महीपृष्ठादूर्ध्वं पञ्चदशाध्रुवात्॥३९॥

The Bhuvarloka extends upto the sun. O excellent sages, the Svaraloka extends upto *Dhruva* (pole star). There are seven wheels of the wind viz., Āvaha, Saṁvaha, Vivaha, Parāvaha and Parivaha. O Brāhmaṇas, these are the seven wheels of the wind. The clouds, the sun, moon, star, planets, seven sages (Great Bear) are located one over the other. The distance from the surface of the earth upto the pole star is fifteen hundred thousand *yojanas.*

नियुतान्येकनियुतं भूपृष्ठाद्भानुमण्डलम्।
रथः षोडशसाहस्रो भास्करस्य तथोपरि॥४०॥
चतुराशीतिसाहस्रो मेरुश्चोपरि भूतलात्।
कोटियोजनमाक्रम्य महर्लोको ध्रुवाद्ध्रुवः॥४१॥
जनलोको महर्लोकात्तथा कोटिद्वयं द्विजाः।
जनलोकात्तपोलोकश्चतस्रः कोटयो मतः॥४२॥
प्राजापत्याद्ब्रह्मलोकः कोटिषट्कं विसृज्य तु।
पुण्यलोकास्तु सप्तैते ह्यण्डेस्मिन्कथिता द्विजाः॥४३॥

The solar sphere is a hundred thousand *yojanas* above the surface of the earth. Above it is the chariot of the sun which is as vast as the sixteen thousand *yojanas.* The Meru is eighty four thousand *yojanas* above the surface of the earth. The *Maharloka* extends to a crore of *yojanas* above Dhruva. The *Janaloka* extends to two crores of *yojanas* beyond Maharloka. *Tapoloka* extends to four crores of *yojanas* beyond *Janaloka.* Beyond that the *Brahmaloka* extends to six cores of *yojanas.* In this cosmic egg, the holy words are found to be seven.

अधः सप्ततलानां तु नरकाणां हि कोटयः।
मायान्ताश्चैव घोराद्या अष्टाविंशतिरेव तु॥४४॥

Beneath the seven nether worlds, there are crores of hells. They are twenty eight in number beginning with Ghora and ending with Maya.

पापिनस्तेषु पच्यंते स्वस्वकर्मानुरूपतः।
अवीच्यंतानि सर्वाणि रौरवाद्यानि तेषु च॥४५॥

The sinful people, because of their evil deeds of the past, have to suffer there. There are the five hells starting from Raurava to Avīci.

प्रत्येकं पञ्चकान्याहुर्नरकाणि विशेषतः।
अण्डमादौ मया प्रोक्तमण्डस्यावरणानि च॥४६॥
हिरण्यगर्भसर्गश्च प्रसङ्गाद्बहुविस्तरात्।
अण्डानामीदृशानां तु कोट्यो ज्ञेयाः सहस्रशः॥४७॥

Thus, I have described about the egg completely, besides the outer cover. In the relevant context, I have also described about the creation of Brahmā. It is also worth knowledge that among the egg, there are the hundreds and crores of eggs.

सर्वगत्वात्प्रधानस्य तिर्यगूर्ध्वमधस्तथा।
अण्डेष्वेतेषु सर्वेषु भुवनानि चतुर्दश॥४८॥
प्रत्यण्डं द्विजशार्दूलास्तेषां हेतुर्महेश्वरः।
अण्डेषु चाण्डबाह्येषु तथाण्डावरणेषु च॥४९॥
तमोऽन्ते च तमःपारे चाष्टमूर्तिर्व्यवस्थितः।
अस्यात्मनो महेशस्य महादेवस्य धीमतः॥५०॥
अदेहिनस्त्वहो देहमखिलं परमात्मनः।
अस्याष्टमूर्तेः शर्वस्य शिवस्य गृहमेधिनः॥५१॥
गृहिणी प्रकृतिर्दिव्या प्रजाश्च महदादयः।
पशवः किंकरास्तस्य सर्वे देहाभिमानिनः॥५२॥

As the *Pradhāna* is present in each and every egg, therefore, there are four *lokas* of eggs and there are fourteen *lokas* above and below. O excellent Brāhmaṇas, lord Śiva is the cause of the creation for all of them. Lord Śiva in the form of *Aṣṭamūrti* is present in all the eggs. In the outer covering of the eggs, in the *āvaraṇa* of the eggs, in the darkness and beyond darkness also, lord Śiva is found present. The most surprising thing is that the Aṣṭamūrti householders of the globe possessing the bodies or otherwise, form part of the body of lord Śiva, the divine *prakṛti*, the wife, *Mahat* and others are all his procreations. The *Paśus* who are proud of their bodies, serve individually as his servants.

आद्यंतहीनो भगवाननंतः
पुमान्प्रधानप्रमुखाश्च सप्त।
प्रधानमूर्तिस्त्वथ षोडशाङ्गो
महेश्वरश्चाष्टतनुः स एव॥५३॥

Lord Śiva is beyond measure. He is beyond beginning or the end. He is known as Puruṣa. He possesses the divine *tattvas* starting from *Pradhāna.* His body itself is *Pradhāna.* There are the sixteen limbs of the body. He himself is Maheśvara and Aṣṭamūrti.

आज्ञाबलात्तस्य धरा स्थितेह
धराधरा वारिधराः समुद्राः।
ज्योतिर्गणः शक्रमुखाः सुराश्च
वैमानिकाः स्थावरजङ्गमाश्च॥५४॥

With the strength of his command, the earth is stable. All the clouds, mountains, oceans, stars etc. besides Indra and other gods – aerial, mobile and immobile are well-disciplined.

दृष्ट्वा यक्षं लक्षणैर्हीनमीशं
दृष्ट्वा सेन्द्रास्ते किमेतत्त्विहेति।
यक्षं गत्वा निश्चयात्मपावकाद्याः
शक्तिक्षीणश्चाभवन्यत्ततोपि॥५५॥

All the gods including Indra, getting surprised, discarding their own respective qualities, spotted lord Śiva in the form of a Yakṣa and asked– "What is this?" All of them went to the Yakṣa but failed to arrive at a conclusion. The god of fire and others tried thus best to know about him, but their entire strength was faded out.

दग्धुं तृणं वापि समक्षमस्य
यक्षस्य वह्निर्न शशाक विप्राः।
वार्युस्तृणं चालयितुं तथान्ये स्वान्-
स्वान्प्रभावान् सकलामरेन्द्राः॥५६॥

O Brāhmaṇas, the fire god could not burn even a single straw before the Yakṣa. The wind god could not move the star for a moment. All the gods made their utmost efforts to move it, but failed in their efforts.

तदा स्वयं वृत्ररिपुः सुरेन्द्रैः
सुरेश्वरः सर्वसमृद्धिहेतुः।
सुरेश्वरं यक्षमुवाच को वा
भवानितीत्थं स कुतूहलात्मा॥५७॥

At that point of time, Indra, the lord of gods, who is the cause of the benefit of all, asked the straw– "Who are you?"

तदा ह्यदृश्यं गत एव यक्ष-
स्तदांबिका हैमवती शुभास्या।
उमा शुभैराभरणैरनेकैः सुशोभ-
माना त्वनु चाविरासीत्॥५८॥

At the same time, the Yakṣa disappeared. Then Ambikā – the daughter of Himavat, adorned with all the ornaments, appeared there.

तां शक्रमुख्या बहुशोभमाना-
मुमामजां हैमवतीमपृच्छन्।
किमेतदीशे बहुशोभमाने को
वांबिके यक्षवपुश्चकास्ति॥५९॥

Indra then asked the beautiful Umā– "O goddess, O beautiful goddess, who is the person appearing in the body of Yakṣa?"

निशम्य तद्यक्षमुमाम्बिकाह
त्वगोचरश्चेति सुराः सशक्राः।
प्रणेमुरेनां मृगराजगामिनी-
मुमामजां लोहितशुक्लकृष्णा॥६०॥

On hearing this, Umā replied– "He is invisible Yakṣa. The Deva including Indra then bowed down to that deity, having the gait of a lion and to Umā, unborn, and of red, white and black colour.

संभाविता सा सकलामरेन्द्रैः
सर्वप्रवृत्तिस्तु सुरासुराणाम्।
अहं पुरासं प्रकृतिश्च पुंसो
यक्षस्य चाज्ञावशगेत्यथाह॥६१॥

On being honoured by all the leading immortal beings, the deity, the cause of activity of the Devas and the Asuras said– "Formerly, I was Prakṛti, subservient to the command of the Puruṣa – the Yakṣa.

तस्माद्द्विजाः सर्वमजस्य तस्य
नियोगतश्चाण्डमभूदजाद्वै।
अजश्च अण्डादखिलं च तस्मात्
ज्योतिर्गणैर्लोकमजात्मकं तत्॥६२॥

Therefore, O Brāhmaṇas, the entire egg originated from the unborn at his command and from the egg originated Brahmā. The entire world originated from him along with the luminaries. Thus, the universe is identical with the unborn Aja.

इति श्रीलिङ्गमहापुराणे पूर्वभागे भुवनकोशविन्यास-
निर्णयो नाम त्रिपञ्चाशत्तमोऽध्यायः॥५३॥

चतु:पञ्चाशत्तमोऽध्याय:

Chapter 54

Circle of heavenly lights

सूत उवाच

ज्योतिर्गणप्रचारं वै संक्षिप्याण्डे ब्रवीम्यहम्।
देवक्षेत्राणि चालोक्य ग्रहचारप्रसिद्धये॥१॥

Sūta said–

Observing the movements of the planets, visualising the holy centres of the lord, I shall mention about the movements of luminaries within the cosmic egg succinctly.

मानसोपरि माहेन्द्री प्राच्यां मेरो: पुरी स्थिता।
दक्षिणे भानुपुत्रस्य वरुणस्य च वारुणी॥२॥
सौम्ये सोमस्य विपुला तासु दिग्देवता: स्थिता:।
अमरावती संयमनी सुखा चैव विभा क्रमात्॥३॥

Towards the north of the Meru mountain, the city of Mahendra is lodged. The city of Yama is lodged to the south. The, city of Varuṇa is located to the west. The abode of Soma (moon) is lodged to the north. The Dikpālas live on all the directions. The names of the cities are Amarāvatī, Saṁyamanī, Sukhā and Vibhā respectively.

लोकपालोपरिष्टात्तु सर्वतो दक्षिणायने।
काष्ठाङ्गतस्य सूर्यस्य गतिर्या तां निबोधत॥४॥
दक्षिणप्रक्रमे भानु: क्षिप्तेषुरिव धावति।
ज्योतिषां चक्रमादाय सततं परिगच्छति॥५॥

Above the cities of the Dikpālas, the sun moves in the *dakṣiṇāyana.* During the Dakṣināyaṇa, the sun moves with the speed of an arrow. It makes the planets and constellations to move with it.

पुरांतगो यदा भानु: शक्रस्य भवतिप्रभु:।
सर्वै: सांयमनै: सौरो ह्युदयो दृश्यते द्विजा:॥६॥

O Brāhmaṇas, on the arrival of the sun god in the city of Amarāvatī, then the sunrise is visible in the city of Saṁyamanī to all the people.

स एव सुखवत्यां तु निशांतस्थ: प्रदृश्यते।
अस्तमेति पुन: सूर्यो विभायां विश्वदृग्विभु:॥७॥

At the same time, the sun would be visible in the city of Sukhāvati as the end of the night. But in the city of Vibhā, the sun can be seen as setting.

मया प्रोक्तोमरावत्यां यथासौ वारितस्कर:।
तथा संयमनीं प्राप्य सुखां चैव विभां खग:॥८॥

I have told you that as the water is polluted in Amarāvatī, so is the case with Saṁyamanī, Sukhā and Vibhā.

यदापराह्णस्त्वाग्नेय्यां पूर्वाह्णो नैर्ऋते द्विजा:।
तदा त्वपरराात्रश्च वायुभागे सुदारुण:॥९॥
ईशान्यां पूर्वरात्रस्तु गतिरेषा च सर्वत:।
एवं पुष्करमध्ये तु यदा सर्पति वारिप:॥१०॥
त्रिंशाशकं तु मेदिन्यां मुहूर्तेनैव गच्छति।
योजनानां मुहूर्तस्य इमां संख्यां निबोधत॥११॥

When in the south-east corner, there is noon time, at the same time in the south-west, it is the sunrise. When it is the dead of night in the north-west, then in the north-east it is the first part of the night. Similarly, when the sun moves about in the middle of Puṣkara towards the mountain to the north of Mānasa, it covers the thirteenth part of the earth in a *Muhūrta* or forty eight minutes. Understand this number in *yojanas* covered in a *Muhūrta.*

पूर्णा शतसहस्राणामेकत्रिंशत्तु सा स्मृता।
पञ्चाशच्च तथान्यानि सहस्राण्यधिकानि तु॥१२॥
मौहूर्तिकी गतिर्ह्येषा भास्करस्य महात्मन:।
एतेन गतियोगेन यदा काष्ठां तु दक्षिणाम्॥१३॥
पर्यपृच्छेत् पतङ्गोपि सौम्याशां चोत्तरेऽहनि।
मध्ये तु पुष्करस्याथ भ्रमते दक्षिणायने॥१४॥

मानसोत्तरशैले तु महातेजा विभावसुः।
मण्डलानां शतं पूर्णं तदशीत्यधिकं विभुः॥१५॥
बाह्यं चाभ्यंतरं प्रोक्तमुत्तरायणदक्षिणे।
प्रत्यहं चरते तानि सूर्यो वै मण्डलानि तु॥१६॥
कुलालचक्रपर्यंतो यथा शीघ्रं प्रवर्तते।
दक्षिणप्रक्रमे देवस्तथा शीघ्रं प्रवर्तते॥१७॥

The speed of the noble-souled sun in a *Muhūrta* is three million one hundred and fifty thousand *yojanas.* When the sun moves to the southern quarter with this speed from the north through the middle of Puṣkara during his northern transit and when he moves into the northern direction from the south through the Mānasa hill in the course of his southern transit, he, of great splendour, passes over a hundred and eighty *maṇḍalas* (degrees of space). The northern and southern transits are called the exterior and the interior parts of celestial sphere. The sun moves through the 180 *maṇḍalas* daily, both ways. Just as the end of the potter's wheel whirls or move quickly (than its middle part), the lord sun traverses quickly in his southern transit.

तस्मात्प्रकृष्टां भूमिं तु कालेनाल्पेन गच्छति।
सूर्यो द्वादशभिः शीघ्रं मुहूर्तैर्दक्षिणायने॥१८॥
त्रयादेशार्धमृक्षाणमह्ना तु चरते रविः।
मूहूर्तैस्तावदृक्षाणि नक्तमष्टादशैश्चरन्॥१९॥

Therefore, he covers greater area in a short time. During the course of *Dakṣiṇāyaṇa* (southern transit), the sun traverses to the extent of thirteen and a half star space during the day time in only twelve *muhūrtas*, while during the night time of eighteen *muhūrta*, he covers as many star space.

कुलालचक्रमध्यं तु यथा मंदं प्रसर्पति।
तथोदगयने सूर्यः सर्पते मंदविक्रमः॥२०॥

Just as the middle of the potter's wheel moves more slowly than the end part of it, so also in the *uttarāyaṇa* (northern transit), the sun moves slowly.

तस्माद्दीर्घेण कालेन भूमिमल्पां तुगच्छति।
स रथो धिष्ठितो भानोरादित्यैर्मुनिभिस्तथा॥२१॥
गंधर्वैरप्सरोभिश्च ग्रामणीः सर्पराक्षसैः।
प्रदीपयन् सहस्रांशुरग्रतः पृष्ठतोप्यधः॥२२॥
ऊर्ध्वतश्च करं त्यक्त्वा सभां ब्राह्मीमनुत्तमाम्।
अंभोभिर्मुनिभिस्त्यक्तैः संध्यायां तु निशाचरान्॥२३

Therefore, the sun covers smaller area in course of a longer time. The chariot of the sun is occupied by the Ādityas, Sages, Gandharvas, Apsarās, Serpents and the Rākṣasas. The thousand-rayed sun emits his rays in front, behind, below and above. Therefore, he illuminates the excellent assembly of Brahmā. During the evening and the day break, the Brāhmaṇas and the sages offer water libations and with these water, the sun kills the demons as and when they come near him and then goes on.

हत्वा हत्वा तु संप्रासान्ब्राह्मणैश्चरते रविः।
अष्टादशं मुहूर्तं तु उत्तरायणपश्चिमम्॥२४॥
अहर्भवति तच्चापि चरते मंदविक्रमः।
त्रयोदशार्धमृक्षाणि नक्तं द्वादशभी रविः।
मुहूर्तैस्तावदृक्षाणि दिवाष्टादशभिश्चरन्॥२५॥

During the latter part of the *uttarāyaṇa*, the day extends to eighteen *muhūrtas*, during which the sun moves slowly. He covers the span of thirteen and a half stars during the night consisting of twelve *muhūrtas* and as many stars during the day comprising of eighteen *muhūrtas.*

ततो मंदतरं नाभ्यां चक्रं भ्रमति वै यथा।
मृत्पिंड इव मध्यस्थो ध्रुवो भ्रमति वै तथा॥२६॥

Just as the wheel whirls slowly at the centre, so also Dhruva whirls like lump of clay in the middle.

त्रिंशन्मुहूर्तैरेवाहुरहोरात्रं पुराविदः।
उभयोः काष्ठयोर्मध्ये भ्रमतो मण्डलानि तु॥२७॥
कुलालचक्रनाभिस्तु यथा तत्रैव वर्तते।
औत्तानपादो भ्रमति ग्रहैः सार्धं ग्रहाग्रणीः॥२८॥

Those who are well aware of the ancient lores, say that thirty *muhūrtas* constitute a day and a night during which the sun traverses in space in-between the two limits or the solastitial points. Just as the nave of the wheel of the poster remains there alone which does not move, so also Dhruva rotates without . moving as the leader of the luminaries along with the planets.

गणो मुनिज्योतिषां तु मनसा तस्य सर्पति।
अधिष्ठितः पुनस्तेन भानुस्त्वादाय तिष्ठति॥२९॥
किरणैः सर्वतस्तोयं देवो वै ससमीरणः।
औत्तानपादस्य सदा ध्रुवत्वं वै प्रसादतः॥३०॥
विष्णोरौत्तानपादेन चाप्तं तातस्य हेतुना।
आपः पीतास्तु सूर्येण क्रमंते शशिनः क्रमात्॥३१
निशाकरान्निस्रवंते जीमूतान्प्रत्ययः क्रमात्।
वृन्दं जलमुचां चैव श्वनेनाभिताडितम्॥३२॥
क्ष्मायां सृष्टिं विसृजतेऽभासयत्तेन भास्करः।
तोयस्य नास्ति वै नाशः तदैव परिवर्तते॥३३॥

The group of the sages and the luminaries move in accordance with his mind. Presided over by him, the sun, together with the wind, takes up water from everywhere. The son of Uttānapāda attained the state of Dhruva with the favour of lord Viṣṇu. It was achieved by Uttānapāda by the grace of his father. The waters dried by the sun penetrate the moon gradually and from the moon, they drip down to the clouds. After having been tossed about by the wind, the cluster of clouds causes showers on earth. The Bhāskara is derived as follows : *Bhāsayet tena bhāskaraḥ* (the one who illuminates is *bhāskara*). There is no destruction of water. The same water revolves.

हिताय सर्वजंतूनां गतिः शर्वेण निर्मिता।
भूर्भुवः स्वस्तथा ह्यापो ह्यन्नं चामृतमेव च॥३४॥
प्राणा वै जगतामापो भूतानि भुवनानि च।
बहुनात्र किमुक्तेन चराचरमिदं जगत्॥३५॥
अपां शिवस्य भगवानाधिपत्ये व्यवस्थितः।
अपां त्वधिपतिर्देवो भव इत्येव कीर्तितः॥३६॥
भवात्मकं जगत्सर्वमिति किं चेह चाद्भुतम्॥
नारायणत्वं देवस्य हरेश्चाद्भिः कृतं विभोः।
जगतामालयो विष्णुस्त्वापस्तस्यालयानि तु॥३७॥
दन्दह्यमानेषु चराचरेषु
गोधूमभूतास्त्वथ निष्क्रमंति।
या या ऊर्ध्वं मारुतेनेरिता वै
तास्तास्त्वभ्राण्याग्निना वायुना च॥३८॥

For the welfare of the creatures, the waters have been evolved by Śiva as their ultimate resort. The water alone constitute *bhū, bhavaḥ, svāḥ, anna* (cooked rice) as well as nectar. The waters are the vital breaths of the worlds, the living beings and the worlds as a whole. Of what avail is much talk? The world comprising of mobile and immobile is created by the waters. Lord Śiva is the overlord of the water. He is glorified as such. The universe is identified with him. What is there to be wondered at this? The title of Nārāyaṇa was achieved by Viṣṇu by the grace of waters. Viṣṇu is the abode of the worlds and the water happens to be his abode. When the mobile and immobile beings are being burnt by the fire and tossed up as the smoke by the wind, the vapours that go up with the force of the wind, form the clouds.

अतो धूमाग्निवातानां संयोगस्त्वभ्रमुच्यते।
वारीणि वर्षतीत्यभ्रमभ्रस्येशः सहस्रदृक्॥३९॥

यज्ञधूमोद्भवं चापि द्विजानां हितकृत्सदा।
दावाग्निधूमसंभूतमभ्रं वनहितं स्मृतम्॥४०॥

As a result of this, the combination of smoke, fire and the wind is known as the cloud. The word *abhra* – the cloud, is formed as follows :– "that which showers water." The lord of the clouds is thousand-eyed Indra. The clouds originate from the sacrificial smoke conducive to the welfare of the twice born. The clouds also originate from the smoke of the forest fires which are conducive to the welfare of the forests.

मृतधूमोद्भवं त्वभ्रमशुभाय भविष्यति।
अभिचाराग्निधूमोत्थं भूतनाशाय वै द्विजाः॥४१॥

O Brāhmaṇas, the clouds also originate from the dead bodies, from the cremation grounds which are inauspicious. The clouds formed out of the smoke, caused by the magic fire, destroy the living beings.

एवं धूमविशेषेण जगतां वै हिताहितम्।
तस्मादाच्छादयेद्धूममभिचारकृतं नरः॥४२॥

Thus, the clouds are formed with the smoke of various kinds of fires which do good or bad to the people. Therefore, the people should cover the smoke of the magic fire.

अनाच्छाद्य द्विजः कुर्याद्धूमं यश्चाभिचारिकम्।
एवमुद्दिश्य लोकस्य क्षयकृच्च भविष्यति॥४३॥

In case, a twice born (Brāhmaṇa) does not cover up the smoke of the magic fire, then he becomes the cause for the destruction of the universe.

अपां निधानं जीमूताः षण्मासानिह सुव्रताः।
वर्षयंत्येव जगतां हिताय पवनाज्ञया॥४४॥

O excellent one, the clouds are the receptacles of water which is showered at the behest of the wind for six months for the welfare of the universe.

स्तनितं चेह वायव्यं वैद्युतं पावकोद्भवम्।
त्रिधा तेषामिहोत्पत्तिरभ्राणां मुनिपुङ्गवा॥४५॥

Lightening is created with the forceful striking of the wind with the clouds It is caused by the fire (as well). O sages, the clouds are caused in three ways.

न भ्रश्यंति यतोभ्राणि मेहनान्मेघ उच्यते।
काष्ठा वाह्राश्च वैरिंच्याः पक्षाश्चैव पृथग्विधाः॥४६॥
आज्यानां काष्ठसंयोगादग्नेर्धूमः प्रवर्त्तितः।
द्वितीयानां च संभूतिर्विरिंचोच्छ्वासवायुना॥४७॥
भूभृतां त्वथ पक्षैस्तु मधवच्छेदितैस्ततः।
वाह्नेयास्त्वथ जीमूतास्त्वावहस्थानगाः शुभाः॥४८॥

(The word) *Abhra* means the one which does not vanish. The word *Megha* has its roots in the word *Mahana.* Therefore, the word *Megha* means the source which drops the rain water. The *Megha* or the clouds are of different types. As for example, *Kāṣṭhā, Vāhnā, Viricya* and *Puṣkara.* When the smoke is formed from the *yajña* sticks which are soaked in *ghee*, when they are put in fire and the clouds which are formed out of the smoke of the same, are considered to be the clouds of the first quality. The second quality of the clouds are those which are formed out of the breath of Brahmā. The third type of clouds are formed with the severing of the wings of the mountains by Indra. The clouds which are formed out of the smoke from fire, are considered to be quite auspicious and these are carried by the part of the wind named *Āvaha.*

विरिंचोच्छ्वासजाः सर्वे प्रवहस्कंधजास्ततः।
पक्षजाः पुष्कराद्याश्च वर्षन्ति च यदा जलम्॥४९॥
मूकाः सशब्ददुष्टाशास्त्वेतैः कृत्यं यथाक्रमम्।
क्षामवृष्टिप्रदा दीर्घकालं शीतसमीरिणः॥५०॥

जीवकाश्च तथा क्षीणा विद्युद्ध्वनिविवर्जिताः।
तिष्ठंत्याक्रोशमात्रे तु धरापृष्ठादितस्ततः॥५१॥
अर्धक्रोशे तु सर्वे वै जीमूता गिरिवासिनः।
मेघा योजनमात्रं तु साध्यत्वाद्बहुतोयदाः॥५२॥
धरापृष्ठाद्द्विजाः क्ष्मायां विद्युद्गुणसमन्विताः।

The clouds emerging out of the breath of Brahmā are carried by the part of the wind known as *Pravaha.* The clouds which emerge out of the wings are known as Puṣkara, besides the other clouds, drop the rain. These clouds when drop the rain, then they are peaceful, thundering and destructive, respectively. The different types of clouds pour the rains differently. Some clouds drop drizzles, some of the clouds blow cool breeze for long time. Some of them are the *Jīvakas.* Some of them are weak and are devoid of light or lightning. Some of clouds float a *krośa* about the surface of the earth. Such clouds drop excessive rains on earth because it is possible for them to do so. They are full of light.

तेषा तेषां वृष्टिसर्गं त्रेधा कथितमत्र तु॥५३॥
पक्षजाः कल्पजाः सर्वे पवर्तानां महत्तमाः।
कल्पान्ते ते च वर्षन्ति रात्रौ नाशाय शारदाः॥५४॥
पक्षजाः पुष्कराद्याश्च वर्षंति च यदाजलम्।
तदार्णवमभूत्सर्वं तत्र शेते निशीश्वरः॥५५॥
आग्नेयानां श्वासजानां पक्षजानां द्विजर्षभाः।
जलदानां सदा धूमो ह्याप्यायन इति स्मृतः॥५६॥

I have apprised you all of the three types of clouds which drop rain. With severed wings of the mountains, the *Pakṣaja* clouds are formed and are known as *Pakṣaja.* They are also called *Kalpajas.* These clouds drop rain at night. During the time of dissolution at the end of *kalpa* when *Pakṣaja* and Puṣkara clouds drop rain, then the entire earth is turned into an ocean and the lord sleeps in the ocean at night. O excellent Brāhmaṇas, the clouds that are formed out of the smoke from the fire, the clouds which are formed from breathing and the *Pakṣaja* clouds, the smoke emerging out of the same is quite productive.

पौण्ड्रास्तु वृष्टयः सर्वा वैद्युताः शीतसस्यदाः।
पुण्ड्रदेशेषु पतिता नागानां शीकरा हिमाः॥५७॥

The clouds of the Pauṇḍra country drop rain with lightning. The rainfall in such a case is accompanied with lightning and are quite cold. Therefore, they are useful for farming. They are as cold as the ice. They like the shower of water by the elephants of Pauṇḍra country from their trunks.

गाङ्गा गङ्गाम्बुसंभूता पर्जन्येन परावहैः।
नगानां च नदीनां च दिग्गजानां समाकुलम्॥५८॥

The clouds named Gāṅgā are formed out of the water of the Gaṅgā. In the area in which the river flows, they disturb the mountain streams as well as the directions.

मेघानां च पृथग्भूतं जलं प्रायादगादगम्।
परावहो यः श्वसनश्चानयत्यम्बिकागुरुम्॥५९॥

When the rain water is separated from the clouds, it flows from one mountain to the other. The flow of the winds carries the clouds towards the Himavat mountain.

मेनापतिमतिक्रम्य वृष्टिशेषं द्विजाः परम्।
अभ्येति भारते वर्षे त्वपरान्तविवृद्धये॥६०॥

O Brāhmaṇas, the clouds then crossing the Himālaya, drops rains in Bhāratavarṣa which benefit the crops here.

वृष्टयः कथिता ह्यद्य द्विधा वस्तुविवद्धये।
सस्यद्वयस्य संक्षेपात्प्रब्रवीमि यथामति॥६१॥

Now talking about the rainfall, I may tell you that it is two types. I shall speak about it according to my knowledge.

स्रष्टा भानुर्महातेजा वृष्टीनां विश्वदृग्विभुः।
सोपि साक्षाद्द्विजश्रेष्ठाश्चेशानः परमः शिवः॥६२॥
स एव तेजस्त्वोजस्तु बलं विप्रा यशः स्वयम्।
चक्षुः श्रोत्रं मनो मृत्युरात्मा मन्युर्विदिग्दिशः॥६३॥
सत्यं ऋतं वायुरंबरं खचरश्च सः।
लोकपालो हरिर्ब्रह्मा रुद्रः साक्षान्महेश्वरः॥६४॥

The immensely illustrious sun is the source of the rains. O excellent Brāhmaṇas, the sun also represents Hara, Iśāna and Śiva. He alone represents lustre, prowess, strength, glory, eyes, ears, mind, death, soul, pride, the directions, wind, sky, planets, Lokapālas, Hari, Brahmā, Rudra and Parameśvara.

सहस्रकिरणः श्रीमानष्टहस्तः सुमङ्गलः।
अर्धनारीवपुः साक्षात्त्रिनेत्रस्त्रिदशाधिपः॥६५॥
अस्यैवेह प्रसादात्तु वृष्टिर्नानाभवद्द्विजाः।
सहस्रगुणमुत्स्रष्टुमादत्ते किरणैर्जलम्॥६६॥
जलस्य नाशो वृद्धिर्वा नास्त्येवास्य विचारतः।
ध्रुवेणाधिष्ठितो वायुर्वृष्टिं संहरते पुनः॥६७॥
ग्रहान्निस्सृत्य कृत्स्ने सूर्यात्तु नक्षत्रमण्डले।
चारस्यान्ते विशत्यर्के ध्रुवेण समधिष्ठिता॥६७॥

Thus, lord Śiva with a thousand rays is quite auspicious. He has eight hands. Half of his body is that of a female and has three eyes. He is the lord of gods. O Brāhmaṇas, by his grace alone, there is various types of rains on earth. The sun collects the water with its rays and return the water a thousand times more. The water is neither wasted nor is it increased. This is what we feel. The wind presided by Dhruva prevents the rain. It falls over the sun and issuing from the sun planet, is spread in the constellations. At the end of the same, it again enters the sun, presided by Dhruva.

इति श्रीलिङ्गमहापुराणे पूर्वभागे ज्योतिश्चक्रे
सूर्यगत्यादिकथनं नाम चतुःपञ्चाशत्तमोध्यायः॥५४॥

पञ्चपञ्चाशत्तमोऽध्यायः

Chapter 55

Description of the movements of the Sun

सूत उवाच

सौरं संक्षेपतो वक्ष्ये रथं शशिन एव च।
ग्रहाणामितरेषां च यथा गच्छति चांबुपः॥१॥
सौरस्तु ब्रह्मणा सृष्टो रथस्तवर्थवशेन सः।
संवत्सरस्यावयवैः कल्पितश्च द्विजर्षभाः॥२॥

Sūta said–

I shall now speak out briefly about chariot of the sun, the moon and the other planets. I shall also discuss about the movements of the sun, who drinks the water. Brahmā has built the chariot of the sun with a specific purpose. O excellent Brāhmaṇas, it has been made with the parts of the year.

त्रिणाभिना तु चक्रेण पञ्चारेण समन्वितः।
सौवर्णः सर्वदेवानामावासो भास्करस्य तु॥३॥
नवयोजनसाहस्रो विस्तारायामतः स्मृतः।
द्विगुणोपि रथोपस्थादीषादण्डः प्रमाणतः॥४॥
असङ्गैस्तु हयैर्युक्तो यतश्चक्रं ततः स्थितैः।
वाजिनस्तस्य वै सप्त छन्दोभिर्निर्मितास्तु ते॥५॥

The golden chariot of the sun is the abode of all the gods. It has three naves and five spokes. Its length is a thousand *yojanas* and similar is its breadth. Twice this length is the distance between the driver's box and the pole shaft. The horses are stationed on the side where the wheel is lying. They are unattached, but appear to have been yoked. The number of horses is seven. They are enveloped out of the Vedic passages and the metres.

चक्रपक्षे निबद्धास्तु ध्रुवे चाक्षः समर्पितः।
सहाश्वचक्रो भ्रमते सहाक्षो भ्रमते ध्रुवः॥६॥

The horses are bound to the side of the

wheels. The axle is filled to the pole shaft. The chariot revolves with the wheel and the horses and the pole shaft revolves along with the axle.

अक्षः सहैकचक्रेण भ्रमतेऽसौ ध्रुवेरितः।
प्रेरको ज्योतिषां धीमान् ध्रुवो वै वातरश्मिभिः॥७

The axle prompted by the pole shaft whirls along with the single wheel. It is the intelligent pole star (Dhruva) which urges the luminaries by means of the wind and the rays (or the wind which serves as the reins).

युगाक्षकोटिसंबद्धौ द्वौ रश्मी स्यन्दनस्य तु।
ध्रुवेण भ्रमते रश्मि निबद्धः स युगाक्षयोः॥८॥

There are two reins in the chariot which is tied up to the extremities of the yoke and axle. The chariot is tied by means of the reins to the yoke and the axle revolves by the grace of Dhruva.

भ्रमतो मण्डलानि स्युः खेचरस्य रथस्य तु।
युगाक्षकोटी ते तस्य दक्षिणे स्यंदनस्य हि॥९॥

As the chariot whirls and moves along the sky, there shall be lustre in bright circles. The ends of the yoke and the axles are to the right of the chariot.

ध्रुवेण प्रगृहीते वै विचक्राश्वे च रज्जुभिः।
भ्रमंतमनुगच्छंति ध्रुवं रश्मी च तावुभौ॥१०॥

When the horses are pulled beyond the Dhruva, by the reins, both the yoke and the axle as also the reins follow the pole shafts and the wheels.

युगाक्षकोटिस्त्वेतस्य वातोर्मिस्यन्दनस्य तु।
कीले सक्ता यथा रज्जुर्भ्रमते सर्वतोदिशम्॥११॥
भ्राम्यतस्तस्य रश्मी तु मण्डलेषूत्तरायणे।
वर्धेते दक्षिणे चैव भ्रमता मण्डलानि तु॥१२॥
आकृष्येते यदा ते वै ध्रुवेणाधिष्ठितेतदा।
आभ्यंतरस्थः सूर्योथ भ्रमते मण्डलानि तु॥१३॥

The ends of the pole and the axle of the chariot which has the steed of wind, whirls in all the directions like a rope fixed to the nail. In the course of *uttarāyaṇa* as the chariot moves about in the *maṇḍalas*, the reins increase in size since they are let loose. In the course of *Dakṣiṇāyaṇa* when the chariot moves about in the *maṇḍalas*, the reins are pulled inwards. In either case, the reins are operated by Dhruva and then the sun seated within, moves about in the *maṇḍalas*.

अशीतिमण्डलशतं काष्ठयोरंतरं द्वयोः।
ध्रुवेण मुच्यमानाभ्यां रश्मिभ्यां पुनरेव तु॥१४॥
तथैव बाह्यतः सूर्यो भ्रमते मण्डलानि तु।
उद्वेष्टयन् स वेगेन मण्डलानि तु गच्छति॥१५॥

The distance between the two solstices consists of one hundred and eighty degrees. The sun moves about the *maṇḍalas* externally as the reins are being released by Dhruva. He then encircles the *maṇḍalas* moving quickly.

देवाश्चैव तथा नित्यं मुनयश्च दिवानिशम्।
यजंति सततं देवं भास्करं भवमीश्वरम्॥१६॥

The gods and the sages constantly worship lord Bhāskara who himself is Bhava and Īśvara or the day and night.

स रथोधिष्ठितो देवैरादित्यैर्मुनिभिस्तथा।
गंधर्वैरप्सरोभिश्च ग्रामणीसर्पराक्षसैः॥१७॥

The chariot is occupied by the Devas, Ādityas, Sages, Gandharvas, Apsarās and the Snakes, besides the Rākṣasas and *Grāmaṇīs*.

एते वसंति वै सूर्ये द्वौ द्वौ मासौ क्रमेण तु।
आप्याययंति चादित्यं तेजोभिर्भास्करं शिवम्॥१८

These reside within the sun for two months in succession, besides developing and nourishing the auspicious sun by means of their splendour.

ग्रथितैः स्वैर्वचोभिस्तु स्तुवंति मुनयोर विम्।
गंधर्वाप्सरसश्चैव नृत्यगेयैरुपासते॥१९॥

The sages eulogise the sun reciting the hymns. The Gandharvas and Apsarās adore him with dance and music.

ग्रामणीयक्षभूतानि कुर्वतेऽभीषुसंग्रहम्।
सर्पा वहंति वै सूर्यं यातुधानानुयांति च॥२०॥

The *Grāmaṇīs*, *Yakṣas* and *Bhūtas* hold the rains. The serpents bear the sun and the Rākṣasas follow him.

वालखिल्या नयंत्यस्तं परिवार्योदयाद्रविम्।
इत्येते वै वसंतीह द्वौ द्वौ मासौ दिवाकरे॥२१॥

The Bālakhilyas, surround the sun, from the sun rise to the sun set and accompany him. In this way, all of them reside in the sun for two months in succession.

मधुश्च माधवश्चैव शुक्रश्च शुचिरेव च।
नभोनभस्यौ विप्रेन्द्रा इषश्चोर्जस्तथैव च॥२२॥
सहःसहस्यौ च तथा तपस्यश्च तपः पुनः।
एते द्वादश मासास्तु वर्षं वै मानुषं द्विजाः॥२३॥

O prominent Brāhmaṇas, the following twelve months form a human year :–

(i)	Madhu (Caitra)	(ii)	Mādhava (Vaiśākha)
(iii)	Śukra (Jyeṣṭha)	(iv)	Śuci (Āṣāḍha)
(v)	Nabhas (Śrāvaṇa)	(vi)	Nabhasya (Bhādrapada)
(vii)	Iṣa (Āśvina)	(viii)	Ūrja (Kārttika)
(ix)	Sahasa (Mārgaśīrṣa)	(x)	Sahasya (Pauṣa)
(xi)	Tapas (Māgha)	(xii)	Tapasya (Phālguna)

वासंतिकस्तथा ग्रैष्मः शुभो वै वार्षिकस्तथा।
शारदश्च हिमश्चैव शैशिरो ऋतवः स्मृताः॥२४॥

The six *Ṛtus* (seasons) are– (i) Vāsantika (spring), (ii) Grīṣma (summer), (iii) Vārṣika (rainy season), (iv) Śarada (autumn), (v) Hima (early winter), (vi) Śiśira (late winter).

धाताऽर्यमाऽथ मित्रश्च वरुणश्चेन्द्र एव च।
विवस्वांश्चैव पूषा च पर्जन्योंशुर्भगस्तथा॥२५॥
त्वष्टा विष्णुः पुलस्त्यश्च पुलहश्चात्रिरेव च।
वसिष्ठश्चाङ्गिराश्चैव भृगुर्बुद्धिमतां वरः॥२६॥
भारद्वाजो गौतमश्च कश्यपश्च क्रतुस्तथा।
जमदग्निः कौशिकश्च वासुकिः कंकणीकरः॥२७॥
तक्षकश्च तथा नाग एलापत्रस्तथा द्विजाः।
शङ्खपालस्तथा चान्यस्त्वैरावत इति स्मृतः॥२८॥
धनञ्जयो महापद्मस्तथा कर्कोटकः स्मृतः।
कंबलोऽश्वतरश्चैव तुंबुरुर्नारदस्तथा॥२९॥
हाहा हूहूर्मुनिश्रेष्ठा विश्वावसुरनुत्तमः।
उग्रसेनोऽथ सुरुचिरन्यश्चैव परावसुः॥३०॥
चित्रसेनो महातेजाश्चोर्णायुश्चैव सुव्रताः।
धृतराष्ट्रः सूर्यवर्चा देवी साक्षात्कृतस्थला॥३१॥
शुभानना शुभश्रोणिर्दिव्या वै पुंजिकस्थला।
मेनका सहजन्या च प्रमलोचाऽथ शुचिस्मिता॥३२
अनुम्लोचा घृताची व विश्वाची चोर्वशी तथा।
पूर्वचित्तिरिति ख्याता देवी साक्षात्तिलोत्तमा॥३३॥
रंभा चांभोजवदना रथकृद्ग्रामणीः शुभः।
रथौजा रथचित्रश्च सुबाहुर्वै रथस्वनः॥३४॥
वरुणश्च तथैवान्यः सुषेणः सेनजिच्छुभः।
ताक्ष्यर्यश्चारिष्टनेमिश्च क्षतजित्सत्यजित्तथा॥३५॥
रक्षो हेतिः प्रहेतिश्च पौरुषेयो बुधस्तथा।
सर्पो व्याघ्रः पुनश्चापो वातो विद्युद्दिवाकरः॥३६॥
ब्रह्मोपेतश्च रक्षेन्द्रो यज्ञोपेतस्तथैव च।
एते देवादयः सर्वे वसंत्यर्के क्रमेण तु॥३७॥
स्थानाभिमानिनो ह्येते गणा द्वादश सप्तकाः।
धात्रादिविष्णुपर्यंता देवा द्वादश कीर्तिताः॥३८॥
आदित्यं परमं भानुं भाभिराप्याययंति ते।
पुलस्त्याद्याः कैशिकांता मुनयो मुनिसत्तमाः॥३९॥
द्वादशैव स्तवैर्भानुं स्तुवन्ति च यथाक्रमम्।
नागाश्चाश्वतरान्तास्तु वासुकिप्रमुखाः शुभाः॥४०॥

द्वादशैव महादेवं वहंत्येवं यथाक्रमम्।
क्रमेण सूर्यवर्चान्तास्तुंबुरु प्रमुखांबुपम्॥४१॥
गीतैरेनमुपासंते गंधर्वा द्वादशोत्तमाः।
कृतस्थलाद्या रंभांता दिव्याश्चाप्सरसो रविम्॥४२॥
ताण्डवैः सरसैः सर्वाश्चोपासंते यथाक्रमम्।
दिव्या सत्यजिदन्ताश्च ग्रामण्यो रथकृन्मुखाः॥४३॥
द्वादशास्य क्रमेणैव कुर्वतेभीषुसंग्रहम्।
प्रयांति यज्ञोपेतांता रक्षोहेतिमुखाः सह॥४४॥

The following groups always accompany the sun :–

The gods are twelve in number, who nourish the sun with their respective lustre and are known as Dhātṛ, Aryaman, Mitra, Varuṇa, Indra, Vivasvān, Pūṣā, Parajanya, Aṁśu, Bhaga, Tvaṣṭṛ and Viṣṇu.

The sages are twelve in number who eulogise the sun with the reciting of hymns. They are Pulastya, Pulaha, Atri, Vasiṣṭha, Aṅgīras, Bhṛgu, Bharadvāja, Gautama, Kaśyapa, Kratu, Jamadagni and Viśvāmitra.

The serpents are twelve in number, who bear the great lord sun and are known as Vāsuki, Kankaṇīkara, Takṣaka, Nāga, Elapatra, Śankhapāla, Airāvata (Irāvān), Dhanañjaya, Mahāpadma, Karkoṭaka, Kambala and Aśvatara.

Twelve of the excellent Gandharvas who create water by means of music, they actually adore the sun. They are known by the names Tumburu, Nārada, Hāhā, Hūhū, Viśvavasu, Ugrasena, Suruci, Parāvasu, Citrasena, Ūrṇāyu, Dhṛtarāṣṭra and Sūryavarcā.

There are twelve *apsarās*, who please the sun-god with their attractive *Tāṇḍava* dance. They are known by the names of Kṛtasthalā, the divine damsel Puñjakusthalā, Menakā with beautiful lips, Sahajanya, Pramalocā with pleasant smile, Anumlocā, Ghṛtācī, Viśvācī, Urvaśī, who is also known by the name of Pūrvacitti, Tilottamā, and the noble lady Rambhā, having the lotus like face.

The twelve Grāmiṇī rays are caught in the middle (which are known as) Rathakṛta, Rathanjā, Rathacitra, Subāhu, Rathasvana, Varuṇa, Suṣeṇa, Senajit, Tārkṣya, Ariṣṭanemi, Kṣatijita, Satyajit.

There are seven Yātudhānas, who guard the sun holding weapons in their hands, and are known by the names of Rakṣoheti, Praheti, Paureṣaya, Budha, Sarpa, Vyāghra, Āpa, Vāta, Vidyuta, Divākara, Brahmopeta and Yajñopeta. These are the seven groups of seven each and each one of them is proud of its position. In all the seven oceans, two of each of these groups occupy the sun for two months, as detailed below :–

सायुधा द्वादशैवैते राक्षसाश्च यथाक्रमम्।
धातार्यमा पुलस्त्यश्च पुलहश्च प्रजापतिः॥४५॥
उरगो वासुकिश्चैव कंकणीकश्च तावुभौ।
तुंबुरुर्नारदश्चैव गंधर्वौ गायतां वरौ॥४६॥
कृतस्थलाऽप्सराश्चैव तथा वै पुंजिकस्थला।
ग्रामणी रथकृच्चैव रथोजाश्चैव तावुभौ॥४७॥
रक्षो हेतिः प्रहेतिश्च यातुधानावुदाहृतौ।
मधुमाधवयोरेष गणो वसति भास्करे॥४८॥

(a) During the months of Caitra and Vaiśākha

	Particulars	Names of gods
(i)	Twelve devas	Dhātṛ and Aryaṇa
(ii)	Twelve sages	Pulaha and Pulastya
(iii)	Twelve Serpents	Vasuki and Kanakaṇikara
(iv)	Twelve Gandharva	Tumburu and Nārada

(v)	Twelve Apsarās	Kṛtasthalā and Puñjikasthalā
(vi)	Twelve Grāmaṇīs	Rathakṛta and Rathanjas
(vii)	Yātudhānas	Rakṣoheti and Praheti

वसंति ग्रीष्मकौ मासौ मित्रश्च वरुणश्च ह।
ऋषिरिर्वसिष्ठश्च तक्षको नाग एव च॥४९॥
मेनका सहजन्या च गंधर्वौ च हहाहुहूः।
सुबाहुनामा ग्रामण्यौ रथचित्रश्च तावुभौ॥५०॥
पौरुषेयो बुधश्चैव यातुधानावुदाहृतौ।
एते वंसति वै सूर्ये मासयोः शुचिशुक्रयोः॥५१॥

(b) During the months of Jyeṣṭha and Āṣāḍha

	Particulars	Names of gods
(i)	Devas	Mitra and Varuṇa
(ii)	Sages	Atri and Vasiṣṭha
(iii)	Serpents	Takṣaka and Nāgas
(iv)	Gandharvas	Hāhā and Hūhū
(v)	Apsarās	Menakā and Sahajanyā
(vi)	Grāmaṇīs	Subāhu and Rathacitra
(vii)	Yātudhānas	Pauruṣeya and Budha

ततः सूर्ये पुनश्चान्या निवसंतीह देवताः।
इन्द्रश्चैव विवस्वांश्च अंगिरा भृगुरेव च॥५२॥
एलापत्रस्तथा सर्पः शङ्खपालश्च तावुभौ।
विश्वावसूग्रसेनौ च वरुणश्च रथस्वनः॥५३॥
प्रम्लोचा चैव विख्याता अनुम्लोचा च ते उभे।
यातुधानास्तथा सर्पो व्याघ्रश्चैव तु तावुभौ॥५४॥

(c) During Śrāvaṇa and Bhādrapada

	Particulars	Names of gods
(i)	Devas	Indra and Vivasvān
(ii)	Sages	Aṅgīras and Bhṛgu
(iii)	Serpents	Elapatra and Śaṅkhapāla
(iv)	Gandharvas	Viśvavasu and Ugrasena
(v)	Apsarās	Pramalocā and Anumlocā
(vi)	Grāmaṇīs	Rathasvana and Varuṇa
(vii)	Yātudhānas	Sarpa and Vyāghra

नभोनभस्ययोरेष गणो वसति भास्करे।
पर्जन्यश्चैव पूषा च भरद्वाजोऽथ गौतमः॥५५॥
धनञ्जय इरावांश्च सुरुचिः स परावसुः।
घृताची चाप्सरः श्रेष्ठा विश्वाची चातिशोभना॥५६॥
सेनजिच्च सुषेणश्च सेनानीर्ग्रामणिश्च तौ।
आपो वातश्च तावेतौ यातुधानावुभौ स्मृतौ॥५७॥

(d) During Āśvin and Kārttika

	Particulars	Names of gods
(i)	Devas	Pūṣā and Parjanya
(ii)	Sages	Bharadvāja and Gautama
(iii)	Serpents	Irāvān and Dhanañjaya
(iv)	Gandharva	Suruci and Parāvasu
(v)	Apsarās	Ghṛtācī and Viśvācī
(vi)	Grāmaṇīs	Suṣeṇa and Senajit
(vii)	Yātudhānas	Āpa and Vāta

वसंत्येते तु वै सूर्ये मास ऊर्जे इषे च ह।
हैमांतिकौ तु द्वौ मासौ वसंति च दिवाकरे॥५८॥
अंशुर्भगश्च द्वावेतौ कश्यपश्च क्रतुः सह।
भुजङ्गश्च महापद्मः सर्पः कर्कोटकस्तथा॥५९॥
चित्रसेनश्च गन्धर्व ऊर्णायुश्चैव तावुभौ।
उर्वशी पूर्वचित्तिश्च तथैवाप्सरसावुभे॥६०॥
तार्क्ष्यश्चारिष्टनेमिश्च सेनानीर्ग्रामणिश्च तौ।
विद्युद्दिवाकरश्चोभौ यातुधानावुदाहृतौ॥६१॥

(e) During Mārgaśīrṣa and Pauṣa

	Particulars	Names of gods
(i)	Devas	Aṁśu and Bhaga
(ii)	Sages	Kaśyapa and Kratu
(iii)	Serpents	Mahāpadma and Karkoṭaka
(iv)	Gandharva	Citrasena and Ūrṇāyu
(v)	Apsarās	Urvaśī and Pūrvacitti
(vi)	Grāmaṇīs	Tārkṣya and Ariṣṭanemi
(vii)	Yātudhānas	Vidyuta and Divākara

सह चैव सहस्ये च वसंत्येते दिवाकरे।
ततः शैशिरयोश्चापि मासयोर्निवसंति वै॥६२॥
त्वष्टा विष्णुर्जमदग्निर्विश्वामित्रस्तथैव च।
काद्रवैयौ तथा नागौ कंबलाश्वतरावुभौ॥६३॥
धृतराष्ट्रः सगंधर्वः सूर्यवर्चास्तथैव च।
तिलोत्तमाप्सराश्चैव देवी रंभा मनोहरा॥६४॥
रथजित्सत्यजिच्चैव ग्रामण्यौ लोकविश्रुतौ।
ब्रह्मोपेतस्तथा रक्षो यज्ञोपेतश्च यः स्मृतः॥६५॥

(f) During Māgha and Phālguna

	Particulars	Names of gods
(i)	Devas	Tvaṣṭṛ and Viṣṇu
(ii)	Sages	Jamadagni and Viśvāmitra
(iii)	Serpents	Kambala and Aśvatara
(iv)	Gandharvas	Dhṛtarāṣṭra and Sëryavarcas
(v)	Apsarās	Tillottamā and Rambhā
(vi)	Grāmaṇīs	Rathajit and Satyajit
(vii)	Yātudhānas	Brahmapeta and Yajñapeta

एते देवा वसंत्यर्के द्वौ द्वौ मासौ क्रमेण तु।
स्थानाभिमानिनो ह्येते गणा द्वादश सप्तकाः॥६६॥

These deities accompany the sun for two months each time in different groups as indicated above. These twelve are the governing forces during the twelve months of the solar year.

सूर्यमाप्याययंत्येते तेजसा तेज उत्तमम्।
ग्रथितैः स्वैर्वचोभिस्तु स्तुवंति मुनयो रविम्॥६७॥
गंधर्वाप्सरसश्चैव नृत्यगेयैरुपासते।
ग्रामणीयक्षभूतानि कुर्वतेभीषुसंग्रहम्॥६८॥
सर्पा वहंति वै सूर्यं यातुधानानुयांति वै।
वालखिल्या नयंस्तस्तं परिवार्योदयाद्रविम्॥६९॥

These deities nourish and develop the sun by their respective lustre. The sages eulogise the sun, reciting the hymns of the Vedas. The Gandharvas and the Apsarās adore the sun with their dance, music and songs. The Grāmaṇīs including the Yakṣas and goblins hold the reins of the horses of the sun's chariot. The serpents carry the sun. The Yātudhānas or Rākṣasas follow the sun's chariot. The Bālakhilyās surround the sun from sunrise to the sunset and carry him from Udayācala (the mountain of rising sun to the Aṣṭācala – the mountain of the setting sun.

एतेषामेव देवाना यथा तेजो यथा तपः।
यथा योगं यथा मंत्र यथा धर्मं यथा बलम्॥७०॥
तथा तपत्यसौ सूर्यस्तेषामिद्धस्तु तेजसा।
इत्येते वै वसंतीह द्वौ द्वौ मासौ दिवाकरे॥७१॥

Whatever the lustre, *tapas, yoga, mantra* and prowess are possessed by each one of them, it is combined and makes the sun to shine. All of them accompany the sun with each one of the groups.

ऋषयो देवगंधर्वपन्नगाप्सरसां गणाः।
ग्रामण्यश्च तथा यक्षा यातुधानाश्च मुख्यतः॥७२॥
एते तपन्ति वर्षंति भांति वांति सृजंतिच।
भूतानामशुभं कर्म व्यपोहन्तीह कीर्तिताः॥७३॥

The sages, the gods, Gandharvas, serpents, the attendants of Apsarās, Grāmaṇīs, Yakṣas and Yātudhānas, are heated up particularly, pour the rain water, shine brightly, move on, create and remove the inauspicious deeds of the living beings and have been described accordingly.

मानवानां शुभं ह्येते हरंति च दुरात्मनाम्।
दुरितं सुप्रचाराणां व्यपोहंति क्वचित् क्वचित्॥७४

They destroy the auspiciousness of the wicked people and at times also remove the inauspicious deeds of the noble people.

विमो च स्थिता दिव्ये कामगे वातरंहसि।
एते सहैव सूर्येण भ्रमंति दिवसानुगाः॥७५॥

They always remain seated in the planes, which move with the speed of the wind. They can move to the different places at will. They wander with the sun throughout the day.

वर्षन्तश्च तपंतश्च ह्लादयंतश्च वै द्विजाः।
गोपायंतीह भूतानि सर्वाणि ह्यामनुक्षयात्॥७६॥

They drop themselves like the rainfall, shine and delight others. O *Ṛṣis*, they save all the living beings besides the sky from destruction.

स्थानाभिमानिनामेतत्स्थानं मन्वन्तरेषु वै।
अतीतानागतानां वै वर्तंते सांप्रतं च ये॥७७॥

They remain proud of their positions in the Manvantaras.

एते वसंति वै सूर्ये सप्तकास्ते चतुर्दश।
चतुर्दशसु सर्वेषु गणा मन्वंतरेष्विह॥७८॥

They live with the sun in the groups of fourteen, in all the fourteen Manvantaras.

संक्षेपाद्विस्ताराच्चैव यथावृत्तं यथाश्रुतम्।
कथितं मुनिशार्दूला देवदेवस्य धीमतः॥७९॥

O prominent sages, the activities of the intelligent lord of the Devas, have been brought out, some in brief and some in details, on the basis of what had been heard by me and the way they actually happened.

एते देवा वसंत्यर्के द्वौ द्वौ मासौ क्रमेणतु।
स्थानाभिमानिनो ह्येते गणा द्वादश सप्तकाः॥८०॥

These seven groups of twelve deities in each one of the groups are those who take pride in their positions and identify themselves with them. They accompany the sun for two months each in the same order, as brought out above.

इत्येष एकचक्रेण सूर्यस्तूर्णं रथेन तु।
हरितैरक्षरैरश्वैः सर्पतेऽसौ दिवाकरः॥८१॥

Thus, the sun makes the day bright and makes his single-wheeled chariot in which he is himself seated to be driven by the seven divine horses with great speed.

अहोरात्रं रथेनासावेकचक्रेण तु भ्रमन्।
सप्तद्वीपसमुद्रां गां सप्तभिः सर्पंते दिवि॥८२॥

He remains seated in the single-wheeled chariot throughout the day and night, moves over the seven oceans with the help of the seven groups.

इति श्रीलिङ्गमहापुराणे पूर्वभागे सूर्यरथनिर्णयो नाम
पञ्चपञ्चाशत्तमोऽध्यायः॥५५॥

षड्पञ्चाशत्तमोऽध्यायः

Chapter 56

Description of the Moon

सूत उवाच

वीथ्याश्रयाणि चरति नक्षत्राणि निशाकरः।
त्रिचक्रोभयतोश्वश्च विज्ञेयस्तस्य वै रथः॥१॥
शतारैश्च त्रिभिश्चक्रैर्युक्तः शुक्लैर्हयोत्तमैः।
दशभिस्त्वकृशैर्दिव्यैरसङ्गैस्तैर्मनोजवैः॥२॥
रथेनानेन देवैश्च पितृभिश्चैव गच्छति।
सोमो ह्यम्बुमयैर्गोभिः शुक्लैः शुक्लगभस्तिमान्॥

Sūta said–

The moon traverses in his orbit with the constellations. His chariot has three wheels and the horses are yoked on it's either side. The chariot moves on three wheels and each wheel has a hundred spokes in it. The horses are on both the sides of it. The colour of the horses is white and they are divine and well-built. They are not bound with the yoke and they move with the speed of the mind. The moon moves over the chariot in the company of the gods and the manes. The white rays that are issued by the moon, appear like the water fountain.

क्रमते शुक्लपक्षादौ भास्करात्परमास्थितः।
आपूर्यते परस्यांतः सततं दिवसक्रमात्॥४॥
देवैः पीतं क्षये सोममाप्याययति नित्यशः।
पीतं पञ्चदशाहं तु रश्मिनैकेन भास्करः॥५॥
आपूरयन् सुषुम्नेन भागंभागमनुक्रमात्।
इत्येषा सूर्यवीर्येण चंद्रस्याप्यायिता तनुः॥६॥

It increases gradually in the bright fortnight and falls on the way of the sun. It goes on increasing in the beginning of the bright half of the month. The sun nourishes and develops the moon. During the dark fortnight, the gods consume the moon and the process goes on for fifteen days. The sun with the use of his only Suṣumā ray, energises the process of development of the moon. In this way, the body of the moon is developed and built up with the lustre of the sun.

स पौर्णमास्यां दृश्येत शुक्लः संपूर्णमण्डलः।
एवमाप्यायितं सोमं शुक्लपक्षे दिनक्रमात्॥७॥
ततो द्वितीयाप्रभृति बहुलस्य चतुर्दशीम्।
पिबंत्यम्बुमयं देवा मधु सौम्यं सुधामृतम्॥८॥
संभृतं त्वर्धमासेन ह्यमृतं सूर्यतेजसा।
पानार्थममृतं सोमं पौर्णमास्यामुपासते॥९॥
एकरात्रिं सुराः सर्वे पितृभिस्त्वृषिभिः सह।
सोमस्य कृष्णपक्षादौ भास्कराभिमुखस्य च॥१०॥

Full lunar disc of the moon is visible on the full moon day. Then, starting from the second of the moon's fortnight to the fourteenth day of the black fortnight, the gods consume the liquid nectar and honey of the moon, which are accumulated in the moon during the bright fortnight. During the fall moon night, the gods are seated with the moon for consuming the nectar. They are also accompanied with the *Ṛṣis* and the manes.

प्रक्षीयंते परस्यांतः पीयमानाः कलाः क्रमात्।
त्रयस्त्रिंशच्छताश्चैव त्रयस्त्रिंशत्तथैव च॥११॥
त्रयस्त्रिंशत्सहस्राणि देवाः सोमं पिबंति वै।
एवं दिनक्रमात्पीते विबुधैस्तु निशाकरे॥१२॥
पीत्वार्धमासं गच्छन्ति अमावस्यां सुरोत्तमाः।
पितरश्चोपतिष्ठंति अमावस्यां निशाकरम्॥१३॥

The moon rays, wait for the arrival of the dark fortnight in due course of time. The gods, numbering thirty six thousand and three hundred, consume the moon. In the dark fortnight, when all the gods leave after consuming the moon, then the nectar left with the moon after the moonless period, the manes consume the remaining nectar till the first day of the bright fortnight.

ततः पञ्चदशे भागे किञ्चिच्छिष्टे कलात्मके।
अपराह्णे पितृगणा जघन्यं पर्युपासते॥१४॥
पिबंति द्विकलं कालं शिष्टा तस्य कला तु या।
निस्सृतं तदमावास्यां गभस्तिभ्यः स्वधामृतम्॥१५
मासतृप्तिमवाप्याग्र्यां पीत्वा गच्छंति तेऽमृतम्।
पितृभिः पीयमानस्य पञ्चदश्यां कला तु या॥१६॥
यावत्तु क्षीयते तस्य भागः पञ्चदशस्तु सः।
अमावस्यां ततस्तस्या अंतरा पूर्यते पुनः॥१७॥
वृद्धिक्षयौ वै पक्षादौ षोडश्यां शशिनः स्मृतौ।
एवं सूर्यनिमित्तैषा पक्षवृद्धिर्निशाकरे॥१८॥

When in the last digit the fifteenth part of the nectar is left out, then in the afternoon, the manes arrive before the moon and consume the nectar of the moon upto two digits and on the moonless night, they consume the nectar emerging from the moon. In spite of consuming the nectar, they feel satisfied for a complete month and then leave the place. The moon digits, which are left out after the consumption of the moon, is melted out. The decline and development of the moon digits start at the beginning and end of the fortnight. Thus, the development in the moon is caused by the sun.

इति श्रीलिङ्गमहापुराणे पूर्वभागे सोमवर्णनं नाम
षट्पञ्चाशत्तमोऽध्यायः॥५६॥

* * *

सप्तपञ्चाशत्तमोऽध्यायः

Chapter 57

Movements of planets in the heavenly bodies

सूत उवाच
अष्टभिश्च हयैर्युक्तः सोमपुत्रस्य वै रथः।
वारितेजोमयश्चाथ पिशङ्गैश्चैव शोभनैः॥१॥
दशभिश्चाकृशैरश्वैर्नानावर्णै रथः स्मृतः।
शुक्रस्य क्ष्मामयैर्युक्तो दैत्याचार्यस्य धीमतः॥२॥
अष्टाश्वश्चाथ भौमस्य रथे हैमः सुशोभनः।
जीवस्य हैमश्चाष्टाश्वो मंदस्यायसनिर्मितः॥३॥
रथ आपोमयैरश्वैर्दशभिस्तु सितेतरैः।
स्वर्भानोर्भास्करारेश्च तथा चाष्टहयः स्मृतः॥४॥
सर्वे ध्रुवनिबद्धा वै ग्रहास्ते वातरश्मिभिः।
एतेन भ्राम्यमाणाश्च यथायोगं व्रजन्ति वै॥५॥

Sūta said–

The chariot of Budha – the son of the moon, is driven by eight horses. They are of tawny colour and are quite excellent. The chariot comprises of the lustre of water and fire. In the chariot of Śukrācārya (Venus), ten strong horses of different colours are yoked. It is earthen in nature. The chariot of Bhauma (Mars) is of golden colour and eight horses are yoked in it, which is quite splendid. The horse of Jīva (Jupiter) is also of golden colour and is driven by eight steed. The chariot of Manda (Saturn) is made of iron and has ten black steed to drive it. The chariot is watery in nature. The chariots of Rāhu and Ketu are yoked with eight horses, each. All these planets are linked to Dhruva (Pole Star) by reins which are of the form of wind. They are made to whirl by the Pole Star and they keep on moving.

यावंत्यश्चैव ताराश्च तावन्तश्चैव रश्मयः।
सर्वे ध्रुवनिबद्धाश्च भ्रमन्तो भ्रामयन्ति तम्॥६॥

As is the case with the stars, there are many rays as well. All of the are bound with the pole star and revolve round it.

अलातचक्रवद्यांति वातचक्रेरितानि तु।
तस्माद्वहति ज्योतींषि प्रवहस्तेन स स्मृतः॥७॥

The stars and the other luminaries are activated by the circular winds, which move like the fire brands. Since, the wind controls the luminaries, it is called *Pravaha.*

नक्षत्रसूर्याश्च तथा ग्रहतारागणैः सह।
उन्मुखाभिमुखाः सर्वे चक्रभूताः श्रिता दिवि॥८॥

Together with the planets and the constellations, the sun and the stars occupy the space in a circle looking upwards and sideways.

ध्रुवेणाधिष्ठिताश्चैव ध्रुवमेव प्रदक्षिणम्।
प्रयांति चेश्वरं द्रष्टुं मेढीभूतं ध्रुवं दिवि॥९॥

All the constellations are controlled by Dhruva and they go round it. They move in the sky to have an audience with Dhruva that acts like a pivot.

नवयोजनसाहस्रो विष्कंभः सवितुः स्मृतः।
त्रिगुणस्तस्य विस्तारो मण्डलस्य प्रमाणतः॥१०॥

The sun is nine thousand *yojanas* in diameter. Its circular area is three times its diameter.

द्विगुणः सूर्यविस्ताराद्विस्तारः शशिनः स्मृतः।
तुल्यस्तयोस्तु स्वर्भानुर्भूत्वाधस्तात्प्रसर्पति॥११॥

The vastness of the moon is double to that of the sun. Rāhu assumes the size parallel to both of them and moves ahead beneath them.

उद्धृत्य पृथिवीछायां निर्मितां मण्डलाकृतिम्।
स्वर्भानोस्तु बृहत्स्थानं तृतीयं यत्तमोमयम्॥१२॥

The abode of Rāhu is filled with darkness and is the third one in size because it is evolved out of the circular shadow of the earth.

चंद्रस्य षोडशो भागो भार्गवस्य विधीयते।
विष्कंभान्मण्डलाच्चैव योजनाच्च प्रमाणतः॥१३॥

The expansion of Śukra (Venus) is sixteenth part of the moon, in diameter, circumference and the distance in *yojanas.*

भार्गवात्पदाहीनस्तु विज्ञेयो वै बृहस्पतिः।
पादहीनौ वक्रसौरी तथाऽऽयामप्रमाणतः॥१४॥
विस्तारान्मण्डलाच्चैव पादहीनस्तयोर्बुधः।
तारानक्षत्ररूपाणि वपुष्मंतीह यानि वैः॥१५॥
बुधेन तानि तुल्यानि विस्तारान्मण्डलादपि।
प्रायशश्चंद्रयोगीनि विद्यादृक्षाणि तत्त्ववित्॥१६॥
तारानक्षत्ररूपाणि हीनानि तु परस्परम्।
शतानि पञ्च चत्वारि त्रीणि द्वै चैव योजने॥१७॥
सर्वोपरि निकृष्टानि तारकामण्डलानि तु।
योजनाद्वयमात्राणि तेभ्यो ह्रस्वं न विद्यते॥१८॥

The Jupiter is of three fourth of the size of Venus. Mars and Saturn are the three fourths of the size of Bṛhaspati (Jupiter). Budha, on the other hand, is three fourth of their size in extent and circumference. The stars and the constellations are equal to Budha in extent and circumference. The knower of the truth must understand that the stars which are in conjunction with the moon, are usually known as Ṛkṣas. The extent of the comparatively smaller stars, extend to five, four, three or two *yojanas.* Besides these, there are still clusters of smaller stars which extend only to two hundred *yojanas.* There is none smaller than this.

उपरिष्टात्त्रयस्तेषां ग्रहा ये दूरसर्पिणः।
सौराङ्गिराश्च वक्रश्च ज्ञेया मंदारिचारिणः॥१९॥
तेभ्योधस्तात्तु चत्वारः पुनरन्ये महाग्रहाः।
सूर्यः सोमो बुधश्चैव भार्गवश्चैव शीघ्रगाः॥२०॥

Besides the stray spheres, there are the three planets viz. : Saturn, Jupiter and Mars, which move at a great distance from them.

They are known as the slow moving stars. There are one fourth of the great planets, below them i.e. the sun, moon, mercury and Venus. Their movement is quite fast.

तावंत्यस्तारकाः कोट्यो यावंत्यृक्षाणिसर्वशः।
धुवात्तु नियमाच्चैषामृक्षमार्गे व्यवस्थितिः॥२१॥

The total number of stars could be many crores as there are constellations. They too are lodged in the orbit of constellations due to the restraining force of Dhruva.

सप्ताश्वस्यैव सूर्यस्य नीचोच्चत्वमनुक्रमात्।
उत्तरायणमार्गस्थो यदा पर्वसु चंद्रमाः॥२२॥
उच्चत्वाद्दृश्यते शीघ्रं नातिव्यक्तैर्गभस्तिभिः।
तदा दक्षिणमार्गस्थो नीचां वीथिमुपाश्रितः॥२३॥
भूमिरेखावृतः सूर्य पौर्णिमावास्ययोस्तदा।
ददृशे च यथाकालं शीघ्रमस्तमुपैति च॥२४॥
तस्मादुत्तरमार्गस्थो ह्यमावस्यां निशाकरः।
ददृशे दक्षिणे मार्गे नियमाद्दृश्यते न च॥२५॥
ज्योतिषां गतियोगेन सूर्यस्य तमसा वृतः।
समानकालास्तमयौ विषुवत्सु समोदयौ॥२६॥

The sun which has seven horses has an upper and lower position in turns. When the sun is in the northern journey and when the moon on the full moon nights appears rapidly, because its position is above, but the rays are not quite clear, the moon then is in the southern orbit that is lower. The sun is covered by the line of earth on full moon and on new moon days, is seen at the usual time but it sets quickly. Therefore, on the new moon day, the moon is in the northern orbit. It is usually not visible over the southern path on account of the movement of planets and more so because it is enveloped by the shadow of the sun. On the equinoctial days, the sun and the moon rise and set simultaneously.

उत्तरासु च वीथीषु व्यंतरास्तमनोदयौ।
पौर्णिमावास्ययोर्ज्ञेयौ ज्योतिश्चक्रानुवर्तिनौ॥२७॥
दक्षिणायनमार्गस्थौ यदा चरति रश्मिवान्।
ग्रहाणां चैव सर्वेषां सूर्योधस्तात्प्रसर्पति॥२८॥

In the *Uttarāyaṇas*, they rise and set without any difference in time on new moon and full moon days. They should then be known as following the groups of luminaries. When the sun is in the *Dakṣināyaṇa*, it moves ahead beneath all other planets.

विस्तीर्णं मण्डले कृत्वा तस्योर्ध्वं चरतेशशी।
नक्षत्रमण्डलं कृत्स्नं सोमादूर्ध्वं प्रसर्पति॥२९॥

Keeping his sphere wider, the moon revolves above it (the sun). All the groups of constellations move above the moon.

नक्षत्रेभ्यो बुधश्चोर्ध्वं बुधादूर्ध्वं तु भार्गवः।
वक्रस्तु भार्गवादूर्ध्वं वक्रादूर्ध्वं बृहस्पतिः॥३०॥

Mercury is lodged above all the constellations. Venus is above Mercury. Mars is above Venus and Jupiter is above Mars.

तस्माच्छनैश्चरश्चोर्ध्वं तस्मात्सप्तर्षिमण्डलम्।
ऋषीणां चैव सप्तानां ध्रुवस्योर्ध्वं व्यवस्थितिः॥३१

Saturn is above it. Above Saturn is the sphere of seven sages or the great bear and Dhruva (Pole star) is stationed above the seven sages.

तं विष्णुलोकं परमं ज्ञात्वा मुच्येत किल्बिषात्।
द्विगुणेषु सहस्रेषु योजनानां शतेषु च॥३२॥
ग्रहनक्षत्रतारासु उपरिष्टाद्यथाक्रमम्।
ग्रहाश्च चंद्रसूर्यौ च युतौ दिव्येन तेजसा॥३३॥
नित्यमृक्षेषु युज्यंते गच्छंतोहर्निशं क्रमात्।
ग्रहनक्षत्रसूर्यास्ते नीचोच्चऋजुसंस्थिताः॥३४॥
समागमे च भेदे च पश्यंतियुगपत्प्रजाः।
ऋतवः षट् स्मृताः सर्वे समागच्छंति पञ्चधा॥३५॥
परस्परास्थिता ह्येते युज्यंते च परस्परम्।
असङ्करेण विज्ञेयस्तेषां योगस्तु वै बुधैः॥३६॥

एवं संक्षिप्य कथितं ग्रहाणां गमनं द्विजाः।
भास्करप्रमुखानां च यथादृष्टं यथाश्रुतम्॥३७॥
ग्रहाधिपत्ये भगवान् ब्रह्मणा पद्मयोनिना।
अभिषिक्तः सहस्रांशू रुद्रेण तु यथा गुहः॥३८॥
तस्माद्ग्रहार्चना कार्या अग्नौ चोद्यं यथाविधि।
आदित्यग्रहपीडायां सद्भिः कार्याऽर्थसिद्धये॥३९॥

When a person gets aware of the fact that lord Viṣṇu is lodged in all these planets and constellations, he is liberated from all the sins. The sun and the moon which are united with divine refulgence move ahead day and night in due order two hundred thousand *yojanas* above the constellations, stars and the planets. They come into contact with the constellations daily. Therefore, they are stationed below, sometimes above and sometimes in the straight line. They glance at the subjects below at the same time when in conjunction or when separated. There are six seasons, but particularly they are of five types. They are inter-linked with each other, but they are united without covering one another. This what the people with wisdom speak about it. O Brāhmaṇas, thus I have discussed about the movement of the sun and other planets that has been seen or heard by me. The thousand-rayed Sun is the lord of all the planets, who was established over this position by Brahmā, born out of the lotus or Guha, who was crowned by Rudra. Therefore, for the realisation of the purpose and to ward off evils, at the time of harassment of the planets and the sun, the worship of planets should be performed by the noble people and offerings should be made in the fire in accordance with the provisions of the scriptures.

इति श्रीलिङ्गमहापुराणे पूर्वभागे ज्योतिश्चक्रे
ग्रहसञ्चारकथनं नाम सप्तपञ्चाशत्तमोऽध्यायः॥५७॥

अष्टपञ्चाशत्तमोऽध्यायः

Chapter 58

Coronation of the Sun and others

ऋषय ऊचुः

अभ्यषिंचत्कथं ब्रह्मा चाधिपत्ये प्रजापतिः।
देवदैत्यमुखान् सर्वान् सर्वात्मा वद सांप्रतम्॥१॥

Ṛṣis said–

Prajāpati Brahmā, who is the soul of all is the presiding deity for all the gods, *daityas* and others. You please tell us, as to how the same Brahmā performed the crowning ceremony of the gods? How did he make them the master?

सूत उवाच

ग्रहाधिपत्ये भगवानभ्यषिंचद्दिवाकरम्।
ऋक्षाणामोषधीनां च सोमं ब्रह्मा प्रजापतिः॥२॥

Sūta said–

Lord Brahmā performed *abhiṣeka* of the Sun and then declared him the lord of the planets. Similarly, Brahmā declared the Moon as the lord of constellations and *auṣadhis.*

अपां च वरुणं देवं धनानां यक्षपुङ्गवम्।
आदित्यानां तथा विष्णुं वसूनां पावकं तथा॥३॥

Varuṇa was declared as the lord of waters and Kubera – the best of the Yakṣas, was declared as the lord of wealth and riches. Viṣṇu was made the lord of Ādityas and Agni– the Fire god, was made the lord of Vasus.

प्रजापतीनां दक्षं च मरुतां शक्रमेव च।
दैत्यानां दानवानां च प्रह्लादं दैत्यपुङ्गवम्॥४॥

He also declared Dakṣa as the lord of Prajāpatis, Indra of Maruts, Prahlāda as the lord of the Daityas and Dānavas.

धर्मं पितॄणामधिपं निर्ऋतिं पिशिताशिनाम्।
रुद्रं पशूनां भूतानां नंदिनां गणनायकम्॥५॥

He declared Dharma as the lord of Pitṛ gaṇas, Nirṛti as the lord of Rākṣasas, Rudra as the lord of animals as well as the *gaṇas.* Nandī was declared as the lord of the *bhūtas* (goblins).

वीराणां वीरभद्रं च पिशाचानां भयङ्करम्।
मातृणां चैव चामुण्डां सर्वदेवनमस्कृताम्॥६॥

He made Vīrabhadra as the lord of warriors. Bhayaṅkara was made the lord of *Piśācas* and Cāmuṇḍā, the goddess who is adored by all the gods, as the leader of Mātṛgaṇas.

रुद्राणां देवदेवेशं नीललोहितमीश्वरम्।
विघ्नानां व्योमजं देवं गजास्यं तु विनायकम्॥७॥

He made Nīlalohita, the leader of the gods, as the lord of Rudras. The elephant headed Vināyaka who was born of Vyoma (sky) as the lord of the obstructions.

स्त्रीणां देवीमुमादेवीं वचसां च सरस्वतीम्।
विष्णुं मायाविनां चैव स्वात्मानं जगतां तथा॥८॥

Umā was made the leader of the ladies and Sarasvatī was declared as the leader of speech. Viṣṇu was declared as the leader of those who were well-versed in illusion. He also declared himself as the lord of the *lokas.*

हिमवंतं गिरीणां तु नदीनां चैव जाह्नवीम्।
समुद्राणां च सर्वेषामधिपं पयसां निधिम्॥९॥

Himavat was declared by him as the lord of mountains. Gaṅgā, born out of Jahnu, was declared as the leader of the rivers. The great ocean was declared as the lord of oceans.

वृक्षाणां चैव चाश्वत्थं प्लक्षं च प्रपितामहः॥१०॥
गंधर्वविद्याधरकिन्नराणा-
मीशं पुनश्चित्ररथं चकार।
नागाधिपं वासुकिमुग्रवीर्यं
सर्पाधिपं तक्षकमुग्रवीर्यम्॥११॥
दिग्वारणानामधिपं चकार
गजेन्द्रमैरावतमुग्रवीर्यम्।
सुपर्णमीशं पततामथाश्व-
राजानमुच्चैः श्रवसं चकार॥१२॥

Then Brahmā declared Plakṣa and Aśvattha as the lord of trees, Citraratha was declared as the lord of Gandharvas, Vidyādharas and Kinnaras. The awful carrier of venom was declared the lord of serpents, while Takṣaka – the carrier of terrible venom was declared as the lord of snakes. The illustrious elephant Airāvata was declared as the lord of elephants. Garuḍa was made the lord of the birds, while Uccaiśravā – the horse of Indra, was made the leader of horses.

सिंहं मृगाणां वृषभं गवां च
मृगाधिपानां शरभं चकार।
सेनाधिपानां गुहमप्रमेयं
श्रुतिस्मृतीनां लकुलीशमीशम्॥१३॥

The lion was declared as the lord of animals and the bull as the lord of cows. Śarabha with eight legs was made the lord of deer. The unparalleled Guha was made as the leader of the chief commanders. Lakulīśa was made the leader of *Śrutis* and *Smṛtis.*

अभ्यषिंचत्सुधर्माणं तथा शङ्खपदं दिशाम्।
केतुमंतं क्रमेणैव हेमरोमाणमेव च॥१४॥

Sudharmā, Śaṅkhapada, Ketumān and Hemaroma were made the leaders of all the directions.

पृथिव्यां पृथुमीशानं सर्वेषां तु महेश्वरम्।
चतुर्मूर्तिषु सर्वज्ञं शङ्करं वृषभध्वजम्॥१५॥

He made Viṣṇu, the lord of earth and Maheśvara as the lord of all. The bull-bannered Śiva was made as the leader of all the four images.

प्रसादाद्भगवाञ्छम्भोश्चाभ्यषिंचद्यथाक्रमम्।
पुराभिषिच्य पुण्यात्मा रराज भुवनेश्वरः॥१६॥

By the grace of lord Śiva, he declared all of them as leaders and established them accordingly and after so doing, he felt completely satisfied.

एतद्वो विस्तरैणैव कथितं मुनिपुङ्गवाः।
अभिषिक्तास्ततस्त्वेते विशिष्टा विश्वयोनिना॥१७॥

O excellent sages, I have spoken all this in details to you. All of them were consecrated by Brahmā, the creator of all.

इति श्रीलिङ्गमहापुराणे सूर्याद्यभिषेककथनं
नामाष्टपञ्चाशत्तमोऽध्यायः॥५८॥

* * *

एकोनषष्टितमोऽध्यायः

Chapter 59

Form of the sun rays

सूत उवाच

एतच्छ्रुत्वा तु मुनयः पुनस्तं संशयान्विताः।
पप्रच्छुरुत्तरं भूयस्तदा ते रोमहर्षणम्॥१॥

Sūta said–

On hearing this, the sages were filled with doubt and they spoke to Romaharṣaṇa again.

ऋषय ऊचुः

यदेतदुक्तं भवता सुतेह वदतां वर।
एतद्विस्तरतो ब्रूहि ज्योतिषां च विनिर्णयम्॥२॥

The *Ṛṣis* said–

O Sūta, the best of the orators, you tell us *in brief* about the nature of the astrological *activities and their nature exhaustively.*

श्रुत्वा तु वचनं तेषां तदा सूतः समाहितः।
उवाच परमं वाक्यं तेषां संशयनिर्णये॥३॥

Listening to their words, Sūta, in order to remove the doubts of the sages, spoke the meaningful words.

अस्मिन्नर्थे महाप्राज्ञैर्यदुक्तं शांतबुद्धिभिः।
एतद्वोहं प्रवक्ष्यामि सूर्यचन्द्रमसोर्गतिम्॥४॥

Whatever I am going to speak on the subject, has been spoken by the sages with wisdom, already having peaceful minds. I shall speak over the speed of the sun and the moon.

यथा देवगृहाणीह सूर्यचंद्रादयो ग्रहाः।
अतः परं तु त्रिविधमग्नेर्वक्ष्ये समुद्भवम्॥५॥

I shall tell you all as to how the sun, the moon and other planets serve as the abode of the gods. Thereafter, I shall speak about the three types of fires and the cause of the origin of each one of them.

दिव्यस्य भौतिकस्याग्नेरथोग्नेः पार्थिवस्य च।
व्युष्टायां तु रजन्यां च ब्रह्मणोऽव्यक्तजन्मनः॥६॥
अव्याकृतमिदं त्वासीन्नैशेन तमसा वृतम्।
चतुर्भागावशिष्टेऽस्मिन् लोके नष्टे विशेषतः॥७॥
स्वयंभूर्भगवांस्तत्र लोकसवार्थसाधकः।
खद्योतवत्स व्यचरदाविर्भावचिकीर्षया॥८॥
सोग्निं सृष्ट्वाथ लोकादौ पृथिवीजलसंश्रितः।
संहत्य तत्प्रकाशार्थे त्रिधा व्यभजदीश्वरः॥९॥

The fires are of three types viz. : divine fire, the elemental fire and the terrestrial fire. The night of Brahmā who was born of invisible one, was once spent and it was about to be the dawn. At that point of time, the visible sight of the world was one and had not been analysed. It had been enveloped with darkness at that point of time. When all the people were at the point of extinction and one fourth of the period had still been left, then Aja, who takes care of the functions of the world, roamed about here and there like a firefly, in order to establish himself. At the start of the universe, he had created the fire mixed with the earth and water. Brahmā then collected it for the sake of creating the light and with that end in view, he divided them all in three parts.

पवनो यस्तु लोकेस्मिन्पार्थिवो वह्निरुच्यते।
यश्चासौ तपते सूर्ये शुचिरग्निस्तु स स्मृतः॥१०॥
वैद्युतोब्जस्तु विज्ञेयस्तेषां वक्ष्ये तु लक्षणम्।
वैद्युतो जाठरः सौरो वारिगर्भास्त्रयोऽग्नयः॥११॥

The fire in the world which was used by the people for their use, came to be known as *Pārthiva* or the terrestrial fire. The fire, which is resplendent in the sun, is known as Śuci fire. The fire which emerges out of the lightning is called as *Abja* or born out of steam of the water. I shall now speak out their characteristics. The fire in the water is of three types viz. : Vaidyuta, Jaṭhara (gastric) and Saura *i.e.*, Solar.

तस्मादपः पिबन्सूर्यो गोभिर्दीप्यत्यसौ विभुः।
जले चाब्जः समाविष्टो नाद्भिरग्निः प्रशाम्यति॥१२
मानवानां च कुक्षिस्थो नाग्निः शाम्यति पावकः।
अर्चिष्मान्पवनः सोग्निर्निष्प्रभो जाठरः स्मृतः॥१३

Because of this, the sun, consuming the water by its rays, shines. The fire which emerges out of the water at times cannot be extinguished even with the use of water. The fire that is lodged in the belly of the humans, cannot be extinguished with water. The head of that fire has the flame but is devoid of lustre. This is called *Jaṭharāgni* or the fire of the belly.

यश्चायं मण्डली शुक्ली निरूष्मा संप्रजायते।
प्रभा सौरी तु पादेन ह्यस्तं याते दिवाकरे॥१४॥
अग्निमाविशते रात्रौ तस्माद्दूरात्प्रकाशते।
उद्यंतं च पुनः सूर्यमौष्ण्यमग्नेः समाविशेत्॥१५॥
पादेन पार्थिवस्याग्नेस्तस्मादग्निस्तपत्यसौ।
प्रकाशोष्णस्वरूपे च सौराग्नेये तु तेजसी॥१६॥
परस्परानुप्रवेशादाप्यायेते परस्परम्।
उत्तरे चैव भूम्यर्धे तथा ह्यग्निश्च दक्षिणे॥१७॥
उत्तिष्ठति पुनः सूर्यः पुनर्वै प्रविशत्यपः।
तस्मात्ताम्रा भवंत्यापो दिवारात्रिप्रवेशनात्॥१८॥
अस्तं याति पुनः सूर्यो अहर्वै प्रविशत्यपः।
तस्मान्नक्तं पुनः शुक्ला आपो दृश्यंति भास्वराः॥१९

At the time of the sunrise, then its lustre is turned into a circular disc. There is no heat in it and its lustre by means of its rays enters the fire during the night. It is because of this fact that the shine of the fire during the night can be seen from a long distance. The heat from the fire is transmitted to the sun from fire at the sunrise. The terrestrial fire enters the sun only partially. Therefore, the fire continues to blaze. Thus, the fire absent in both the terrestrial and solar fires, contains heat and light. They penetrate mutually and develop each other. In the northern and southern hemispheres of the earth, the fire and the sun thus develop each other. The sun rises from the waters and re-enters them. Therefore, with the sun's exit from and into the waters, by day and by night, the waters become copper-coloured. Again when the sun sets, the day i.e. the light enters the waters. Therefore, at the night, the waters are seen shining white.

एतेन क्रमयोगेन भूम्यर्धे दक्षिणोत्तरे।
उदयास्तमने नित्यमहोरात्रं विशत्यपः॥२०॥
यश्चासै तपते सूर्यः
पिबन्नंभो गभस्तिभिः।
पार्थिवाग्निविमिश्रोऽसौ
दिव्यः शुचिरिति स्मृतः॥२१॥

According to this process, he enters waters perpetually during day and night at the time of rising and setting both times in the southern and northern hemispheres. The sun who blazes, consumes the water with his rays in which the earth and the fire are both mixed up. It is called the divine fire or the Śuci.

सहस्रपादौ वह्निर्वृत्तकुंभनिभः स्मृतः।
आदत्ते स तु नाडीनां सहस्रेण समंततः॥२२॥
नादेयी श्चैव सामुद्रीः कूपाश्चैव तथा घनाः।
स्थावरा जङ्गमाश्चैव वापीकुल्यादिका अपः॥२३॥

The Śuci fire comprises of a thousand rays which resembles a circular vase. With his thousand rays, he sucks water from all the four quarters. He also collects water from the rivers, occurs, the wells and other sources, besides the mobile and immobile sources like the streams, lakes or tanks.

तस्य रश्मिसहस्रं तच्छीतवर्षोष्णनिस्स्रवम्।
तासां चतुः शता नाड्यो वर्षंते चित्रमूर्तयः॥२४॥
भजनाश्चैव माल्याश्च केतनाः पतनास्तथा।
अमृता नामतः सर्वा रश्मयो वृष्टिसर्जनाः॥२५॥

He has thousands of rays which comprise cold, rain and heat. Out of them, four hundred tubular rays have different colours. They shower rain. Their collective name is *amṛta* and their individual names include *Bhajanas, Mālyas, Ketanas* and *Patanas.*

हिमोद्वहाश्च ता नाड्यो रश्मयस्त्रिशताः पुनः।
रेशा मेघाश्च वात्स्याश्च ह्रादिन्यो हिमसर्जनाः॥२६॥
चंद्रभा नामतः सर्वा पीताभाश्च गभस्तयः।
शुक्लाश्च ककुभाश्चैव गावो विश्वभृतस्तथा॥२७॥

The tubular rays carrying and emitting snows are known as *Reśas, Meghas, Vātsyas* and *Hlādinīs.* They are collectively known by the names of Candrabhas and the colour of their lustre is yellow.

शुक्लास्ता नामतः सर्वास्त्रिशतीर्धर्मसर्जनाः।
सोमो बिभर्ति ताभिस्तु मनुष्यपितृदेवताः॥२८॥
मनुष्यानौषधेनेह स्वधया च पितॄनपि।
अमृतेन सुरान्सर्वांस्तिृसृभिस्तर्पयत्यसौ॥२९॥
वसंते चैव ग्रीष्मे च शतैः स तपते त्रिभिः।
वर्षास्वथो शरदि च चतुर्भिः संप्रवर्षति॥३०॥
हेमन्ते शिशिरे चैव हिममृत्सृजते त्रिभिः।

The moon using the aforesaid rays feeds the humans, manes, besides the gods. He serves the humans with *auṣadhis,* the manes with *Svadhā* and the gods with nectar. During the spring and summer seasons, the sun heats up with three hundred rays. He pours rain during the rainy and the winter seasons with four hundred tubular rays. During the end of winter season, the sun releases three hundred rays or produces the snow.

इंद्रो धाता भगः पूषा मित्रोथ वरुणोर्यमा॥३१॥
अंशुर्विवस्वांस्त्वष्टा च पर्जन्यो विष्णुरेव च।
वरुणो माघमासे तु सूर्य एव तु फाल्गुने॥३२॥
चैत्रे मासि भवेदंशुर्धाता वैशाखतापनः।
ज्येष्ठे मासि भवेदिन्द्र आषाढे चार्यमा रविः॥३३॥
विवस्वान् श्रावणे मासि प्रोष्ठपादे भगः स्मृतः।
पर्जन्याश्वयुजे मासि त्वष्टा वै कार्तिके रविः॥३४॥
मार्गशीर्षे भवेन्मित्रं पौषे विष्णुः सनातनः।

The number of the Ādityas is twelve, viz., Indra, Dhātā, Bhaga, Pūṣā, Mitra, Varuṇa, Aryamā, Aṁśu, Vivasvān, Tvaṣṭā, Parjanya and Viṣṇu. Varuṇa is said to be the sun in the month of Māgha. During the month of Phālguna, Pūṣā is the sun. During the month of Caitra, Aṁśu is the sun, Dhātā in the month of Vaiśākha, Indra in the month of Jyeṣṭha and Aryamā happens to be the sun in the month of Āṣāḍha. During the month of Śrāvaṇa, Vivasvān is the sun, and during the month of Bhādrapada, Bhaga happens to be the sun. During the month of Aśvin, it is Parjanya and in Kārttika, it is Tvaṣṭā who officiates as the sun. Mitra officiates as the sun during Mārgaśirṣa and in Pauṣa, Viṣṇu happens to be the sun.

पञ्चरश्मिसहस्राणि वरुणस्यार्ककर्मणि।३५॥
षड्भिः सहस्रैः पूषा तु देवोंशुः सप्तभिस्तथा।
धाताष्टभिः सहस्रैस्तु नवभिस्तु शतक्रतुः॥३६॥
विवस्वान् दशभिर्याति यात्येकादशभिर्भगः।
सप्तभिस्तपते मित्रस्त्वष्टा चैवाष्टभिः स्मृतः॥३७॥
अर्यमा दशभिर्याति पर्जन्यो नवभिस्तथा।
षड्भी रश्मिसहस्रैस्तु विष्णुस्तपति मेदिनीम्॥३८॥

Performing the duty of the sun, Varuṇa issues five thousand rays, Pūṣā issues six thousand rays. Aṁśa issues seven thousand rays, Dhātā issues eight thousand rays, Indra nine thousand rays, Vivasvān, ten thousand rays, Bhaga eleven thousand rays, Mitra seven thousand rays, Tvaṣṭā eight thousand rays, Aryamā ten thousand rays, Parjanya nine thousand rays and Viṣṇu six thousand rays on earth providing heat to the same.

वसंते कपिल सूर्यो ग्रीष्मे काञ्चनसप्रभः।
श्वेतो वर्षासु वर्णेन पाण्डुः शरदि भास्करः॥३९॥
हेमंते ताम्रवर्णस्तु शिशिरे लोहितो रविः।
इति वर्षाः समाख्याता मया सूर्यसमुद्भवाः॥४०॥

During the spring season, the sun is of tawny colour and in the summer season, it has the lustre of gold. During the rainy season, the sun is of white colour. In the autumn, the sun is of grey colour. In the early winter, the sun has the colour of copper and in late winter, he is of red colour.

ओषधीषु बलं धत्ते स्वधया च पितृष्वपि।
सूर्योऽमरेष्वप्यमृतं त्रयं त्रिषु नियच्छति॥४१॥
एवं रश्मिसहस्रं तत्सौरं लोकार्थसाधकम्।
भिद्यते लोकमासाद्य जलशीतोष्णनिस्स्रवम्॥४२॥
इत्येतन्मण्डल शुक्लं भास्वरं सूर्यसंज्ञितम्।
नक्षत्रग्रहसोमानां प्रतिष्ठायोनिरेव च॥४३॥
चंद्रर्क्षग्रहाः सर्वे विज्ञेयाः सूर्यसंभवाः।
नक्षत्राधिपतिः सोमो नयनं वाममीशितुः॥४४॥
नयनं चैवमीशस्य दक्षिणं भास्करः स्वयम्।
तेषां जनानां लोकेस्मिन्नयनं नयते यतः॥४५॥

The sun infuses strength into the medicinal herbs. He propitiates the manes by means of Svadhā rays. He instils nectar into the immortal beings. Therefore, he imports three substances to three groups. The thousand rays of the sun serve the purpose of the world. Reaching the earth, they assume different forms, by emitting snow, rain and heat. Thus, the sphere of the sun is white and is named after him. He is the support and the source of the stars, planets and the moon. The moon, stars and the planets are all born of sun. The moon is the lord of constellations and the left eye of the lord. The right eye of the lord is the sun himself. The word *nayana* (eye) is derived from the root √*ne* – "that which leads (nayati) the people to this world."

इति श्रीलिङ्गमहापुराणे पूर्वभागे सूर्यरश्मिस्वरूप कथनं
नामैकोनषष्टितमोऽध्यायः॥५९॥

षष्टितमोऽध्यायः

Chapter 60

The Solar Maṇḍala (sphere)

सूत उवाच

शेषाः पञ्च ग्रहा ज्ञेया ईश्वराः कामचारिणाः।
पठ्यते चाग्निरादित्य उदकं चन्द्रमाः स्मृतः॥१॥

Sūta said–

The sun in fact is the fire, while the moon is the water. The remaining five planets represent Īśvara, who move along at will. You should understand about the origin of the other planets about which I am going to describe quite clearly.

शेषाणां प्रकृतिं सम्यग्वक्ष्यमाणां निबोधत।
सुरसेनापतिः स्कंन्दः पठ्यतेऽङ्गारको ग्रहः॥२॥

It has been claimed that the planet Mars is the commander of the celestial army who is known by the name of Skanda.

नारायमं बुधं प्राहुर्देवं ज्ञानविदो जनाः।
सर्वलोकप्रभुः साक्षद्यमो लोकप्रभुः स्वयम्॥३॥
महाग्रहो द्विजश्रेष्ठा मंदगामी शनैश्चरः।
देवासुरगुरु द्वौ तु भानुमंतौ महाग्रहौ॥४॥
प्रजापतिसुतावृक्तौ ततः शुक्रबृहस्पती।
आदित्यमूलमखिलं त्रैलोक्यं नात्र संशयः॥५॥

The fully learned people say that the moon represents lord Nārāyaṇa. O excellent Brāhmaṇas, Saturn – the great planet, represents Yama, who moves slowly. He happens to be the lord of the *lokas.* The preceptors of the Daityas and the gods, known as Śukrācārya and Bṛhaspati, with enormous rays are the sons of Aṅgiras. There is absolutely no doubt in the statement that the sun happens to be the source of all the three worlds.

भवत्यस्माज्जगत्कृत्स्नं सदेवासुरमानुषम्।
रुद्रेन्द्रोपेन्द्रचन्द्राणां विपेन्द्राग्निदिवौकसाम्॥६॥
द्युतिर्द्युतिमतां कृत्स्नं यत्तेजः सार्वलौकिकम्।
सर्वात्मा सर्वलोकेशो महादेवः प्रजापतिः॥७॥
सूर्य एव त्रिलोकेशो मूलं परमदैवतम्।
ततः सञ्जायते सर्वं तत्रैव प्रविलीयते॥८॥

The entire universe including the gods, *asuras* and the humans, emerges from the sun. The same sun happens to be the soul of Sūrya, Rudra, Indra, Upendra, Moon, excellent Brāhmaṇas, the fire, the manes dwelling in the heaven, besides being their refuge. He provides lustre to all the luminaries and his own lustre is spread in all the *lokas.* The same sun is the soul of all. He is the lord of all the *lokas.* He is in fact Mahādeva and Prajāpati. The sun indeed is the lord of the three worlds. He is basically a great god. Everything emerges from him and also get absorbed in the same.

भावाभावौ हि लोकानामादित्यान्निस्सृतो पुरा।
अविज्ञेयो ग्रहो विप्रा दीप्तिमान्सुप्रभो रविः॥९॥

The existence and non-existence of the worlds depends on the sun formerly. O Brāhmaṇas, the resplendent sun of immense lustre, is an incomprehensible planet.

अत्र गच्छंति निधनं जायंते च पुनः पुनः।
क्षणा मुहूर्ता दिवसा निशाः पक्षाश्च कृत्स्नशः॥१०
मासाः संवत्सराश्चैव ऋतवोऽथ युगानि च।
यदादित्यादृते ह्येषा कालसंख्या न विद्यते॥११॥

All the units of time begin from him and in him again and again viz. : *Kṣaṇas* (moments), *muhūrtas* (a unit of time for 4 moments), days and nights, fortnights, months, years, seasons and the *yugas.* Therefore, without the sun, the time cannot be reckoned.

कालद्दृते न नियमो न दीक्षा नाह्निकक्रमः।
ऋतूनां च विभागश्च पुष्पं मूलं फलं कुतः॥१२॥
कुतः सस्यविनिष्पत्तिस्तृणौषधिगणोपि च।
अभावो व्यवहाराणां जन्तूनां दिवि चेह च॥१३॥
जगत्प्रतापनमृते भास्करं रुद्ररूपिणम्।
स एष कालश्चग्निश्च द्वादशात्मा प्रजापतिः॥१४॥
तपत्येष द्विजश्रेष्ठास्त्रैलोक्यं सचराचरम्।
स एष तेजसां राशिः समस्तः सार्वलौकिकः॥१५॥

Without *kāla* (time), there is no order, no initiation and no daily ritual. How could there be the division of seasons? Where are these flowers, roots and fruits? Where is the outcome of planets? How can there be different kinds of grass and the medicinal plants? The dealings and the creations in the heaven and here too will be non-existent without the sun, who is the form of Rudra – the scorcher of the universe. He alone is time, fire, the twelve souls and Prajāpati. O excellent Brāhmaṇas, the sun scorches the three worlds including the mobile and immobile beings. He is full of lustre. He is all in all, the whole set of worlds.

उत्तमं मार्गमास्थाय रात्र्यहोभिरिदं जगत्।
पार्श्वतोर्ध्वमधश्चैव तापयत्येष सर्वशः॥१६॥

Patronising the excellent path, he heats up the entire universe from top to bottom, from all the four sides throughout the day and night.

यथा प्रभाकरो दीपो गृहमध्येऽवलंबितः।
पार्श्वतोर्ध्वमधश्चैव तमो नाशयते समम्॥१७॥

In case, a lamp is placed in the centre of the house, it removes the darkness of the entire house from top to bottom and all the sides.

तद्वत्सहस्रकिरणो ग्रहराजो जगत्प्रभुः।
सूर्यो गोभिर्जगत्सर्वमादीपयति सर्वतः॥१८॥

Similarly, the sun with a thousand rays, the king of the planets, the lord of the universe, with its rays, lights the entire world.

रवे रश्मिसहस्रं यत्प्राङ्मया समुदाहृतम्।
तेषां श्रेष्ठाः पुनः सप्त रश्मयो ग्रहयोनयः॥१९॥

The seven rays of the sun, which are the source of the origin of the planets, which have already been described by me, are the best of all the thousand rays of the sun.

सुषुम्नो हरिकेशश्च विश्वकर्मा तथैव च।
विश्वव्यचाः पुनश्चाद्यः सन्नद्धश्च ततः परः॥२०॥
सर्वावसुः पुनश्चान्यः स्वराडन्यः प्रकीर्तितः।
सुषुम्नः सूर्य रश्मिस्तु दक्षिणां राशिमैधयत्॥२१॥

They are known by the names of Suṣumnā, Harikeśa, Viśvakarmā, Viśvavyacā, Sannaddha, Sarvavasu and Svarāṭ. The ray known as Suṣumnā lights the southern region of the sun. Its lustre spreads in all the directions including the top and the bottom.

न्यगूर्ध्वाधः प्रचारोऽस्य सुषुम्नः परिकीर्तितः।
हरिकेशः पुरस्ताद्यो ऋक्षयोनिः प्रकीर्त्यते॥२२॥
दक्षिणे विश्वकर्मा च रश्मिर्वर्धयते बुधम्।
विश्वव्यचास्तु यः पश्चाच्छुक्रयोनिः स्मृतो बुधैः॥२३
सन्नद्धश्च तु यो रश्मिः स योनि र्लोहितस्य तु।
षष्ठः सर्वावसू रश्मिः स योनिस्तु बृहस्पतेः॥२४॥
शनैश्चरं पुनश्चापि रश्मिराप्यायते स्वराट्।
एवं सूर्यप्रभावेन नक्षत्रग्रहतारकाः॥२५॥
दृश्यंते दिवि ताः सर्वाः विश्वं चेदं पुनर्जगत्।
न क्षीयंते यतस्तानि तस्मान्नक्षत्रता स्मृता॥२६॥

The ray known as Ṛṣikeśa of the east is the cause of the creation of the constellations. The rays of Viśvakarmā develop the rays of Budha – Mercury. The rays of Viśvavyacas, which are in the west or behind, are the source of origin of Śukra (Venus). The rays of Sannaddha is the source of origin of Mars. The rays of Sarvavasu is the source of origin of Bṛhaspati (Jupiter). The rays of Svarāṭ nourishes Śanideva or Saturn. Thus, it is due to the power of the sun that the constellations, planets and the stars are seen in the heaven. The entire universe is sustained by him. The constellations are known as Nakṣatras. The word is derived from √*kṣi* with the prohibitive particle *na* which means *na kṣīyantā* (those who do not perish).

इति श्रीलिङ्गमहापुराणे पूर्वभागे सूर्यमण्डल नाम
षष्टितमोऽध्यायः॥६०॥

एकषष्टितमोऽध्यायः

Chapter 61

Description of planets and constellations

सूत उवाच
क्षेत्राण्येतानि सर्वाणि आतपंति गभस्तिभिः।
तेषा क्षेत्राण्यथादत्ते सूर्यो नक्षत्रतारकाः॥१॥
चीर्णेन सुकृतेनेह सुकृतांते ग्रहाश्रयाः।
तारणात्तारका ह्येताः शुक्लत्वाच्चैव तारकाः॥२॥

Sūta said–

These are all the regions, which are heated with the sun-rays. The constellations, stars and the planets are the abodes which are attained by merits alone. They are known as *Tārakas* because they enabled the people to cross the ocean of the worldly existence and also because they are white.

दिव्यानां पार्थिवानां च नैशानां चैव सर्वशः।
आदानान्नित्यमादित्यस्तेजसां तमसामपि॥३॥

The sun is called Āditya because he, absorbing the sun, absorbing the darkness of divine world and the night, spreads its light everywhere.

सवने स्यंदनेऽर्थे च धातुरेष विभाष्यते।
सवनात्तेजसोऽपां च तेनासौ सविता मतः॥४॥
बहुलश्चंद्र इत्येष ह्लादने धातुरुच्यते।
शुक्लत्वे चामृतत्वे च शीतत्वे च विभाव्यते॥५॥

The root *su* has the double meaning. To squeeze the juice or to flow. Thus, the sun absorbs the water and makes it flow as well. Therefore, because of its spreading its lustre and to make the water to flow, the sun is called Savitā as well. In other words, with the creation of the lustre and with the pouring of the water, sun is called Savitā. The root *cadi* is also taken to mean delight. Because of the moon's delighting the world, the moon is also known as Bahula. The whiteness, coolness and showering of the nectar form the nature of the moon and showers the same in the universe.

सूर्याचंद्रमसोर्दिव्ये मण्डले भास्वरे खगे।
जलतेजोमये शुक्ले वृत्तकुंभनिभे शुभे॥६॥

The solar and the lunar discs are divine. The moon has the watery substance, while the sun is illustrious and moves in the sky. Both of them are circular in shape like the pitcher.

घनतोयात्मकं तत्र मण्डलं शशिनः स्मृतम्।
घनतेजोमयं शुक्लं मण्डलं भास्करस्य तु॥७॥

The moon disc has the form of dense water, while the colour of the sun disc is white and is of the nature of dense fire.

वसंति सर्वदेवाश्च स्थानान्येतानि सर्वशः।
मन्वंतरेषु सर्वेषु ऋक्षसूर्यग्रहाश्रयाः॥८॥

The constellations serve as the abodes of the gods in addition to the sun and the planets. They live everywhere in these abodes in all the *Manvantaras.*

तेन ग्रहागृहाण्येव तदाख्यास्ते भवंति च।
सौरं सूर्योऽविशत्स्थानं सौम्यं सोमस्तथैव च॥९॥

Therefore, the planets are the abodes named after their respective planets. The sun entered the abode of *Saura.* The moon entered the abode known as *Saumya.*

शौकं शुक्रोऽविशत्स्थानं षोडशार्चिः प्रतापवान्।
बृहद्बृहस्पतिश्चैव लोहितश्चैव लोहितम्॥१०॥

Venus entered the abode of Śukra. Jupiter, who is valorous with sixteen rays, entered the abode known as Bṛhad. The Mars entered the abode as Lohita, pertaining to Mars.

शनैश्चरं तथा स्थानं देवश्चापि शनैश्चरः।
बौधंबुधस्तु स्वर्भानुः स्वर्भानुस्थानमाश्रितः॥११॥

The Saturn entered the abode of Śanideva. The Mercury entered the abode of Budha. The evil planet Rāhu entered the abode known as Svarabhānu, which was named after him.

नक्षत्राणि च सर्वाणि नक्षत्राणि विशंति च।
गृहाण्येतानि सर्वाणि ज्योतींषि सुकृतात्मनाम्॥१२

The deities of the constellations entered in all the respective abodes. These luminaries are the abodes of the meritorious souls.

कल्पादौ संप्रवृत्तानि निर्मितानि स्वयंभुवा।
स्थानान्येतानि तिष्ठंति यावदाभूतासंप्लवम्॥१३॥

The abodes have been created by the self-born deity (Brahmā). They started functioning at the start of *kalpa* and they shall stay there till all the humans are dissolved.

मन्वंतरेषु सर्वेषु देवस्थानानि तानि वै।
अभिमानिनोऽवतिष्ठंते देवाः स्थानं पुनः पुनः॥१४

In all the *Manvantaras*, they alone serve as the lords of the Devas. The deities who are identified with this abodes, occupy their abodes again and again.

अतीतैस्तु सहैतानि भाव्याभाव्यैः सुरैः सह।
वर्तंते वर्तमानैश्च स्थानिभिस्तैः सुरैःसह॥१५॥
अस्मिन्मन्वंतरे चैव ग्रहा वैमानिकाः स्मृताः।
विवस्वानदितेः पुत्रः सूर्यो वैवस्वतेंतरे॥१६॥
द्युतिमानृषिपुत्रस्तु सोमो देवो वसुः स्मृतः।
शुक्रो देवस्तु विज्ञेयो भार्गवोऽसुरयाजकः॥१७॥
बृहत्तेजाः स्मृतो देवो देवाचार्योङ्गिरासुतः।
बुधो मनोहरश्चैव ऋषिपुत्रस्तु स स्मृतः॥१८॥
शनैश्चरो विरूपस्तु संज्ञापुत्रो विवस्वतः।
अग्निर्विकेश्यां जज्ञे तु युवाऽसौ लोहितार्चिषः॥१९
नक्षत्रऋक्षनामिन्यो दाक्षायण्यस्तु ताः स्मृताः।
स्वर्भानुः सिंहिकापुत्रो भूतसंतापनोऽसुरः॥२०॥

They occupy these abodes with the gods of the part, present and future. In the current *Manvantara*, the planet moves in their respective aerial chariots. During *Vaivasvata Manvantara*, the sun is known as Vivasvān, who is the son of Aditi. The lustrous lord Moon, the son of the sage Atri and lord Śukra, Bhārgava is known as the priest of Asuras. The preceptor of the gods who is illustrious one, is the son of Aṅgiras – Bṛhaspati. Budha (Mercury) is the charming son of a sage. Saturn is the ugly son of Vivasvān born of Sanjñā. Agni was born of Vikeśī as the youthful son of Lohitārciṣ. The constellations named Nakṣatras and Ṛkṣa are known as Dākṣāyonis (daughters of Dakṣa). Rāhu happened to be the son of Simhikā, who is an *asura* and causes distress to the living beings.

सोमर्क्षग्रहसूर्येषु कीर्तितास्त्वभिमानिनः।
स्थानान्येतान्यथोक्तानि स्थानिन्यश्चैव देवताः॥२१॥

Thus, the constellations and the planets lodged in the sun and the moon and also their abodes and the various deities occupying them, have all been duly mentioned.

सौरमग्निमयं स्थानं सहस्रांशोर्विवस्वतः।
हिमांशोस्तु स्मृतं स्थानमम्मयं शुक्लमेव च॥२२॥

The flaming abode of Saura belongs to the thousand-rayed Vivasvān. The snow clad abode of the moon is watery and white in colour.

आप्यं श्यामं मनोज्ञं च बुधरश्मिगृहंस्मृतम्।
शुक्लस्याप्यम्मयं शुक्लं पदं षोडशरश्मिवत्॥२३॥

The abode of Budha is watery, of black colour and quite pleasant. The abode of Śukra (Venus) of sixteen rays is whitish and watery.

नवरश्मि तु भौमस्य लोहितं स्थानमुत्तमम्।
हरिद्राभं बृहच्चापि षोडशार्चिर्बृहस्पतेः॥२४॥

The Mars with nine rays is of red colour besides being an excellent one.

अष्टरश्मिगृहं चापि प्रोक्तं कृष्णं शनैश्चरे।
स्वर्भानोस्तामसं स्थानं भूतसंतापनालयम्॥२५॥

The abode of Saturn is of black colour and has eight rays. The abode of Rāhu is filled with darkness and causes trouble to the living beings.

विज्ञेयास्तारकाः सर्वास्त्वृषस्त्वेकरश्मयः।
आश्रयाः पुण्यकीर्तीनां शुक्लाश्चापि स्ववर्णतः॥२६

The stars which serve as abodes to the *Ṛṣis,* possess a single ray each. One should know about it. They are bright colour and are meant for the dwelling of the people who perform deeds.

घनतोयात्मिका ज्ञेयाः कल्पादावेव निर्मिताः।
आदित्यरश्मिसंयोगात्संप्रकाशात्मिकाः स्मृता॥२७॥

They are of snowy nature, which were built at the start of the *kalpa.* They become resplendent with the fall of the sun rays over them.

नवयोजनसाहस्रो विष्कंभः सवितुः स्मृतः।
त्रिगुणस्तस्य विस्तारो मण्डलस्य प्रमाणतः॥२८॥

The diameter of the sun is nine thousand *yojanas.* The extent of its circular surface is three times its diameter.

द्विगुणः सूर्यविस्ताराद्विस्तारः शशिनः स्मृतः।
तुल्यस्तयोस्तु स्वर्भानुर्भूत्वाधस्तात्प्रसर्पति॥२९॥

The area of the moon is twice that of the sun. Rāhu assumes a form equal to both of them and moves about beneath them.

उद्धृत्य पृथिवीछायां निर्मितां मण्डलाकृतिम्।
सर्वर्भानोस्तु बृहत्स्थानं तृतीयं यत्तमोमयम्॥३०॥

The third vast abode of Rāhu is dark and dreasy and has been created in the form of a circle out of the shadow of the earth.

आदित्यात्तच्च निष्क्रम्य समं गच्छति पर्वसु।
आदित्यमेति सोमाच्च पुनः सौरेषु पर्वसु॥३१॥

Emerging from the sun on the festive occasions, it moves towards the moon. Thereafter, on festive occasions, it emerges out of the moon and enters into the orbit of the sun.

स्वर्भानुं नुदते यस्मात्तस्मात्स्वर्भानुरुच्यते।
चन्द्रस्य षोडशो भागो भार्गवस्य विधीयते॥३२॥
विष्कंभान्मण्डलाच्चैव योजनाग्रात्प्रमाणतः।
भार्गवात्पादहीनस्तु विज्ञेयो वै बृहस्पतिः॥३३॥

Since Rāhu inspires the sun, it is called Svarabhānu. The diameter, circumference and distance in terms of *yojanas* of Venus, is sixteenth part of that of the moon. Jupiter is three-fourth of the size of Venus.

बृहस्पतेः पादहीनौ वक्रसौरी उभौ स्मृतौ।
विष्कंभान्मण्डलाच्चैव पादहीनस्तयोर्बुधः॥३४॥

Mars and Saturn are a fourth less than Jupiter. In extent and width, Mercury is a fourth less than these two.

तारानक्षत्ररूपाणि वषुष्मंतीह यानि वै।
बुधेन तानि तुल्यानि विस्तारान्मण्डलाच्च वै॥३५॥

The forms of these constellations and the stars that are embodied are equal to Mercury in width and the circular area.

प्रायशश्चन्द्रयोगीनि विद्यादृक्षाणि तत्त्ववित्।
तारानक्षत्ररूपाणि हीनानि तु परस्परम्॥३६॥

शतानि पञ्च चत्वारि त्रीणि द्वे चैवयोजने।
सर्वोपरि निकृष्टानि तारकामण्डलानि तु॥३७॥
योजनान्यर्धमात्राणि तेभ्यो ह्रस्वं न विद्यते।
उपरिष्टात्त्रयस्तेषां ग्रहास्ते दूरसर्पिणः॥३८॥
सौरोङ्गिराश्च वक्रश्च ज्ञेया मंदविचारिणः।
पूर्वमेव समाख्याता गतिस्तेषां यथाक्रमम्॥३९॥

The constellations that are in conjunction with the moon are usually known as *Ṛkṣas.* The spheres of the relatively smaller stars are five, four, three or two *yojanas.* Over and above all these, there are clusters of still smaller stars which extend duly to half a *yojana* in width. There is none smaller than this. Over and above these starry spheres are the three planets which move at a great distance from them. They should be known as the slow moving ones. The speed of these has already been mentioned in due order.

एतेष्वेव ग्रहाः सर्वे नक्षत्रेषु समुत्थिताः।
विवस्वानदितेः पुत्रः सूर्यो वै मुनिसत्तमाः॥४०॥
विशाखासु समुत्पन्नो ग्रहाणां प्रथमो ग्रहः।
त्विषिमान् धर्मपुत्रस्तु सोमो देवो वसुस्तु सः॥४१
शीतरश्मिः समुत्पन्नः कृत्तिकासु निशाकरः।
षोडशार्चिर्भृगोः पुत्रः शुक्रः सूर्यादनंतरम्॥४२॥
ताराग्रहाणां प्रवरस्तिष्ये क्षेत्रे समुत्थितः।
ग्रहश्चांगिरसः पुत्रो द्वादशार्चिर्बृहस्पतिः॥४३॥
फाल्गुनीषु समुत्पन्नः पूर्वाख्यासु जगद्गुरुः।
नवार्चिर्लोहिताङ्गश्च प्रजापतिसुतो ग्रहः॥४४॥
आषाढास्विह पूर्वासु समुत्पन्न इति स्मृतः।
रेवतीष्वेव सप्तार्चि स्थाने सौरिः शनैश्चरः॥४५॥

All the planets are born of the constellations. O excellent sages, the sun is the son of Aditi, is the first among the planets and is born of the constellation Viśākhā. The lustrous son of Dharma, lord Vasu, Soma (the moon), the cool-rayed lord of the light is born of the constellation Kṛttikā. Then sixteen-rayed sun of Bhṛgu known as Śukra (Venus), the excellent among the stars and planets after the sun, is born of the constellation Tiṣya. The planet Bṛhaspati (Jupiter) – the twelve-rayed son of Aṅgiras and the preceptor of the gods, is born of the constellation of Pūrva phālguna. The planet Mars, son of Prajāpati, the nine-rayed red planet is born of the constellation Pūrva āṣāḍha. Then Saturn, the son of the sun-god, having seven rays, was born of the constellation Revatī.

सौम्यो बुधो धनिष्ठासु पञ्चार्चिरुदितो ग्रहः।
तमोमयो मृत्युसुतः प्रजाक्षयकरः शिखी॥४६॥
आश्लेषासु समुत्पन्नः सर्वहारी महाग्रहः।
तथा स्वनामधेयेषु दाक्षयण्यः समुत्थिताः॥४७॥

Buddha – the five-rayed planet also known as Mercury, the son of Moon, is born out of the constellation Dhaniṣṭhā. Śikhī-ketu, the great planet which destroys all having dark complexion and is the son of *Mṛtyu* – the god of death and causes destruction of the people, emerged out of the constellation Āśleṣā. Dakṣa's daughters were born of the constellations which have their own names.

तमोवीर्यमहो राहुः प्रकृत्या कृष्णमण्डलः।
भरणीषु समुत्पन्नो ग्रहश्चन्द्रार्कमर्दनः॥४८॥

The dark-complexioned Rāhu who possesses the Tāmasika vigour, is the planet which suppresses the sun and the moon. He was born of the constellation Bharaṇī.

एते तारा ग्रहाश्चापि बोद्धव्या भार्गवादयः।
जन्मनक्षत्रपीडासु यान्ति वैगुण्यतां यतः॥४९॥
मुच्यते तेन दोषेण ततस्तद्ग्रहभक्तितः।
सर्वग्रहाणामेतेषामादिरादित्य उच्यते॥५०॥

It should be noted that the planets starting with Bhārgava (Venus) are known as star planets or the planets which resemble stars. The people who are effected with affliction from their birthday stars, are liberated from that blemish, by devotion to their respective planets. Āditya is said to be the first among all the planets.

ताराग्रहाणां शुक्रस्तु केतूनां चापिधूमवान्।
ध्रुवः किल ग्रहाणां तु विभक्तानां चतुर्दिशम्॥५१॥
नक्षत्राणां श्रविष्ठा स्यादयनानां तथोत्तरम्।
वर्षाणां चैव पञ्चानामाद्यः संवत्सरः स्मृतः॥५२॥
ऋतूनां शिशिरश्चापि मासानां माघ उच्यते।
पक्षाणां शुक्लपक्षस्तु तिथीनां प्रतिपत्तथा॥५३॥
अहोरात्रविभागानामहश्चादिः प्रकीर्तितः।
मुहूर्तानां तथैवादिर्मुहूर्तो रुद्रदैवतः॥५४॥

Among all the star planets, Śukra is the first. Among all the *ketus* (flag like meteors), the smoky one is the first and is usually called the Dhūmraketu. Dhruva is the first among the planets distributed in all the quarters. Among the constellations, Śraviṣṭhā is the first. Among the *Ayanas* or transits, the *Uttarāyaṇa* is the first. Among the five years, *Saṁvatsara* is the first. Among the seasons, it is the late winter (which is the first). Among the months, it is the month of Māgha. Among the fortnights, it is the bright fortnights and among *tithis*, it is the *pratipadā* (first day). Among the divisions of days and nights, the day is the first. The first of the *muhūrtas* is the one, the deity of which is lord Rudra.

क्षणश्चापि निमेषादिः कालः कालविदांवराः।
श्रवणांतं घनिष्ठादि युगं स्यात्पञ्चवार्षिकम्॥५५॥
भागोर्गतिविशेषेण चक्रवत्परिवर्तते।
दिवाकरः स्मृतस्तस्मात्कालकृद्विभुरीश्वरः॥५६॥
चतुर्विधानां भूतानां प्रवर्तकनिवर्तकः।
तस्यापि भगवान् रुद्रः साक्षाद्देवः प्रवर्तकः॥५७॥
इत्येष ज्योतिषामेवं सन्निवेशोर्थनिश्चयः।
लोकसंव्यवहारार्थं महादेवेन निर्मितः॥५८॥

Kṣaṇa is the first unit of time. O excellent ones, among the knowers of time, beginning with the constellation Dhaneṣṭha and ending with Śravaṇa shall constitute a *yuga* comprising of five years. The universe whirls like a wheel due to the movement of the sun. Hence, the sun is the lord and the deity delimiting time. He is the instigator of the four types of the living beings. Rudra, the lord himself, is the inducer of the sun. Thus, the specific and the fixed establishment of the luminaries and planets has been evolved by the great lord for the working of the world.

बुद्धिपूर्वं भगवता कल्पादौ संप्रवर्तितः।
स आश्रयोभिमानी च सर्वस्य ज्योतिरात्मकः॥५९॥
एकरूपप्रधानस्य परिणामोयमद्भुतः।
नैष शक्यः प्रसंख्यातुं याथातथ्येन केनचित्॥६०॥
गतागतं मनुष्येण ज्योतिषां मांसचक्षुषा।
आगमादनुमानाच्च प्रत्यक्षादुपपत्तितः।६१॥
परीक्ष्य निपुणं बुद्ध्या श्रद्धातव्यं विपश्चिता।
चक्षुः शास्त्रं जलं लेख्यं गणितं मुनिसत्तमाः॥६२॥
पञ्चैते हेतवो ज्ञेया ज्योतिर्मानविनिर्णये॥६३॥

It has been made to function intelligently by the lord at the beginning of the *kalpa*. The lord himself is the support of all luminaries and is identified himself with them. This is a wonderful phenomenon that is caused by the unique *Pradhāna* and is incomprehensible. The movements of the luminaries cannot be understood by the man with the physical eye. It can be understood by the people with wisdom alone through Vedic treatises by inference and direct perception by cogent means and careful analysis in his mind. O excellent sages, the causes for the decision in regard to the validity concerning the luminaries are five, viz., the eye, scriptures, water, the written document and the calculations.

इति श्रीलिङ्गमहापुराणे पूर्वभागे ग्रहसंख्यावर्णनं
नामैकषष्टितमोऽध्यायः॥६१॥

* * *

द्विषष्टितमोऽध्यायः

Chapter 62

Situations of Dhruva described

ऋषय ऊचुः

कथं विष्णोः प्रसादाद्वै ध्रुवो बुद्धिमतां वरः।
मेढीभूतो ग्रहाणां वै वक्तुमर्हसि सांप्रतम्॥१॥

***Ṛṣis* said–**

O best of the people with wisdom, how could Dhruva find his place among the planets by the grace of lord Viṣṇu. You kindly enlighten us on this subject.

सूत उवाच

एतमर्थं मया पृष्टो नानाशास्त्रविशारदः।
मार्कण्डेयः पुरा प्राह मह्यं शुश्रूषवे द्विजाः॥२॥

Sūta said–

O Brāhmaṇas, this question was also asked to me in earlier times and I had enquired about it from the sage Mārkaṇḍeya who had been an expert on the subject. I myself was desirous of revealing the same to you. Whatever was told to me by the sage Mārkaṇḍeya, the same is going to be repeated by me verbatim, which is as under.

मार्कण्डेय उवाच

सार्वभौमो महातेजाः सर्वशस्त्रभृतां वरः।
उत्तानपादो राजा वै पालयामास मेदिनीम्॥३॥

Mārkaṇḍeya said–

Once upon a time, Uttānapada, who was the best among the carriers of weapons, who was a great emperor of the world besides being immensely illustrious, ruled the country.

तस्य भार्याद्वयमभूत्सुनीतिः सुरुचिस्तथा।
अग्रजायामभूत्पुत्रः सुनीत्यां तु महायशाः॥४॥
ध्रुवो नाम महाप्राज्ञः कुलदीपो महामतिः।
कदाचित्सप्तवर्षोपि पितुरङ्कमुपाविशत्॥५॥

He had two queens know by the names of Suniti and Suruci. An illustrious son was born of Suniti, the elder queen. He was quite intelligent and the lamp for his race. When he was a child of first seven years, once he went and sat into the lap of his father, the emperor.

सुरुचिस्तं विनिर्धूय स्वपुत्रं प्रीतिमानसा।
न्यवेशयत्तं विप्रेन्द्रा ह्यङ्कं रूपेण मानिता॥६॥

O Brāhmaṇas, Suruci – the second queen of the emperor, who was too proudy of her beauty, dragged the boy out of the lap of his father and delightfully made her own son to sit in the lap of his father.

अलब्ध्वा व पितुर्धीमानङ्कं दुःखितमानसः।
मातुः समीपमागम्य रुरोद स पुनः पुनः॥७॥

Having been deprived of the lap of his own father, the intelligent child felt extremely painful. Then, he went to his own mother and started crying.

रुदन्तं पुत्रमाहेदं माता शोकपरिप्लुता।
सुरुचिर्दयिता भर्तुस्तस्याः पुत्रोपि तादृशः॥८॥

The grieved mother, consoling her crying son, said to him– "Suruci is quite dear to her husband. Her son is also like her.

मम त्वं मंदभाग्याया जातः पुत्रोप्यभाग्यवान्।
किं शोचसि किमर्थं त्वं रोदमानः पुनः पुनः॥९॥

You have been born as a son to the unfortunate mother like me. What do you think? Why are you weeping again and again?

सन्तप्तहृदयो भूत्वा मम शोकं करिष्यसि।
स्वस्थस्थानं ध्रुवं पुत्र स्वशक्त्या त्वं समाप्नुयाः॥

Feeling painful, you will increase my grief. O my son, on the basis of your strength, you achieve a place which is more pleasing, comfortable and stable abode."

इत्युक्तः स तु मात्रा वै निर्जगाम तदा वनम्।
विश्वामित्रं ततो दृष्ट्वा प्रणिपत्य यथाविधि॥११॥
उवाच प्राञ्जलिर्भूत्वा भगवन् वक्तुमर्हसि।
सर्वेषामुपरिस्थानं केन प्राप्स्यामि सत्तम॥१२॥

When the mother thus spoke to his son, he atonce went to the forest where he met the sage Viśvāmitra, whom he offered his salutation with folded hands and said– "O my lord, O best of the sages, how could I achieve the highest position. Kindly tell me.

पितुरङ्के समासीनं माता मां सुरुचि र्मुने।
व्यधूयत्स तां राजा पिता नोवाच किञ्चन॥१३॥

O sage, I had been seated in the lap of my father. Suruci – my step mother, dragged me out of my father's lap. My father, who is an emperor, spoke nothing.

एतस्मात्कारणाद्ब्रह्मंस्त्रस्तोहं मातरं गतः।
सुनीतिराह मे माता माकृथाः शोकमुत्तमम्॥१४॥
स्वकर्मणा परं स्थानं प्राप्तुमर्हसि पुत्रक।
तस्या हि वचनं श्रुत्वा स्थानं तव महामुने॥१५॥
प्राप्तो वनमिदं ब्रह्मन्नद्य त्वां दृष्टवान्प्रभो।
तव प्रासादात्प्राप्स्येहं स्थानमद्भुमुत्तमम्॥१६॥

O Brāhmaṇas, getting frightened, I went to my mother who said to me– "O son, don't feel painful. You should achieve a much higher place than the lap of your father. By excellent performance, you can achieve it." O great sage, listening to these words of my mother, I have arrived in this forest. O Brāhmaṇas, O lord, I have seen you here and by your grace, I shall achieve the astonishing and excellent place."

इत्युक्तः स मुनिः श्रीमान्प्रहसन्निदमब्रवीत्।
राजपुत्र शृणुष्वेदं स्थानमुत्तममाप्स्यसि॥१७॥
आराध्य जगतामीशं केशवं क्लेशनाशनम्।
दक्षिणाङ्गभवं शंभोर्महादेवस्य धीमतः॥१८॥
जप नित्यं महाप्राज्ञ सर्वपापविनाशनम्।
इष्टदं परमं शुद्धं पवित्रममलं परम्॥१९॥
ब्रूहि मंत्रमिमं दिव्यं प्रणवेन समन्वितम्।

When so requested by the child, the great sage spoke to the child smilingly– "Listen, O prince, you worship lord Viṣṇu who was born of the right side of lord Śiva and who is the lord of the three worlds, and then achieve the place desired by you. O intelligent boy, you should always recite the Viṣṇu-mantra, which is quite auspicious and pure and removes all the sins, besides fulfilling all the desires.

नमोस्तु वासुदेवाय इत्येवं नियतेन्द्रियः॥२०॥
ध्यायन्सनातनं विष्णुं जपहोमपरायणः।

Controlling all your senses, you recite this divine *mantra*, adding *oṁkāra* to it. Meditate upon the eternal lord Viṣṇu. Devote yourself to *homa* and recitation."

इत्युक्तः प्रणिपत्यैनं विश्वामित्रं महायशाः॥२१॥
प्राङ्मुखो नियतो भूत्वा जजाप प्रीतमानसः।
शाकमूलफलाहारः संवत्सरमतंद्रितः॥२२॥
जजाप मंत्रमनिशमजस्रं स पुनः पुनः।
वेताला राक्षसा घोराः सिंहाद्याश्च महामृगाः॥२३॥

तमभ्ययुर्महात्मानं बुद्धिमोहाय भीषणाः।
जपन् स वासुदेवेति न किञ्चित्प्रत्यपद्यत॥ २४॥

At the words thus spoken by the sage Viśvāmitra, the glorious boy named Dhruva, offered his salutation to sage Viśvāmitra and started recitation, facing towards east. He was quite delightful at heart. He recited the *mantra* for a year throughout the day and night. Consuming roots and fruits, he spent time. Several Vetālas, Rākṣasas, awful lions and other wild animals tried to frighten the small noble soul. But, reciting the name of lord Vāsudeva, he least cared for anything.

सुनीतिरस्य या माता तस्या रूपेण संवृता।
पिशाची समनुप्राप्ता रुरोद भृशदुःखिता॥ २५॥

A Piśācī arrived before him, taking to the form of his mother and started crying in pain.

मम त्वमेव पुत्रोसि किमर्थं क्लिश्यतेभवान्।
मामनाथामपहाय तप आस्थितवानसि॥ २६॥
एवमादीनि वाक्यानि भाषमाणां महातपाः।
अनिरीक्ष्यैव हृष्टात्मा हरेर्नाम जजाप सः॥ २७॥

She said– "You happen to be my only son. Why are you torturing yourself? You have engaged yourself in performing *tapas* leaving me as an orphan." But, the boy continued performing his *tapas* without looking at the woman.

ततः प्रशेमुः सर्वत्र विघ्नरूपाणि तत्र वै।
ततो गरुडमारुह्य कालमेघसमद्युतिः॥ २८॥
सर्वदेवैः परिवृतः स्तूयमानो महर्षिभिः।
आययौ भगवान्विष्णुः ध्रुवान्तिकमरातिहा॥ २९॥

Thereafter, all the obstructions were subsided automatically. Then, lord Viṣṇu – the destroyer of the enemies, who was being adored by the sages, riding on Garuḍa, having the complexion of the black clouds, surrounded by the gods and being praised by the Ṛṣis, arrived before Dhruva.

समागतं विलोक्याथ कोसावित्येव चिंतयन्।
पिबन्निव हृषीकेशं नयनाभ्यां जगत्पतिम्॥ ३०॥
जपन् स वासुदेवेति ध्रुवस्तस्थौ महाद्युतिः।
शङ्खप्रांतेन गोविंदः पस्पर्शास्यं हि तस्य वै॥ ३१॥

Finding his arrival there, he thought as to "who was he?" Thus thinking, when he starred at lord Viṣṇu with his eyes reciting the mantra *namo vāsudevāya*', his face was touched by lord Viṣṇu.

ततः स परमं ज्ञानमवाप्य पुरुषोत्तमम्।
तुष्टाव प्राञ्जलिर्भूत्वा सर्वलोकेश्वरं हरिम्॥ ३२॥

Thereafter, he achieved the highest knowledge. Then, in the honour of lord Viṣṇu, he offered prayer to lord Viṣṇu who was the lord of the three worlds.

प्रसीद देवदेवेश शङ्खचक्रगदाधर।
लोकात्मन् वेदगुह्यात्मन् त्वां प्रपन्नोस्मि केशव॥ ३३

He said– "O lord of all the prominent gods, O holder of the conch, disc and the club, O soul of the three worlds, O soul of all, you are the secret of all the Vedic hymns. O Keśava, I take refuge in you.

न विदुस्त्वां महात्मानं सनकाद्या महर्षयः।
तत्कथं त्वामहं विद्यां नमस्ते भुवनेश्वर॥ ३४॥

Even Sanaka and other sages could not know the truth about your soul. Then how could I know about you? O lord of the universe, salutation to you.

तमाह प्रहसन्विष्णुरेहि वत्स ध्रुवो भवान्।
स्थानं ध्रुवं समासाद्य ज्योतिषामग्रभुग्भव॥ ३५॥

Then lord Viṣṇu spoke to him smilingly– "O my dear son, come on, you are Dhruva (unshakeable). You will achieve an unshakeable position among the planets.

मात्रा त्वं सहितस्तत्र ज्योतिषां स्थानमाप्नुहि।

मत्स्थानमेतत्परमं ध्रुवं नित्यं सुशोभनम्॥३६॥

Let you achieve with your mother, a place among the planets. This is my place which is the highest, unshakeable and graceful. In earlier times, I achieved it worshipping the lord Śiva.

तपसाराध्य देवेशं पुरा लब्धं हि शङ्करात्।
वासुदेवेति यो नित्यं प्रणवेन समन्वितम्॥३७॥
नमस्कारसमायुक्तं भगवच्छब्दसंयुतम्।
जपेदेवं हि यो विद्वान्ध्रुवं स्थानं प्रपद्यते॥३८॥

The devotee who repeats continuously the name of Vāsudeva, along with the *praṇava mantra Oṁ* combined with *Bhagavat* and the word *namaḥ*, denoting salutation, achieves the unshakeable abode of Dhruva."

ततो देवा: सगंधर्वा: सिद्धाश्च परमर्षय:।
मात्रा सह ध्रुवं सर्वे तस्मिन् स्थाने न्यवेशयन्॥३९॥
विष्णोराज्ञां पुरस्कृत्य ज्योतिषां स्थानमाप्तवान्।
एवं ध्रुवो महातेजा द्वादशाक्षरविद्यया॥४०॥
अवाप महतीं सिद्धिमेतत्ते कथितं मया॥४१॥

Thereafter, all the Gods, the Siddhas, Sages and Gandharvas, installed Dhruva in that abode along with his mother. Thus, at the behest of lord Viṣṇu, Dhruva attained the abode of luminaries. With the use of twelve-syllabled *mantra*, Dhruva of great splendour, attained the highest perfection.

सूत उवाच

तस्माद्यो वासुदेवाय प्रणामं कुरुते नर:।
स याति ध्रुवसालोक्यं ध्रुवत्वं तस्य तत्तथा॥४२॥

Sūta said–

Therefore, a person who offers his salutation to Vāsudeva, attains the world of Dhruva and achieves steadiness.

इति श्रीलिङ्गमहापुराणे पूर्वभागे भुवनकोशे
ध्रुवसंस्थानवर्णनं नाम द्विषष्टितमोऽध्याय:॥६२॥

त्रिषष्टितमोऽध्याय:

Chapter 63

Creation of the gods

ऋषय ऊचु:

देवानां दानवानां च गंधर्वोरगरक्षसाम्।
उत्पत्तिं ब्रूहि सूताद्य यथाक्रममनुत्तमम्॥१॥

Ṛṣis said–

O Sūta, you kindly enlighten us about the creation of the gods, Dānavas, Gandharvas and Rākṣasas in an excellent manner.

सूत उवाच

सङ्कल्पाद्दर्शनात्स्पर्शात्पूर्वेषां सृष्टिरुच्यते।
दक्षात्प्राचेतासादूर्ध्वं सृष्टिर्मैथुनसंभवा॥२॥

Sūta said–

The creation of the ancient people could be caused with the mental resolve, direct perception, or touch. Subsequent to Dakṣa, the son of Pracetas, creations was caused by sexual intercourse.

यदा तु सृजतस्तस्य देवर्षिगणपन्नगान्।
न वृद्धिमगमल्लोकस्तदा मैथुनयोगत:॥३॥

When the creator started creating the groups of gods, sages and serpents, the world did not increase. Thereupon by means of sexual intercourse, Dakṣa begot of Sūta five thousand sons.

दक्ष: पुत्रसहस्राणि पञ्च सूत्यामजीजनत्।
तांस्तु दृष्ट्वा महाभागान् सिसृक्षुर्विविधा: प्रजा:॥४॥
नारद: प्राह हर्यश्वान्दक्षपुत्रान्समागतान्।
भुव: प्रमाणं सर्वं तु ज्ञात्वोर्ध्वमध एव च॥५॥
तत: सृष्टिं विशेषेण कुरुध्वं मुनिसत्तमा:।
ते तु तद्वचनं श्रुत्वा प्रयाता: सर्वतोदिशम्॥६॥

Observing those blessed ones, who were desirous of creating different types of progeny, Nārada spoke to Haryāśva, the sons of Dakṣa, who had assembled together– "You create progeny measuring the size of the earth from above and below." Listening to the words of Nārada, all the sons of Dakṣa moved to all the four directions and never returned.

अद्यापि न निवर्तंते समुद्रादिव सिंधवः।
हर्यश्वेषु च नष्टेषु पुनर्दक्षः प्रजापतिः॥७॥
सूत्यामेव च पुत्राणां सहस्रमसृजत्प्रभुः।
शबला नाम ते विप्राः समेताः सृष्टिहेतवः॥८॥
नारदोनुगतान्प्राह पुनस्तान्सूर्यवर्चसः।
भुवः प्रमाणं सर्वं तु ज्ञात्वा भ्रातृन् पुनः पुनः॥९॥
आगत्य वाथ सृष्टिं वै करिष्यथ विशेषतः।
तेपि तेनैव मार्गेण जग्मुर्भ्रातुगतिं तथा॥१०॥

They have not returned even till today, as the rivers never return after falling in the ocean. Then, after the destruction of Haryāśvara, Dakṣa Prajāpati again produced a thousand sons from Sūti. They were known by the names of Śabala. They also moved forward to start the creation. When Nārada found them having collected for the sake of starting creation, he said to them– "You first know about the size of the earth and also find out the whereabouts of your brothers before starting creation." All of them also moved on the path of their brothers and met with the same fate.

ततस्तेष्वपि नष्टेषु षष्टिकन्याः प्रजापतिः।
वैरिण्यां जनयामास दक्षः प्राचेतसस्तदा॥११॥

At their destruction as well, then Dakṣa Prajāpati, the son of Dakṣa, produced sixty daughters from Vairiṇī.

प्रादात्स दशकं धर्मे कश्यपाय त्रयोदश।
विंशत्सप्त च सोमाय चतस्रोऽरिष्टनेमये॥१२॥
द्वे चैव भृगुपुत्राय द्वे कृशाश्वाय धीमते।
द्वे चैवाङ्गिरसे तद्वत्तासां नामानि विस्तरात्॥१३॥
शृणुध्वं देवमातृणां प्रजाविस्तारमादितः।
मरुत्वती वसूर्यामिर्लंबा भानुररुंधती॥१४॥
सङ्कल्पा च मुहूर्ता च साध्या विश्वा च भामिनी।
धर्मपत्न्यः समाख्यातास्तासां पुत्रान्वदामि वः॥१५

Out of the sixty daughters, ten were married to Dharma. Two of them were married to Kṛśāśva. Thirteen were married to Kaśyapa. Twenty seven of them were married to the moon. Four were married to Ariṣṭanemi. Two of them were given over to Bhṛgu's son, two were given to Aṅgīras. Now, you listen to the mothers of the gods and their progeny. The ten wives of Dharma were known as– Marutvatī, Vasu, Yāmī, Lambā, Bhānu, Arundhatī, Saṁkalpā, Muhūrtā, Sādhyā and the beautiful Viśvā. I shall now speak about their sons.

विश्वेदेवास्तु विश्वायाः साध्या साध्यानजीजनत्।
मरुत्वत्यां मरुत्वंतो वसोस्तु वसवस्तथा॥१६॥
भानोस्तु भानवः प्रोक्ता मुहूर्ताया मुहूर्तकाः।
लंबाया घोषनामानो नागवीथिस्तु यामिजः॥१७॥
सङ्कल्पायास्तु सङ्कल्पो वसुसर्गं वदामिवः।
ज्योतिष्मंतस्तु ये देवा व्यापकाः सर्वतोदिशम्॥१८
वसवस्ते समाख्याताः सर्वभूतहितैषिणः।
आपो ध्रुवश्च सोमश्च धरश्चैवानिलोनलः॥१९॥
प्रत्यूषश्च प्रभासश्च वसवोष्टौ प्रकीर्तिताः।

Viśvedevas were born of Viśvā. Sādhyas were born of Sādhyā. Marutvats were born of Marutvatī, Vasugaṇas were born of Vasu, Bhānavas were born of Bhānu. The Muhūrtakas were born of Muhūrtā, the Ghoṣas were born of Lambā, Nagavīthī was born of Yāmī, Saṅkalpa was born of Saṅkalpā. Now, I shall speak to you about the creation of Vasus. The gods who are luminous and who pervade all the quarters, are called Vasus. They are the well wishers of all the living beings. They are believed to be eight in number viz. Āpa, Dhruva, Dhara, Soma, Anila, Anala, Pratyūṣa and Prabhāsa.

अजैकपादहिर्बुध्न्यो विरूपाक्षः सभैरवः॥२०॥
हरश्च बहुरूपश्च त्र्यंबकश्च सुरेश्वरः।
सावित्रश्च जयंतश्च पिनाकी चापराजितः॥२१॥
एते रुद्राः समाख्याता एकादश गणेश्वराः।

The eleven Gaṇeśvaras known by the names of Ajaikapāda, Ahirbudhnya, Vīrupākṣa, Bhairava, Hara, Bahurūpa, Trayaṁbaka (Sureśvara), Savitra, Jayanta, Pinākī and Aparājita, are the eleven Rudras.

कश्यपस्य प्रवक्ष्यामि पत्नीभ्यः पुत्रपौत्रकम्॥२२॥
अदितिश्च दितिश्चैव अरिष्टा सुरसा मुनिः।
सुरभिर्विनता ताम्रा तद्वत् क्रोधवशा इला॥२३॥
कद्रूस्त्विषा दनुस्तद्वत्तासां पुत्रान्वदामि वः।
तुषिता नाम ये देवाश्चाक्षुषस्यांतरे मनोः॥२४॥
वैवस्वतांतरे ते वै आदित्या द्वादश स्मृताः॥
इंद्रो धाता भगस्त्वष्टा मित्रोथ वरुणोर्यमा॥२५॥
विवस्वान्सविता पूषा अंशुमान् विष्णुरेव च।
एते सहस्रकिरणा आदित्या द्वादश स्मृताः॥२६॥

Out of the thirteen wives of Kaśyapa, sons and grandsons were produced and I am going to speak out their names. His wives were known by the names of Aditi, Diti, Ariṣṭā, Surasā, Muni, Surabhi, Vihatā, Tāmrā, Krodhavaśā, Ilā, Kadrū, Tviṣā and Danu. Now, you listen to the names of their sons, the gods who were known as Tuṣitas in the Cākṣuṣa *Manvantara.* There are the twelve Ādityas with thousand rays who are as follows :- Indra, Dhātṛ, Bhaga, Tvaṣṭṛ, Mitra, Varuṇa, Aryamā, Vivasvān, Sāvitṛ, Puṣaṇ, Aṅśumān and Viṣṇu.

दितिः पुत्रद्वयं लेभे कश्यपादिति नः श्रुतम्।
हिरण्यकशिपुं चैव हिरण्याक्षं तथैव च॥२७॥

It is heard that Diti had two sons from Kaśyapa, known as Hiranyākṣa and Hiraṇyakaśipu.

दनुः पुत्रशतं लेभे कश्यपाद्बलदर्पितम्।
विप्रचित्तिः प्रधानोभूत्तेषां मध्ये द्विजोत्तमाः॥२८॥

Danu born a hundred sons to Kaśyapa. They were all powerful and arrogant. O excellent Brāhmaṇas, Vipracitti was the foremost of all.

ताम्रा च जनयामास षट् कन्या द्विजपुङ्गवाः।
शुकीं श्येनीं च भासीं च सुग्रीवीं गृध्रिकां शुचिम्॥

O excellent Brāhmaṇas, Tāmrā produced six daughters known as Śukī, Śyenī, Bhāsī, Sugrīvī, Gṛdhrikā and Śucī.

शुकी शुकालूकांश्च जनयामास धर्मतः।
श्येनी श्येनांस्तथा भासी कुरङ्गांश्च व्यजीजनत्॥३०
गृध्री गृध्रान् कपोतांश्च पारावतविहङ्गमान्।
हंससारसकारण्डप्लवाञ्छुचिरजीजनत्॥३१॥

Śukī gave birth to parrots and owls. Śyenī gave birth to hawks or falcons. Bhāsī gave birth to deer. Śucī gave birth to swans, cranes and other aquatic birds like ducks and plavas.

अजाश्वमेषोष्ट्रखरान् सुग्रीवी चाप्यजीजनत्।
विनता जनयामास गरुडं चारुणं शुभा॥३२॥
सौदामिनीं तथा कन्यां सर्वलोकभयङ्करीम्।
सुरसायाः सहस्रं तु सर्पाणामभवत्पुरा॥३३॥
कद्रूः सहस्रशिरसां सहस्रं प्राप सुव्रता।
प्रधानास्तेषु विख्याताः षड्विंशतिरनुत्तमाः॥३४॥

Sugrīvī gave birth to goats, horses, rams, camels and the donkeys. Vinatā produced Gāruḍa and Aruṇa, besides the Saudāminī – a girl who frightened the entire universe. Surasā produced a thousand serpents, while Kadru produced serpents each with thousands of heads. Out of them, thirty six were quite popular.

शेषवासुकिकर्कोटशङ्खैरावतकंबलाः।
धनञ्जयमहानीलपद्माश्वतरतक्षकाः॥३५॥
एलापत्रमहापद्मधृतराष्ट्रबलाहकाः।
शङ्खपालमहाशङ्खपुष्पदंष्ट्रशुभाननाः॥३६॥
शङ्खलोमा च नहुषो वामनः फणितस्तथा।
कपिलो दुर्मुखश्चापि पतञ्जलिरिति स्मृतः॥३७॥

They were known by the names of Śeṣa, Vāsuki, Karkoṭa, Śaṁkha, Airāvata, Kaṁbala, Dhanañjaya, Mahānīla, Padma, Aśvatara, Takṣaka, Elapatra, Mahāpadma, Dhṛtarāṣṭra, Balāhaka, Saṁkhapāla, Mahāsaṁkha, Puṣpadaṁṣṭra, Śubhānana, Śaṁkhaloma, Nahuṣa, Vāmana, Phaṇita, Kapila and Durmukha besides Patañjali.

रक्षोगणं क्रोधवशा महामायं व्यजीजनत्।
रुद्राणां च गणं तद्वद्गोमहिष्यौ वराङ्गना॥३८॥
सुरभिर्जनयामास कश्यपादिति नःश्रुतम्।
मुनिर्मुनीनां च गुणं गणमप्सरसां तथा॥३९॥
तथा किंनरगंधर्वानरिष्टाजनयद्बहून्।
तृणवृक्षलतागुल्ममिला सर्वमजीजनत्॥४०॥
त्विषा तु यक्षरक्षांसि जनयामास कोटिशः।
एते तु काश्यपेयाश्च संक्षेपात्परिकीर्तिताः॥४१॥

Krodhavaśā produced the illusory demons and Rudri gave birth to the *gaṇas.* Surabhi – the excellent woman gave birth to the cows and buffaloes from Kaśyapa. This is what has been heard by us. Muni gave birth to Apsarās and the *gaṇas.* Ariṣṭā gave birth to the Kinnaras and the Gandharvas. Ilā produced various kinds of grasses, trees, creepers and hedges. Tvaṣṭā gave birth to crores of Yakṣas and Rākṣasas. These are the immediate descendants of Kaśyapa, narrated by me.

एतेषां पुत्रपौत्रादिवंशाश्च बहवः स्मृताः।
एवं प्रजासु सृष्टासु कश्यपेन महात्मना॥४२॥
प्रतिष्ठितासु सर्वासु चरासु स्थावरासु च।
अभिषिच्याधिपत्येषु तेषां मुख्यान्प्रजापतिः॥४३॥
ततो मनुष्याधिपतिं चक्रे वैवस्वतं मनुम्।
स्वायंभुवेन्तरे पूर्वे ब्रह्मणा येऽभिषेचिताः॥४४॥
तैरियं पृथिवी सर्वा ससद्वीपा सपर्वता।
यथापदेशमद्यापि धर्मेण प्रतिपाल्यते॥४५॥

Many sons were born in their dynasty. Their dynasty is quite large. The entire mobile and immobile beings were established by Kaśyapa. Prajāpati performed abhiṣeka of the foremost of the persons among them representing each one of the groups. Thereafter, he established Vaivasvata Manu as the lord of humans. Svayambhuva Manu was the first to be established by Brahmā in a Svayambhuva Manvantara, who even now rules over seven continents of earth with seven islands and the mountains. All of them obey the command with *dharma*, rule the earth and protect it.

स्वायंभुवेन्तरे पूर्वे ब्रह्मणा येऽभिषोचिताः।
ते ह्येते चाभिषिच्यंते मनवश्च भवन्ति ते॥४६॥
मन्वंतरेष्वतीतेषु गता ह्येतेषु पार्थिवाः।
एवमन्येभिषिच्यन्ते प्राप्ते मन्वन्तरे ततः॥४७॥
अतीतानागताः सर्वे नृपा मन्वन्तरे स्मृताः।
एतानुत्पाद्य पुत्रांस्तु प्रजासंतानकारणात्॥४८॥
कश्यपो गोत्रकामस्तु चचार स पुनस्तपः।
पुत्रो गोत्रकरो मह्यं भवतादिति चिंतयन्॥४९॥

As the kings ruled in the past Manvantaras, similarly in the future Manvantaras, the *abhiṣekas* of the rulers would be performed. Others will be crowned when a new Manvantara arrives. All the kings of the past and future Manvantaras are mentioned in detail. After procreating these sons for the continuity of the race, Kaśyapa performed penance once again with the desire to have a son who will preserve the spiritual line.

तस्यैवं ध्यायमानस्य कश्यपस्य महात्मनः।
ब्रह्मयोगात्सुतौ पश्चात्प्रादुर्भूतौ महौजसौ॥५०॥
वत्सरश्चासितश्चैव तावुभौ ब्रह्मवादिनौ।
वत्सरान्नैध्रुवो जज्ञे रैभ्यश्च सुमहायशाः॥५१॥

Even when Kaśyapa was thus meditating, two sons of great prowess, manifested with great prowess themselves by the grace of Brahman. Naidhruva and Raibhya were born of Vatsara.

रैभ्यस्य रैभ्या विज्ञेया नैध्रुवस्य वदामि वः।
च्यवनस्य तु कन्यायां सुमेधाः समपद्यत॥५२॥
नैध्रुवस्य तु सा पत्नी माता वै कुण्डपायिनाम्।
आसितस्यैकपर्णाया ब्रह्मिष्ठः समपद्यत॥५३॥
शाण्डिल्यानां वरः श्रीमान्देवलः सुमहातपाः।
शाण्डिल्या नैध्रुवा रैभ्यास्त्रयः पक्षास्तु काश्यपाः॥

The sons of Raibhya are known as Raibhyas. I shall mention those of Naidhruvas. Sumedhas were born of the daughter of Cyavana. She became the wife of Naidhruva and the mother of Kuṇḍāpāyins. The glorious son Padya was born of Ekaparṇā and Asita. He was the knower of Brahman, the best of all the Śāṇḍilyas and the one possessing great penance. Thus, the descendants of Kaśyapa were divided with three branches– Śāṇḍilyas, Naidhruvas and Raibhyas.

नव प्रकृतयो देवाः पुलस्त्यस्य वदामि वः।
चतुर्युगे ह्यतिक्रांते मनोरेकादशे प्रभोः॥५५॥
अर्धावशिष्टे तस्मिंस्तु द्वापरे संप्रवर्तिते।
मानवस्य नरिष्यन्तः पुत्र आसीद्दमः किल॥५६॥
दमस्य तस्य दायादस्तृणबिंदुरिति स्मृतः।
त्रेतायुगमुखे राजा तृतीये संबभूव ह॥५७॥
तस्य कन्या त्विलविला रूपेणा प्रतिमाभवत्।
पुलस्त्याय स राजर्षिस्तां कन्यां प्रत्यपादयत्॥५८॥

The Devas had nine sources of origin. Now, I shall mention about the line of Pulastya. After eleven cycles of four *yugas* had practically passed and when Manu was the lord and half the period of Dvāpara had passed by, Dama was born as the son of Nariṣyanta – a descendant of Manu. Dama's descendant who was known as Tṛṇabindu became the king in the third quarter of Tretāyuga. His daughter was Ilavilā who was unrivalled in beauty and the king gave her in marriage to Pulastya.

ऋषिरैरविलो यस्यां विश्रवाः समपद्यत।
तस्य पत्न्यश्चतस्त्रस्तु पौलस्त्यकुलवर्धनाः॥५९॥

Viśravā – the great sage was born of Ilavilā. His four wives were the progenitors of the family of Pulastya.

बृहस्पतेः शुभा कन्या नाम्ना वै देववर्णिनी।
पुष्पोत्कटा बलाका च सुते माल्यवतः स्मृते॥६०॥
कैकसी मालिनः कन्या तासां वै शृणुत प्रजाः।
ज्येष्ठं वैश्रवणं तस्मात्सुषुवे देववर्णिनी॥६१॥
कैकसी चाप्यजनयद्रावणं राक्षसाधिपम्।
कुंभकर्णं शूर्पनखां धीमन्तं च विभीषणम्॥६२॥
पुष्पोत्कटा ह्यजनयत्पुत्रांस्तस्माद्द्विजोत्तमाः।
महोदरं प्रहस्तं च महापार्श्वं खरं तथा॥६३॥
कुंभीनसीं तथा कन्यां बलायाः शृणुत प्रजाः।
त्रिशिरा दूषणश्चैव विद्युज्जिह्वश्च राक्षसः॥६४॥
कन्या वै मालिका चापि बलायाः प्रसवः स्मृतः।
इत्येते क्रूरकर्माणः पौलस्त्या राक्षसा नव॥६५॥

His first wife Devavarniṇī was the daughter of Bṛhaspati. The second and the third wives were the two daughters of Malyavān, known by the names of Puṣpotkaṭā and Balākā. The fourth wife known as Kaikasī was the daughter of Malin. Now, listen to the progeny of these women. Devavarniṇī produced the eldest son named Vaiśravaṇa from Viśravā. Kaikasī gave birth to Rāvaṇa, the king of Rākṣasas, Kumbhakarṇa, Śūrpaṇakhā and Vibhīṣaṇa. O excellent Brāhmaṇas, Puṣpotkaṭā bore him Mahodara, Prahasta, Mahāpārśva, Khara and a daughter Kumbhīnasī. Now, listen to the children of Balā or Balākā. They were known as Triśirā, Dūṣaṇa, Vidyujjihva and a daughter known as Mālikā. Thus, the Rākṣasas of cruel activities were nine in number, who belonged to the family of Pulastya.

विभीषणोतिशुद्धात्मा धर्मज्ञः परिकीर्तितः।
पुलस्त्यस्य मृगाः पुत्राः सर्वे व्याघ्राश्च दंष्ट्रिणः॥६६
भूताः पिशाचाः सर्पाश्च सूकरा हस्तिनस्तथा।
वानरा किंनराश्चैव ये च किंपुरुषास्तथा॥६७॥
अनपत्यः क्रतुस्तस्मिन् स्मृतो वैवस्वतेन्तरे।
अत्रेः पत्न्यो दशैवासन् सुंदर्यश्च पतिव्रताः॥६८॥

Vibhīṣaṇa, out of all the sons of Viśravā, has been glorified as the follower of *Dharma*. He was the highly spiritual soul. Pulastya also had the deer, the animals with fangs, tigers, goblins, ghosts, serpents, boars, elephants, monkeys, Kinnaras and kiṁpuruṣas as his sons. In the Vaivasvata *Manvantara*, Kratu – the sage, was issueless, while Atri had ten beautiful and chaste wives.

भद्राश्वस्य घृताच्यां वै दशाप्सरसि सूनवः।
भद्राभद्रा च जलदा मंदा नंदा तथैव च॥६९॥
बलाबला च विप्रेन्द्रा या च गोपाबला स्मृता।
तथा तामरसा चैव वरक्रीडा च वै दश॥७०॥

Bhadrāśva produced from the celestial damsel Ghṛtācī ten children known by the names of Bhadrā, Abhadrā, Jaladā, Mandā, Anandā or Nandā, Balā, Abalā, Viprendrā, Gopābalā, Tāmarasā and Varakrīḍā.

आत्रेयवंशप्रभवास्तासां भर्ता प्रभाकरः।
स्वर्भानुपिहिते सूर्ये पतितेस्मिन्दिवो महीम्॥७१॥
तमोऽभिभूते लोकेस्मिन्प्रभा येन प्रवर्तिता।
स्वस्त्यस्तु हि तवेत्युक्ते पतन्निह दिवाकरः॥७२॥
ब्रह्मर्षेर्वचनात्तस्य पपात न विभुर्दिवः।
ततः प्रभाकरेत्युक्तः प्रभुरत्रिर्महर्षिभिः॥७३॥

Prabhākara was the husband of all of them, who was born in the race of Ātreya. When Rāhu swallowed the sun and he fell on earth from the heaven, then the universe was plunged in darkness. Then, Atri spread the right everywhere. The sage Pulastya then uttered– "let you meet with welfare," when he found the sun falling on earth. As a result of this, the fall of the sun on earth was averted. At that point of time, the sages eulogised the sage Pulastya as Prabhākara.

भद्रायां जनयामास सोमं पुत्रं यशस्विनम्।
स तासु जनयामास पुनः पुत्रांस्तपोधनः॥७४॥

Pulastya then produced an illustrious son named Soma from his wife Bhadrā. The Maharṣi produced more sons from his other wives.

स्वस्त्यात्रेया इति ख्याता ऋषयो वेदपारगाः।
तेषां द्वौ ख्यातयशसौ ब्रह्मिष्ठौ च महौजसौ॥७५॥

He came to be known as *Svastyātreya*. He was well-versed in the Vedas. Two of them were the foremost in learnings besides being devoted to Brahman and extremely illustrious.

दत्तो ह्यत्रिवरो ज्येष्ठो दुर्वासास्तस्य चानुजः।
यवीयसी स्वसा तेषाममला ब्रह्मवादिनी॥७६॥

Dakṣa was the eldest son of Atri and Durvāsā was his younger brother. Amalā was his youngest sister and was spokesperson in Brahman.

तस्य गोत्रद्वये जाताश्चत्वारः प्रथिता भुवि।
श्यावश्च प्रत्वसश्चैव ववल्गुश्चाथ गह्वरः॥७७॥

Four of them born of two *gotras* are well-known in the world. They are known as Śyāva, Pratvasa, Vavalgu and Gahvara.

आत्रेयाणां च चत्वारः स्मृताः पक्षा महात्मनाम्।
काश्यपो नारदश्चैव पर्वतोनुद्धतस्तथा॥७८॥

There are the four wings of the auspicious family of Ātreyas and are known as Kaśyapa, Nārada, Parvata and Anuddhata.

जज्ञिरे मानसा ह्येते अरुंधत्या निबोधत।
नारदस्तु वसिष्ठायारुन्धतीं प्रत्यपादयत्॥७९॥

All of them were the mind born sons. Now you listen to the progeny of Arundhati. A son named Nārada was produced by Vasiṣṭha from Arundhati, who was immensely illustrious.

ऊर्ध्वरेता महातेजा दक्षशापात्तु नारदः।
पुरा देवासुरे युद्धे घोरे वै तारकामये॥८०॥
अनावृष्ट्या हते लोके ह्युग्रे लोकेश्वरैःसह।
वसिष्ठस्तपसा धीमान्धारयामास वै प्रजाः॥८१॥
अन्नोदकं मूलफलमोषधीश्च प्रवर्तयन्।
तानेताञ्जीवयामास कारुण्यादौषधेन च॥८२॥

With the curse of Dakṣa, Nārada was compelled to be a bachelor. In earlier times, when there was a war between the Gods and the Rākṣasas because of the demon Tāraka, the world felt painful due to the draught. Then the wise Vasiṣṭha, because of the power of his *tapas* possessed by him, saved the living beings with the help of the lokapālas. He, out of compassion, produced the cereals, water, fruits and roots besides the *auṣadhis* and saved all the living beings.

अरुन्धत्यां वसिष्ठस्तु सुतानुत्पादयच्छतम्।
ज्यायसोजनयच्छक्तेरद्दश्यंती पराशरम्॥८३॥

Vasiṣṭha produced a hundred sons from Arundhati. She also produced a son named Śakti who was the eldest of all the sons. He was the father of Parāśara.

रक्षसा भक्षिते शक्तौ रुधिरेण तु वै तदा।
काली पराशराज्जज्ञे कृष्णद्वैपायनं प्रभुम्॥८४॥
द्वैपायनो ह्यरण्यां वै शुकमृत्पादयत्सुतम्।
उपमन्युं च पीवर्यां विद्धीमे शुकसूनवः॥८५॥
भूरिश्रवाः प्रभुः शंभुः कृष्णो गौरस्तु पञ्चमः।
कन्या कीर्तिमती चैव योगमाता धृतव्रता॥८६॥
जननी ब्रह्मदत्तस्य पत्नी सा त्वनुहस्य च।
श्वेतः कृष्णश्च गौरश्च श्यामो धूम्रस्तथारुणः॥८७॥
नीलो बादरिकश्चैव सर्वे चैते पराशराः।
पराशराणामष्टौ ते पक्षाः प्रोक्ता महात्मनाम्॥८८॥

A Rākṣasa named Rudhira swallowed Śakti. Kālī produced Kṛṣṇa Dvaipāyana Vyāsa by Parāśara. Kṛṣṇa Dvaipāyana on the other hand produced a son named Śukra from Araṇī and Upamanyu from Pīvirī. Śukra had five sons who were known by the names of Bhūriśravā, Prabhu, Śaṁbhu, Kṛṣṇa and Gaura who was the fifth one. She had also a daughter named Kīrtimatī. She was quite firm in performing of the yogic practices as well as the *vratas*. She was the wife of Anuha and was the mother of Brahmadatta. Parāśara had sons named Śveta, Kṛṣṇa, Gaura, Śyāma, Dhumra, Aruna, Nīla and Bādarika, who belonged to the race of Parāśara.

अत ऊर्ध्वं निबोधध्वमिंद्रप्रमिति संभवम्।
वसिष्ठस्य कपिंजल्यो घृताच्यमुदापद्यत॥८९॥
त्रिमूर्तिर्यः समाख्यात इंद्रप्रमितिरुच्यते।
पृथोः सुतायां संभूतो भद्रस्तस्याभवद्वसुः॥९०॥
उपमन्युः सुतस्तस्य बहवो ह्यौपमन्यवः।
मित्रावरुणयोश्चैव कौण्डिन्या ये परिश्रुताः॥९१॥

After this, you should know about the progeny of Indra. Vasiṣṭha produced from Ghṛtācī a son named Kapiñjala, who was also known as Trimūrti. He was also known as Indrapramiti. Bhadra was born out of the daughter of Pṛthu and he had a son named Vasu. His son was known as Upamanyu. There were many descendants of Upamanyu like Mitra and Varuṇa. Seven people known as Kauṇḍinyas are known to be the descendants of Mitra and Varuṇa.

एकार्षेयास्तथा चान्ये वासिष्ठा नाम विश्रुताः।
एते पक्षा वसिष्ठानां स्मृता दश महात्मनाम्॥९२॥
इत्येते ब्रह्मणः पुत्रा मानसा विश्रुता भुवि।
भर्तारश्च महाभागा एषां वंशाः प्रकीर्तिताः॥९३॥
त्रिलोकधारणे शक्ता देवर्षिकुलसंभवाः।
तेषां पुत्राश्च पौत्राश्च शतशोथ सहस्रशः॥९४॥
यैस्तु व्याप्तास्त्रयो लोकाः सूर्यस्येव गभस्तिभिः॥९५

There are other descendants known by Ekārṣaya who are also called Vasiṣṭhas. Vasiṣṭha has ten excellent sons. Thus, the ten mind born sons of Brahmā are well-known on earth. They have the fortunate ones belonging to the race of Bharatas. They were all born in the divine race of the *Ṛṣis* and are competent enough to wander in the three worlds. The number of their sons runs into hundreds and thousands, whose glory pervades in the three worlds like the sun rays.

इति श्रीलिङ्गमहापुराणे पूर्वभागे देवादिसृष्टिकथनं नाम
त्रिषष्टितमोऽध्यायः॥६३॥

* * *

चतुःषष्टितमोऽध्यायः

Chapter 64

The episode of Śakti – the son of Vasiṣṭha

ऋषय ऊचुः

कथं हि रक्षसा शक्तिर्भक्षितः सोनुजैः सह।
वसिष्ठो वदतां श्रेष्ठ सूत वक्तुमिहार्हसि॥१॥

Ṛṣis said–

How did the Rākṣasas named Rudhira ate up Śakti, the son of Vasiṣṭha, with his younger brothers. O best of the orators, O Sūta, you kindly speak out the same episode to us.

सूत उवाच

राक्षसो रुधिरो नाम वसिष्ठस्य सुतं पुरा।
शक्तिं स भक्षयामास शक्तेः शापात्सहानुजैः॥२॥
वसिष्ठयाज्यं विप्रेन्द्रास्तदा दिश्यैव भूपतिम्।
कल्माषपादं रुधिरो विश्वामित्रेण चोदितः॥३॥
भक्षितः स इति श्रुत्वा वसिष्ठस्तेन रक्षसा।

Sūta said–

The Rākṣasas named Rudhira, entered the body of Kalamāṣapāda, who was the *yajamāna* of the sage Viśvamitra and swallowed Śakti – the son of Vasiṣṭha due to a curse.

शक्तिः शक्तिमतां श्रेष्ठो भ्रातृभिः सह धर्मवित्॥४॥
हा पुत्र पुत्र पुत्रेति क्रंदमानो मुहुर्मुहुः।
अरुंधत्या सह मुनिः पपात भुवि दुःखितः॥५॥

When the news of death of Śakti at the hands of a Rākṣasa was received by Vasiṣṭha with Arundhati, both of them fell down on earth and started lamenting.

नष्टं कुलमिति श्रुत्वा मर्तुं चक्रे मतिं तदा।
स्मरन्पुत्रशतं चैव शक्तिज्येष्ठं च शक्तिमान्॥६॥
न तं विनाहं जीविष्ये इति निश्चित्य दुःखितः॥७॥

आरुह्य मूर्धानमजात्मजोसौ
तयात्मवान् सर्वविदात्मविच्च।
धराधरस्यैव तदा धरायां
पपात पत्न्या सह साश्रुदृष्टिः॥८॥
धराधरात्तं पतितं धरा तदा
दधार तत्रापि विचित्रकण्ठी।
करांबुजाभ्यां करिखेलगामिनी
रुदन्तमादाय रुरोद सा च॥९॥
तदा तस्य स्नुषा प्राह पत्नी शक्तेर्महामुनिम्।
वसिष्ठं वदतां श्रेष्ठं रुदंती भयविह्वला॥१०॥

Recalling about the death of his hundred sons including Śakti – the eldest one, and finding that his race had became extinct, the learned Vasiṣṭha, thought of putting an end to his life. He thought, "I shall not be able to live without them. Then, the son of omniscient Brahmā, Vasiṣṭha, the self-possessed one, besides being all knowledgeable, in company of Arundhati, climbed the mountain peak. With his eyes filled with tears, he jumped from the mountain peak. As soon as he fell down, the earth goddess taking to the human form, with her neck adorned with a wonderful garland of flowers, spreading her lotus like hands held the sage who was crying. Then saving Vasiṣṭha from the death, she also started crying. At the same time, the wife of Śakti and daughter-in-law of Vasiṣṭha, getting upset with danger ahead, spoke to Vasiṣṭha while sobbing."

भगन्ब्राह्मणश्रेष्ठ तव देहमिदं शुभम्।
पालयस्व विभो द्रष्टुं तव पौत्रं ममात्मजम्॥११॥

O lord, the best of the Brāhmaṇas, O powerful sage, you should protect your body to have a glance of your grandson. You must save your body.

न त्याज्यं तव विप्रेन्द्र देहमेतत्सुशोभनम्।
गर्भस्थो मम सर्वार्थसाधकः शक्तिजो यतः॥१२॥

O best of the Brāhmaṇas, you must save this auspicious body to have a look at your grandson's face who is being nursed in my body. He is the son of Śakti and shall accomplish all the tasks. Therefore, you need not put an end to this grand and auspicious body.

एवमुक्त्वाथ धर्मजा कराभ्यां कमलेक्षणा।
उत्थाप्य श्वशुरं नत्वा नेत्रे संमृज्य वारिणा॥१३॥
दुःखितापि परित्रातुं श्वशुरं दुःखितं तदा।
अरुन्धतीं च कल्याणीं प्रार्थयामास दुःखिताम्॥१४

Thus speaking, she, who was well-versed in *dharma*, had the eyes resembling the lotus flowers, lifted up his father-in-law, though she was herself immensely grieved, still, she asked Arundhati – her own mother-in-law to save her husband and washed the eyes of her father-in-law with water.

स्नुषावाक्यं ततः श्रुत्वा वसिष्ठोत्थाय भूतलात्।
संज्ञामवाप्य चालिंग्य सा पपात सुदुःखिता॥१५॥
अरुंधती कराभ्यां ता संस्पृश्यास्रकुलेक्षणाम्।
रुरोद मुनिशार्दूलो भार्यया सुतवत्सलः॥१६॥

Vasiṣṭha, the father-in-law, then listening to the words of his daughter-in-law and becoming conscious, got up from the ground. On the other hand, Arundhati, embracing the grieved Vasiṣṭha, herself fell on the ground. Her eyes were filled with tears and with her, Vasiṣṭha, the auspicious soul, also started crying.

अथ नाभ्यंबुजे विष्णोर्यथा तस्याश्चतुर्मुखः।
आसीनो गर्भशय्यायां कुमार ऋचमाह सः॥१७॥
ततो निशम्य भगवान्वसिष्ठ ऋचमादरात्।
केनोक्तमिति संचित्य तदातिष्ठत्समाहितः॥१८॥

Thereafter, the infant like Brahmā, who had emerged out of the navel of Viṣṇu, recited a Vedic *mantra*. Vasiṣṭha then respectfully heard the Vedic hymn and thought as to who had recited it? Thus thinking, Vasiṣṭha, concentrating his mind, seated himself over the ground.

व्योमाङ्गणस्थोथ हरिः पुण्डरीकनिभेक्षणः।
वसिष्ठमाह विश्वात्मा घृणया स घृणानिधिः॥१९॥

Thereafter, lord Viṣṇu, having the lotus like eyes, the ocean of mercy, while staying in the sky, spoke to the sage Vasiṣṭha with compassion.

भो वत्स वत्स विप्रेन्द्र वसिष्ठ सुतवत्सल।
तव पौत्रमुखांभोजादृगेषाद्य विनिःसृता॥२०॥

"O son Vasiṣṭha, O excellent Brāhmaṇa, this auspicious hymn has emerged from the lotus like mouth of your grandson.

मत्समस्तव पौत्रोसौ शक्तिजः शक्तिमान्मुने।
तस्मादुत्तिष्ठ संत्यस्य शोकं ब्रह्मसुतोत्तम॥२१॥

O *Ṛṣi,* your grandson is the son of powerful Śakti and excels me in prowess. Therefore, O best of the son of Brahmā, shed away the grief.

रुद्रभक्तश्च गर्भस्थो रुद्रपूजापरायणः।
रुद्रदेवप्रभावेण कुलं ते संतरिष्यति॥२२॥

The infant who is lodged in the womb would be a great devotee of lord Śiva and shall remain devoted to Śiva. By the grace of lord Rudra, he is sure to redeem your entire race."

एवमुक्त्वा घृणी विप्रं भगवान् पुरुषोत्तमः।
वसिष्ठं मुनिशार्दूलं तत्रैवान्तरधीयत॥२३॥

In this way, the merciful lord Viṣṇu, thus speaking to Vasiṣṭha disappeared from the scene.

ततः प्रणम्य शिरसा वसिष्ठो वारिजेक्षणम्।
अदृश्यंत्या महातेजाः पस्पर्शोदरमादरात्॥२४॥

The immensely resplendent Vasiṣṭha offered his salutation to lotus-eyed Viṣṇu, touched the body of Adṛśyantī with great respect.

हा पुत्र पुत्र पुत्रेति पपात च सुदुःखितः।
ललापारुंधतीं प्रेक्ष्य तदासौ रुदतीं द्विजाः॥२५॥
स्वपुत्रं च स्मरन् दुःखात्पुनरेह्येहि पत्रक।
तव पुत्रमिमं दृष्ट्वा भो शक्ते कुलधारणम्॥२६॥
तवांतिकं गमिष्यामि तव मात्रा न संशयः॥

O Brāhmaṇas, he cried uttering– O my son and feeling grieved, he fell down on the ground. He then looked at Arundhati who herself was crying, he remembered his son and spoke with a painful heart– "O son Śakti, you come again, who will look after this family after your son?" Undoubtedly, I shall come to you with your mother.

सूत उवाच

एवमुक्त्वा रुदन्विप्र आलिंग्यारुंधतीं तदा॥२७॥
पपात ताडयंतीव स्वस्य कुक्षी करेण वै।

Sūta said–

Thus speaking, Vasiṣṭha, while sobbing, embraced Arundhati. Beating her belly, she was about to fall.

अदृश्यंती जघानाथ शक्तिजस्यालयं शुभा॥२८॥
स्वोदरं दुःखिता भूमौ ललाप च पपात च।
अरुंधती तदा भीता वसिष्ठश्च महामतिः॥२९॥
समुत्थाप्य स्नुषां बालामूचतुर्भयविह्वलौ॥३०॥
विचारमुग्धे तव गर्भमण्डलं
करांबुजाभ्यां विनिहत्य दुर्लभम्।
कुलं वसिष्ठस्य समस्तमप्यहो
निहंतुमार्ये कथमुद्यता वद॥३१॥
तवात्मजं शक्तिसुतं च दृष्ट्वा
चास्वाद्य वक्रामृतमार्यसूनोः।

त्रातुं यतो देहमिमं मुनींद्रः
सुनिश्चितः पाहि ततः शरीरम्॥३२॥

On the other hand, Adṛśyantī – the goddess, was beating her belly, the abode of her son and feeling painful, fell down on the ground while sobbing. Both Vasiṣṭha and Arundhati felt panicky. Getting upset, they spoke to Adṛśyantī– "O foolish lady, by beating your belly, why are you trying to destroy the race of Vasiṣṭha? You tell me." In order to pour the nectar in the infant mouth of the son of Śakti, I have decided to save my body. Therefore, you better protect your body.

सूत उवाच

एवं स्नुषामुपालभ्य मुनिं चारुंधती स्थिता।
अरुंधती वसिष्ठस्य प्राह चार्तेतिविह्वला॥३३॥
त्वय्येव जीवितं चास्य मुनेर्यत्सुव्रते मम।
जीवितं रक्ष देहस्य धात्री च कुरु यद्धितम्॥३४॥

Sūta said–

Though Arundhati – the wife of Vasiṣṭha felt painful by dragging her husband and her daughter-in-law, but still she said– "O noble one, the life of this *Ṛṣi* as well as my own life depends on you. Therefore, you should protect your body. You protect your body like a nurse for the benefit of we people.

अदृश्यंती उवाच

मया यदि मुनिश्रेष्ठो त्रातुं वै निश्चितं स्वकम्।
ममाशुभं शुभं देहं कथंचित्पालयाम्यहम्॥३५॥
प्रियदुःखमहं प्राप्ता ह्यसती नात्र संशयः।
मुने दुःखादहं दग्धा यतः पुत्री मुने तव॥३६॥
अहोद्भुतं मया दृष्टं दुःखपात्री ह्यहं विभो।
दुःखत्राता भव ब्रह्मन्ब्रह्मसूनो जगद्गुरो॥३७॥

Adṛśyantī said–

In case, the Maharṣi has decided to protect his body, then I shall surely protect my body by fair or foul means. This is my sin which makes me suffer by the separation from my husband. O sage, I have been burnt with grief, though I happen to be your daughter-in-law. But I have observed a wonderful thing. O son of Brahmā, you are the preceptor of the world, you bee protection of my grief.

तथापि भर्तृरहिता दीना नारी भवेदिह।
पाहि मां तत आर्येन्द्र परिभूता भविष्यति॥३८॥

A woman feels miserable without the husband. Therefore, O sage, you save me from that situation.

पिता माता च पुत्राश्च पौत्रा श्वशुर एव च।
एते न बांधवाः स्त्रीणां भर्ता बंधुः परा गतिः॥३९

For a widow like me, the parents, the son, the grandson and even the father-in-law feel helpless. Under such conditions, there is hardly any relative or well-wisher for her. It is only the husband, who happens to be her true well-wisher. It is he who is her final goal.

आत्मनो यद्धि कथितमप्यर्धमिति पण्डितैः।
तदप्यत्र मृषा ह्यासीद्गतः शक्तिरहं स्थिता॥४०॥

The learned people have declared that the wife happens to be half the part of her husband's body. This is not true in my case. Śakti–my husband has gone, but I am still alive.

अहो ममात्र काठिन्यं मनसो मुनिपुङ्गव।
पतिं प्राणसमं त्यक्त्वा स्थिता यत्र क्षणं यतः॥४१

O excellent sage, the difficulty with me is that leaving my husband who is the only support of my life, I could not live for him even for a moment.

वसिष्ठाश्वत्थमाश्रित्य ह्यमृता तु यथा लता।
निर्मूलाप्यमृता भर्त्रात्यक्ता दीना स्थिताप्यहम्॥४२

O Vasiṣṭha, as a creeper which climbs over an Aṣvattha tree, remains alive even if it is cut at the roots, I am still alive in a miserable condition even after the death of my husband."

स्नुषा वाक्यं निशम्यैव वसिष्ठो भार्यया सह।
तदा चक्रे मतिं धीमान् यातुं स्वाश्रममाश्रमी॥४३॥

On hearing the words of his daughter-in-law, the learned Vasiṣṭha made up his mind to return to his abode with his wife.

कृच्छ्रात्सभार्यो भगवान्वसिष्ठः स्वाश्रमं क्षणात्।
अदृश्यंत्या च पुण्यात्मा संविवेश स चिंतयन्॥४४

Then, the noble soul Vasiṣṭha accompanied with his wife and the daughter-in-law, entered his own hermitage and he started thinking.

सा गर्भं पालयामास कथंचिन्मुनिपुङ्गवाः।
कुलसंधारणार्थाय शक्तिपत्नी पतिव्रता॥४५॥
ततः सासूत तनयं दशमे मासि सुप्रभम्।
शक्तिपत्नी यथा शक्तिं शक्तिमंतमरुंधती॥४६॥

O excellent sages, the chaste wife of Śakti, in order to continue the tradition of her race, protected the infant in her womb. During the tenth month, the wife of Śakti gave birth to an infant in the same way as Arundhati had given birth to powerful Śakti.

असूत सा दितिर्विष्णुं यथा स्वाहा गुहं सुतम्।
अग्निं यथाराणिः पत्नी शक्तेः साक्षात्पराशरम्॥४७

The wife of Śakti produced Parāśara exactly in the same way as Aditi had given birth to Viṣṇu, Svāha to Guha and Araṇi to the fire.

यदा तदा शक्तिसूनुरवतीर्णो महीतले।
शक्तिस्त्यक्त्वा तदा दुःखं पितॄणां समतां ययौ॥४८॥

When the son of Śakti incarnated on earth, the Śakti, discarding his own grief, achieved parity with the manes.

भ्रातृभिः सह पुण्यात्मा आदित्यैरिव भास्करः।
रराज पितृलोकस्थो वासिष्ठो मुनिपुङ्गवाः॥४९॥

O excellent *Ṛṣis,* at the birth of Parāśara, his father sang songs. His grandfather and great grandfather danced.

जगुस्तदा च पितरो ननृतुश्च पितामहाः।
प्रपितामहाश्च विप्रेन्द्रा ह्यवतीर्णे पराशरे॥५०॥

O excellent sages, then Vasiṣṭha, the auspicious soul; looked graceful like Bhāskara with Ādityas and with his brothers in the heaven.

ये ब्रह्मवादिनो भूमौ ननृतुर्दिवि देवताः।
पुष्कराद्याश्च ससृजुः पुष्पवर्षं च खेचराः॥५१॥

The Brahmavādin manes on the earth and the gods danced in the heaven. Puṣkara and other aerial people showered the flowers from the sky.

पुरेषु राक्षसानां च प्रणादं विषमं द्विजाः।
आश्रमस्थाश्च मुनयः समूहुर्हर्षसंततिम्॥५२॥

O Brāhmaṇas, in the cities of the Rākṣasas, there had been an astonishing type of disturbances which were painful as well. The sages celebrated the event in their respective hermitages.

अवतीर्णो यथा ह्यण्डाद्ब्रह्मानुः सोपि पराशरः।
अदृश्यंत्याश्चतुर्वक्त्रो मेघजालाद्दिवाकरः॥५३॥

As the four-faced Brahmā had been born out of the golden egg and the sun rises from the watery clouds, similarly Parāśara was born of Adṛśyantī.

सुखं च दुःखमभवददृशंत्यास्तथा द्विजाः।
दृष्ट्वा पुत्रं पतिं अरुंधत्या मुनेस्तथा॥५४॥

Looking at her son and reminded of her husband, Adṛśyantī observed pleasure and pain both. Both Vasiṣṭha and Arundhati were also placed in the same condition.

दृष्ट्वा च तनयं बाला पराशरमतिद्युतिम्।
ललाप विह्वला बाला सन्नकंठी पपात च॥५५॥

Adṛśyantī felt overwhelmed looking at her illustrious son. Her throat choked and she fell down on earth.

सा पराशरमहो महामतिं
देवदानवगणैश्च पूजितम्।
जातमात्रमनघं शुचिस्मिता
बुध्य साश्रुनयना ललाप च॥५६॥

Observing that her son was being adorned by the gods and the demons alike, the mother of Parāśara realised that the child must be extremely intelligent. Her eyes were filled with the tears of joy.

हा वसिष्ठसुत कुत्रचिद्गतः
पश्य पुत्रमनघं तवात्मजम्।
त्यज्य दीनवदनां वनान्तरे
पुत्रदर्शनपरामिमां प्रभो॥५७॥

She uttered– "O son of Vasiṣṭha, where have you gone? You atleast have a look at the face of your sinless son. You left me in the forest to have a look at the face of your son. You also have a look with your brothers at the bud like infant who is sinless.

शक्ते स्वं च सुतं पश्य भ्रातृभिः सह षण्मुखम्।
यथा महेश्वरोपश्यत्सगणो हृषितानन:॥५८॥

O Śakti, as lord Śiva had seen the face of his six-faced son with his *gaṇas*, similarly, you also delightfully have a look at the face of your son with your brothers.

अथ तस्यास्तदालापं वसिष्ठो मुनिसत्तमः।
श्रुत्वा स्नुषामुवाचेदं मारोदीरिति दुःखित:॥५९॥

Listening to the painful words of Adṛśyantī, Vasiṣṭha, the foremost of the sages, felt grieved and he advised to his daughter-in-law, not to weep.

आज्ञया तस्य सा शोकं वसिष्ठस्य कुलाङ्गना।
त्यक्त्वा ह्यपालयद्बालं बाला बालमृगेक्षणा॥६०॥

As the instance of the sage Vasiṣṭha, the chaste lady with fawn like eyes, brought the child.

दृष्ट्वा तामबलां प्राह मङ्गलाभरणैर्विना।
आसीनामाकुलां साध्वीं बाष्पपर्याकुलेक्षणाम्॥६१

With the eyes filled with tears, looking miserable, devoid of ornaments, Parāśara once found his mother seated in seclusion and he asked her.

शाक्तेय उवाच

अंब मङ्गलविभूषणैर्विना देहयष्टिरनघे न शोभते।
वक्तुमर्हसि तवाद्य कारणं चंद्रबिंबरहितेव शर्वरी॥

Śakti's son said–

"O mother, O sinless one, without the auspicious ornaments, your body has no grace as the night is of no grace without the full moon.

मातर्मातः कथं त्यक्त्वा मङ्गलाभरणानि वै।
आसीना भर्तुहीनेव वक्तुमर्हसि शोभने॥६३॥

O graceful one, why are you sitting here without the welfare ornaments like a widow. You tell me the reason for the same."

अदृश्यंती तदा वाक्यं श्रुत्वा तस्य सुतस्य सा।
न किञ्चिदब्रवीत्पुत्रं शुभं वा यदि वेतरत्॥६४॥

Listening to the words of her son, Parāśara's mother did not reveal to the child anything good or bad.

अदृश्यंतीं पुनः प्राह शाक्तेयो भगवान्मम।
मातः कुत्र महातेजाः पिता वद वदेति ताम्॥६५॥

But Parāśara again asked his mother– "where is my illustrious father? You tell me, you tell me."

श्रुत्वा रुरादे सा वाक्यं पुत्रस्यातीव विह्वला।
भक्षितो रक्षसा तातस्तवेति निपपात च॥६६॥

On hearing the words of her son, the mother was extremely upset and she started crying. Then she told him– "Your father had been eaten up by a Rākṣasa." Thus speaking, she fell down unconscious.

श्रुत्वा वसिष्ठोपि पपात भूमौ
पौत्रस्य वाक्यं स रुदन्दयालुः।
अरुंधती चाश्रमवासिनस्
मुनेर्वसिष्ठस्य मुनीश्वराश्च॥६७॥

The compassionate Vasiṣṭha also started lamenting hearing the words of his grandson and fell down unconscious on the ground. The sages of the hermitage as well as Arundhati also started lamenting similarly.

भक्षितो रक्षसा मातुः पिता तव मुखादिति।
श्रुत्वा पराशरो धीमान्प्राह चास्राविलेक्षणः॥६८॥

Listening plainly from his mother that his father had been swallowed by a Rākṣasa, Parāśara spoke with his eyes wet with tears.

पराशर उवाच

अभ्यर्च्य देवदेवेशं त्रैलोक्यं सचराचरम्।
क्षणेन मातः पितरं दर्शयामीति मे मतिः॥६९॥

Parāśara said–

"O mother, I think, that by adoring lord Śiva, the lord of the mobile and immobile beings and the three worlds, I can show my father to you in a moment."

सा निशम्य वचनं तदा शुभं
सस्मिता तनयमाह विस्मिता।
तथ्यमेतदिति तं निरीक्ष्य सा
पुत्रपुत्र भवमर्चयेति च॥७०॥

Listening to the words of Parāśara, his mother felt surprised. She smilingly looked at her son and said– "O son, this is true. You better adore lord Śiva."

ज्ञात्वा शक्तिसुतस्यास्य सङ्कल्पं मुनिपुङ्गवः।
वसिष्ठो भगवान्प्राह पौत्रं धीमान् घृणानिधिः॥७१॥

Listening the proposed resolve of the son of Śakti, the compassionate sage Vasiṣṭha then said to his grandson.

स्थाने पौत्रं मुनिश्रेष्ठ सङ्कल्पस्तव सुव्रत।
तथापि शृणु लोकस्य क्षयं कर्तुं न चार्हसि॥७२॥
राक्षासानामभावाय कुरु सर्वेश्वरार्चनम्।
त्रैलोक्य शृणु शाक्तेय अपराध्यति किं तव॥७३॥
ततस्तस्य वसिष्ठस्य नियोगाच्छक्तिनंदनः।
राक्षसानामभावाय मतिं चक्रे महामतिः॥७४॥

"O my grandson, your proposal is correct and appropriate. Still you listen, it would not be proper to destroy the universe. You start adoring Śiva for achieving protection from the Rākṣasas. O son of Śakti, what wrong have the three worlds done to you that you are thinking of destroying the same." Thereafter, at the command of the sage Vasiṣṭha, the intelligent son of Śakti, known as Parāśara, changed his mind and then resolved to adore lord Śiva for seeking protection from Śiva.

अदृश्यंती वसिष्ठं च प्रणम्यारुन्धतीं ततः।
कृत्वैकलिङ्गं क्षणिकं पांसुना मुनिसन्निधौ॥७५॥
संपूज्य शिवसूक्तेन त्र्यंबकेन शुभेन च।
जप्त्वा त्वरितरुद्रं च शिवसङ्कल्पमेव च॥७६॥
नीलरुद्रं च शाक्तेयस्तथा रुद्रं च शोभनम्।
वामीयं पवमानं च पञ्चब्रह्म तथैव च॥७७॥
होतारं लिङ्गसूक्तं च अथर्वशिर एव च।
अष्टाङ्गमर्घ्यं रुद्राय दत्वाभ्यर्च्य यथाविधि॥७८॥

Then, Parāśara bowed in reverence to Adṛśyantī – his mother, Vasiṣṭha and Arundhatī – his grand parents. In presence of the sage Vasiṣṭha, he made a temporary *liṅga* of clay. Then he reciting the hymns from the *Śiva-Sūkta, Tryambaka-Sūkta, Tvarita-Rudra, Śiva-Samkalpa, Nīla-Rudra, Śākteya-Rudra, Vāmīya, Pavamān, Pavabrahma, Hotṛ-Sūkta, Liṅga-Sūkta* and *Atharvaśiras mantras,* adored the *Śivaliṅga.* After worshipping the *liṅga* appropriately, he offered *Aṣṭāṅga arghya* to Rudra.

पराशर उवाच

भगवन्रक्षसा रुद्र भक्षितो रुधिरेण वै।
पिता मम महातेजा भ्रातृभिः सह शङ्कर॥७९॥

Parāśara said–

O lord Rudra, O Śaṅkara, my immensely illustrious father was swallowed by the demon Rudhira together with his brothers.

द्रष्टुमिच्छामि भगवन् पितरं भ्रातृभिः सह।
एवं विज्ञापयँल्लिङ्गं प्रणिपत्य मुहुर्मुहुः॥८०॥
हा रुद्र रुद्ररुद्रेति रुरोद निपपात च।
तं दृष्ट्वा भगवान् रुद्रो देवीमाह च शङ्करः॥८१॥

O lord, I wish to meet my father with his brothers." Thus speaking, he bowed in reverence to the *liṅga* again and again. He cried– "hā-Rudra, hā-Rudra" and prostrated before him. On seeing Parāśara, lord Śiva said to the goddess Pārvatī.

पश्य बालं महाभागे बाष्पपर्याकुलेक्षणम्।
ममानुस्मरणे युक्तं मदाराधनतत्परम्॥८२॥

"O auspicious and blissful lady, see this boy whose eyes have been dimmed and darkened with tears. He is worshipping me.

सा च दृष्ट्वा महादेवी पराशरमनिन्दिता।
दुःखात्संक्लिन्नसर्वाङ्गमस्त्राकुलविलोचनम्॥८३॥
लिङ्गार्चनविधौ सक्तं हर रुद्रेति वादिनम्।
प्राह भर्तारमीशानं शङ्करं जगतामुमा॥८४॥

The spotless great goddess noticed Parāśara, whose eyes were blurred and whose body had been drenched due to misery. He was devoted to the worship of *liṅga* alone and repeated the names of *Hara* and *Rudra.* Thereafter, the goddess Umā spoke to her husband who was the lord of the universe.

ईप्सितं यच्छ सकलं प्रसीद परमेश्वर।
निशम्य वचनं तस्याः शङ्करः परमेश्वरः॥८५॥
भार्यामार्यामुमां प्राह ततो हालाहलाशनः।
रक्षाम्येनं द्विजं बालं फुल्लेन्दीवरलोचनम्॥८६॥

She said– "O supreme lord, be pleased, grant him desires." On hearing these words of Umā, lord Parameśvara, the consumer of the poison, spoke to Pārvatī, his noble consort Umā– "I shall surely save this boy, whose eyes resemble the full blown lotus.

ददामि दृष्टिं मद्रूपदर्शनक्षम एष वै।
एवमुक्त्वा गणैर्दिव्यैर्भगवान्नीललोहितः॥८७॥
ब्रह्मेन्द्रविष्णुरुद्राद्यैः संवृतः परमेश्वरः।
ददौ च दर्शनं तस्मै मुनिपुत्राय धीमते॥८८॥

I shall bestow the divine vision on him to enable him to see my true form." After saying this, the lord Nīlalohita Parameśvara who was surrounded by the *gaṇas*, besides Brahmā, Indra, Viṣṇu, Rudra and others, bestowed the divine vision to Parāśara, the intelligent son of the sage.

सोपि दृष्ट्वा महादेवमानन्दास्त्राविलेक्षणः।
निपपात च हृष्टात्मा पादयोस्तस्य सादरम्॥८९॥

At the sight of lord Mahādeva, the eyes of Parāśara were dazzled and were filled with tears. With a delightful heart, he felt overwhelmed and fell at the feet of the lord with great respect.

पुनर्भवान्याः पादौ च नंदिनश्च महात्मनः।
सफलं जीवितं मेद्य ब्रह्माद्यांस्तांस्तदाह सः॥९०॥

Thereafter, he fell at the feet of the

goddess Umā and the noble Nandī. Thereafter, he spoke to Brahmā and others– "My life has been fruitful."

रक्षार्थमागतस्त्वद्य मम वालेन्दुभूषणः।
कोन्यः समो मया लोके देवो वा दानवोपि वा॥

The lord adorned with the crescent moon has arrived to protect me, who else could be compared with me in the universe, be he a Deva or a demon.

अथ तस्मिन्क्षणादेव ददर्श दिवि संस्थितम्।
पितरं भ्रातृभिः सार्धं शाक्तेयस्तु पराशरः॥९२॥

In a moment thereafter, Parāśara – the son of Śakti was at face to face with his father, standing in the heaven with his brothers.

सूर्यमण्डलसङ्काशे विमाने विश्वतो मुखे।
भ्रातृभिः सहितं दृष्ट्वा ननाम च जहर्ष च॥९३॥

Finding his father standing along with his brothers in an aerial chariot, which resembled the solar lustre and was open on all the sides, he felt delighted. He offered his salutation with reverence to his father Śakti.

तदा वृषध्वजो देवः सभार्यः सगणेश्वरः।
वसिष्ठपुत्रं प्राहेदं पुत्रदर्शनतत्परम्॥९४॥

Then the bull-bannered lord Śiva, who was accompanied with Umā and his *gaṇas*, spoke to Śakti, the son of Vasiṣṭha, who was anxious to meet his son.

श्रीदेव उवाच

शक्ते पश्य सुतं बालमानन्दास्राविलेक्षणम्।
अदृश्यन्तीं च विप्रेन्द्रं वसिष्ठं पितरं तव॥९५॥
अरुंधतीं महाभागां कल्याणीं देवतोपमाम्।
मातरं पितरं चोभौ नमस्कुरु महामते॥९६॥

The glorious lord Śiva said–

"O Śakti, you meet your son, whose eyes are wet with the tears of delight. O excellent Brāhmaṇa, look at Adṛśyantī – your wife, Vasiṣṭha – your father and Arundhatī – your mother who is comparable to a goddess. You bow in reverence to both your father and mother.

तदा हरं प्रणम्याशु देवदेवमुमां तथा।
वसिष्ठं च तदा श्रेष्ठं शक्तिर्वै शङ्कराज्ञया॥९७॥
मातरं च महाभागां कल्याणीं पतिदेवताम्।
अरुंधतीं जगन्नाथनियोगात्प्राह शक्तिमान्॥९८॥

At the command of lord Śiva, Śakti – the son of Vasiṣṭha, offered his salutation to Śiva – the lord of the Devas and the goddess Umā. Then he offered his salutation to the sage Vasiṣṭha – his father, Arundhatī – his mother, the auspicious lady who took her husband to be the god. Then the powerful Śakti spoke to his son Parāśara.

वासिष्ठ उवाच

भो वत्सवत्स विप्रेन्द्र पराशर महाद्युते।
रक्षितोहं त्वया तात गर्भस्थेन महात्मना॥९९॥

Vāsiṣṭha said–

"O dear son and excellent Brāhmaṇa, O Parāśara of immense resplendence, I have been saved by you, who had been in the womb of your mother, when I died, you are a noble soul.

अणिमादिगुणैश्वर्यं मया वत्स पराशर।
लब्धमद्याननं दृष्टं तव बाल ममाज्ञया॥१००॥
अदृश्यन्तीं महाभागां रक्ष वत्स महामते।
अरुंधतीं च पितरं वसिष्ठं मम सर्वदा॥१०१॥

O my dear son Parāśara, you possessed the qualities like *Aṇimā* and others and have been born as my son. I am delighted at the sight of your face. O dear son, you are immensely intelligent. At my command, you should protect the virtuous Adṛśyantī and Arundhatī – my mother, besides my father – Vasiṣṭha.

अन्वयः सकलो वत्स मम संतारितस्त्वया।
पुत्रेण लोकाञ्जयतीत्युक्तं सद्भिः सदैव हि॥१०२॥

O my dear son, you have redeemed my entire race. The noble people have always spoken that a person conquers the entire world with his sons.

ईप्सितं वरयेशानं जगतां प्रभवं प्रभुम्।
गमिष्याम्यभिवंद्येशं भ्रातृभिः सह शङ्करम्॥१०३॥

You ask for the desired boon from lord Śiva who is the source of creation of the three worlds. I am now returning with my brothers, after offering my salutation to Śiva, the lord of the three worlds.

एवं पुत्रमुपामंत्र्य प्रणम्य च महेश्वरम्।
निरीक्ष्य भार्यां सदसि जगाम पितरं वशी॥१०४॥
गतं दृष्ट्वाथ पितरं तदाभ्यर्च्यैव शङ्करम्।
तुष्टाव वाग्भिरिष्टाभिः शाक्तेयः शशिभूषणम्॥१०५
ततस्तुष्टो महादेवो मन्मथांधकमर्दनः।
अनुगृह्याथ शाक्तेयं तत्रैवांतरधीयत॥१०६॥
गते महेश्वरे सांबे प्रणम्य च महेश्वरम्।
ददाह राक्षसानां तु कुलं मंत्रेण मंत्रवित्॥१०७॥

Thus advising his son and offering his salutation to lord Maheśvara and looking at his wife in the assembly, Śakti proceeded on to Pitṛloka, controlling all his sense organs. At the departure of his father, the son of Śakti eulogised him with pleasing words. Thereafter, the delighted Mahādeva, the destroyer of Kāmadeva and Andhaka, blessed the son of Śakti and then disappeared from the sight. After the departure of Maheśvara with Umā, Parāśara – the son of Śakti, who was well aware of the *mantras*, started destroying the entire race of the Rākṣasas with the use of *mantras*.

तदाह पौत्रंन धर्मज्ञो वसिष्ठो मुनिभिर्वृतः।
अलमत्यंतकोपेन तात मन्युमिमं जहि॥१०८॥

Then the auspicious sage Vasiṣṭha, who had been surrounded by the *Ṛṣis*, spoke to his grandson – "O dear, you better stop this height of anger. Shed away the anger.

राक्षसा नापराध्यन्ति पितुस्ते विहितं तथा।
मूढानामेव भवति क्रोधो बुद्धिमतां न हि॥१०९॥

All the Rākṣasas are the culprits. Your father was destined to meet this type of fate. The people with learnings are devoid of anger. Only fools get angry.

हन्यते तात कः केन यतः स्वकृतभुक्पुमान्।
संचितस्यातिमहता वत्स क्लेशेन मानवैः॥११०॥
यशस्तपसश्चैव क्रोधो नाशकरः स्मृतः।
अलं हि राक्षसैर्दग्धैर्दीनैरनपराधिभिः॥१११॥

O loving grandson, who kills whom? A person has to reap the reward of his deeds. O loving grandson, the anger destroys glory and *tapas*. You better stop the destruction of miserable and innocent Rākṣasas. A person can control the anger with much efforts and difficulty.

सत्रं ते विरमत्वेतत्क्षमासारा हि साधवः।
एवं वसिष्ठवाक्येन शाक्तेयो मुनिपुङ्गवः॥११२॥
उपसंहृतवान् सत्रं सद्यस्तद्वाक्यगौरवात्।
ततः प्रीतश्च भगवान्वसिष्ठो मुनिसत्तमः॥११३॥

You better stop your *yajña*. The people with nobility are always compassionate." Hearing the words of the sage Vasiṣṭha, Parāśara, the excellent sage, stopped the *yajña* which had been started by him for the destruction of the demons. Thus, he delighted the sage Vasiṣṭha.

संप्राप्तश्च तदा सत्रं पुलस्त्यो ब्रह्मणः सुतः।
वसिष्ठेन तु दत्तार्घ्यः कृतासनपरिग्रहः॥११४॥
पराशरमुवाचेदं प्रणिपत्य स्थितं मुनिः।
वैरे महति यद्वाक्याद्गुरोरद्याश्रिताक्षमा॥११५॥

त्वया तस्मात्समस्तानि भवाञ्छास्त्राणि वेत्स्यति।
संततेर्मम न च्छेदः क्रुद्धेनापि यतः कृतः॥११६॥
त्वया तस्मान्महाभाग ददाम्यन्यं महावरम्।
पुराणसंहिताकर्ता भवान्वत्स भविष्यति॥११७॥

Then Pulastya – the son of Brahmā, arrived in the assembly, who was appropriately adored by the sage Vasiṣṭha and offered him a seat offering the *arghya* to him. Then Pulastya said to Parāśara, who stood besides the sage Pulastya, offering his salutation to him– "You have put an end to a fierce enmity at the command of the preceptor. Therefore, you will be well-versed in all the scriptures. Inspite of your getting immensely enraged, you stopped the destruction of my race. Therefore, O immensely virtuous one, I bestow a great boon on you. O son, you will be the compiler of the *Purāṇa Saṁhitā* or the compendium of the ancient lore.

देवतापरमार्थं च यथावद्वेत्स्यते भवान्।
प्रवृत्तौ वा निवृत्तौ वा कर्मणस्तेऽमला मतिः॥११८
मत्प्रसादादसंदिग्धा तव वत्स भविष्यति।
ततश्च प्राह भगवान्वसिष्ठो वदतां वरः॥११९॥
पुलस्त्येन यदुक्तं ते सर्वमेतद्भविष्यति।

You will be well aware of the true nature of the deities. With my blessings, your wisdom will be free from impurities of activities, whether of active or abstentious type and will be free from doubts. Thereafter, the holy sage Vasiṣṭha, the most excellent of all the orators, said– "Whatever has been said by Pulastya will be totally accomplished."

अथ तस्य पुलस्त्यस्य वसिष्ठस्य च धीमतः॥१२०॥
प्रसादाद्वैष्णवं चक्रे पुराणं वै पराशरः।
षट्प्रकारं समस्तार्थसाधकं ज्ञानसञ्चयम्॥१२१॥

Then, by the grace of the sage Pulastya and the learned Vasiṣṭha, Parāśara composed the Vaiṣṇava Purāṇa. By means of six modes, it expounds all the topics and is the mine of information.

षटसाहस्रमितं सर्वं वेदार्थेन च संयुतम्।
चतुर्थं हि पुराणानां संहितासु सुशोभनम्॥१२२॥
एष वः कथितः सर्वो वासिष्ठानां समासतः।
प्रभवः शक्तिसूनोश्च प्रभावो मुनिपुङ्गवाः॥१२३॥

It comprises of six thousand verses and also contains the Vedic topics. It is the fourth among the Purāṇas and is quite a splendid one. Thus, O excellent sages, the origin of the descendants of the sage Vasiṣṭha and the prowess of the son of Śakti has been brought out by me before you.

इति श्रीलिङ्गमहापुराणे पूर्वभागे वासिष्ठकथनं नाम
चतुःषष्टितमोऽध्यायः॥६४॥

* * *

पञ्चषष्टितमोऽध्यायः

Chapter 65

Thousand names of Rudra

ऋषय ऊचुः

आदित्यवंशं सोमस्य वंशं वंशविदां वर।
वक्रुमर्हसि चास्माकं संक्षेपाद्रोमहर्षण॥१॥

The *Ṛṣis* said–

O best of the learned persons of the race of Lomaharṣaṇa, you kindly speak to us briefly on the solar and the lunar dynasties.

सूत उवाच

अदितिः सुषुवे पुत्रमादित्यं कश्यपाद्द्विजाः।
तस्यादित्यस्य चैवासीद्भार्यात्रयमथापरम्॥२॥

Sūta said–

O Brāhmaṇas, Kaśyapa produced from Aditi a son named Āditya. Āditya had a chief queen and three other wives.

संज्ञा राज्ञी प्रभा छाया पुत्रांस्तासां वदामि वः।
संज्ञा त्वाष्ट्री च सुषुवे सूर्यान्मनुमनुत्तमम्॥३॥
यमं च यमुनां चैव रात्री रेवतमेव च।
प्रभा प्रभातमादित्याच्छायां संज्ञाप्यकल्पयत्॥४॥
छाया च तस्मात्सुषुवे सावर्णिं भास्कारद्द्विजाः।
ततः शनिं च तपतीं विष्टिं चैव यथाक्रमम्॥५॥

They were known as Saṁjñā, Rājñī, Pabhā and Chāyā. Now, I shall describe about their sons. Saṁjñā, the daughter of Tvaṣṭi, produced an excellent son named Manu. Yama was produced by Rājñī besides Yamunā and Revata. Prabhā produced Prabhāta from Āditya. Chāyā on the other hand produced Sāvarṇi, Śani, Tapti and Viṣṭi.

छाया स्वपुत्राभ्यधिकं स्नेहं चक्रे मनौ तदा।
पूर्वेमनुर्न चक्षाम यमस्तु क्रोधमूर्च्छितः॥६॥
संताडयामास रूषा पादमुद्यम्य दक्षिणम्।
यमेन ताडिता स तु छाया वै दुःखिताभवत्॥७॥

Chāyā loved Manu much more than his own sons, but Yama could not tolerate the same. In utter rage, he fainted. In utter rage, he kicked Chāyā with his left foot which pained her very much.

छायाशापात्पदं चैकं यमस्य क्लिन्नमुत्तमम्।
पूयशोणितसंपूर्णं कृमीणां निचयान्वितम्॥८॥

With the curse of Chāyā, the foot of Yama developed deformity which was filled with bad blood and worms.

सोपि गोकर्णमाश्रित्य फलकेनानिलाशनः।
आराधयन्महादेवं यावद्वर्षायुतायुतम्॥९॥

He went to Gokarṇa. There, he swimming over a wooden plank, inhaling air only, performed *tapas* for lord Mahādeva for a period of ten thousand years.

भवप्रसादादागत्य लोकपालत्वमुत्तमम्।
पितृणामाधिपत्यं तु शापमोक्षं तथैव च॥१०॥

By the grace of Bhava (Śiva), he achieved salvation, besides the position of a Lokapāla, lordship of the manes and redemption from the curse. With the influence of lord Śiva, the god of gods, he achieved all these positions.

लब्धवान्देवदेवस्य प्रभावाच्छूलपाणिनः।
असहंती पुरा भानोस्तेजोमयमनिंदिता॥११॥
रूपं त्वाष्ट्री स्वदेहात्तु छायाख्यां सा त्वकल्पयत्।
वडवारूपमास्थाय तपस्तेपे तु सुव्रता॥१२॥

Earlier, the auspicious daughter of Tvaṣṭi, being unable to bear the excessive lustre of the sun, created another lady our of her own body, who was known as Chāyā. The lady of holy rites then assumed the form of a mare in the forest and performed penance.

कालात्प्रयत्नतो ज्ञात्वा छायां छायापतिः प्रभुः।
वडवामगमत्संज्ञामश्वरूपेण भास्करः॥१३॥

In due course of time, lord son, the husband of Chāyā, realised after making enormous efforts that she was only the shadow. Then, he assuming the form of a horse, indulged sexual intercourse with Saṁjñā, who had adopted the form of a mare.

वडवा च तदा त्वाष्ट्री संज्ञा तस्माद्दिवाकरात्।
सुषुवे चाश्विनौ देवौ देवानां तु भिषग्वरौ॥१४॥

Then Saṁjñā, the daughter of Tvaṣṭṛ who had taken the guise of a mare, bore to him the twin children, known as Aśvins. They became the excellent physicians of the gods.

लिखितो भास्करः पश्चात्संज्ञापित्रा महात्मना।
विष्णोश्चक्रं तु यद्घोरं पण्डलाद्भास्करस्य तु॥१५॥
निर्ममे भगवांस्त्वष्टा प्रधानं दिव्यमायुधम्।

रुद्रप्रसादाच्च शुभं सुदर्शनमिति स्मृतम्॥१६॥

Subsequently, the sun was brought down by the noble-souled father of Saṁjñā. It was from the solar disc (i.e. the ground position) that the terrible discus of lord Viṣṇu, his chief divine weapon was evolved by Tvaṣṭṛ. Lord Kṛṣṇa received the same *cakra* which had the lustre resembling the fire of dissolution.

लब्धवान् भगवांश्चक्रं कृष्णः कालाग्निसन्निभम्।
मनोस्तु प्रथमस्यासन्नव पुत्रास्तु तत्समाः॥१७॥
इक्ष्वाकुर्नभगश्चैव धृष्णुः शर्यातिरेव च।
नरिष्यंतश्च वै धीमान् नाभागोरिष्ट एव च॥१८॥
करूषश्च पृषघ्नश्च नवैते मानवाः स्मृताः।
इला ज्येष्ठा वरिष्ठा च पुंस्त्वं प्राप च या पुरा॥१९॥

The first Manu was the son born of Saṁjñā. He had nine sons who had the same lustre resembling that of his father and who were known by the names of Ikṣavāku, Nabhaga, Dhṛṣṇu, Śaryāti, Nariṣyanta, Nābhāga, Ariṣṭa, Karuṣa and Pṛṣaghna. Since they were the sons of Manu, they came to be known as the Mānavas. Earliest daughter was Ilā, who was the most excellent one, had a sex change and attained the state of a man. O excellent sages, it was due to the grace of Mitra and Varuṇa that she was turned into a man when she was known as Sudyumna.

सुद्युम्न इति विख्याता पुंस्त्वं प्राप्ता त्विला पुरा।
मित्रावरुणयोस्त्वत्र प्रसादान्मुनिपुङ्गवाः॥२०॥
पुनः शरवणं प्राप्य स्त्रीत्वं प्राप्तो भवाज्ञया।
सुद्युम्नो मानवः श्रीमान् सोमवंशप्रवृद्धये॥२१॥

O glorious among the sages, this happened due to the grace of Mitra and Varuṇa. She regained the state of womanhood, at the behest of Bhava. Sudyumna, the glorious son of Manu, became the woman for the increase or expansion of the lunar race.

इक्ष्वाकोरश्वमेधेन इला किंपुरुषोऽभवत्।
इला किंपुरुषत्वे च सुद्युम्न इति चोच्यते॥२२॥

At the time of the horse sacrifice of Ikṣavāku, Ilā became Kiṁpuruṣa. In the position of Kiṁpuruṣa, she was called as Sudyumna. He was quite intelligent and was the promoter of the lunar dynasty.

मासमेकं पुमान्वीरः स्त्रीत्वं मासमभूत्पुनः।
इला बुधस्य भवनं सोमपुत्रस्य चाश्रिता॥२३॥
बुधेनांतरमासाद्य मैथुनाय प्रवर्तिता।
सोमपुत्राद्बुधाच्चापि ऐलो जज्ञे पुरूरवाः॥२४॥

A month thereafter, he was again turned as a woman. Ilā took refuge in the house of Budha. Availing an opportunity, she had an intercourse with Budha and both of them had a son named Purūravā.

सोमवंशाग्रजो धीमान्भवभक्तः प्रतापवान्।
इक्ष्वाकोर्वंशविस्तारं पश्चाद्वक्ष्ये तपोधनाः॥२५॥

He was the first illustrious and glorious son of the lunar race. O *Ṛṣis*, I shall now talk about the expansion of the solar race.

पुत्रत्रयमभूत्तस्य सुद्युम्नस्य द्विजोत्तमाः।
उत्कलश्च गयश्चैव विनताश्वस्तथैव च॥२६॥

O excellent Brāhmaṇas, Sudyumna had three sons, known by the names of Utkala, Gaya and Vinatāśva.

उत्कलस्योत्कलं राष्ट्रं विनताश्वस्य पश्चिमम्।
गया गयस्य चाख्याता पुरी परमशोभना॥२७॥

Utkala received the Utkala country. Vinatāśva got the western region. The beautiful Puri was given over to the son named Gaya.

सुराणां संस्थितिर्यस्यां पितॄणां च सदा स्थितिः।
इक्ष्वाकुज्येष्ठदायादो मध्यदेशमवासवान्॥२८॥

The gods and the manes always remain present in Gayā. Ikṣavāku, who was the best of the brothers, received the Madhyadeśa.

कन्याभावाच्च सुद्युम्नो नैव भागमवासवान्।
वसिष्ठवचनात्त्वासीत्प्रतिष्ठाने महाद्युतिः॥२९॥
प्रतिष्ठा धर्मराजस्य सुद्युम्नस्य महात्मनः।
तत्पुरूरवसे प्रादाद्राज्यं प्राप्य महायशाः॥३०॥
मानवेयो महाभागः स्त्रीपुंसोर्लक्षणन्वितः।

Dharmarāja, noble soul and glorious, because of his being of feminine nature, could not receive any country to rule, but at the command of Vasiṣṭha, he was established as a glorious king in the region of Pratiṣṭhāna. After attaining kingdom, the highly blessed son of Manu, possessing the characteristics of both man and woman, became the king of great renown and he gave kingdom to Purūravā.

इक्ष्वाकोरभवद्वीरो विकुक्षिर्धर्मवित्तमः॥३१॥
ज्येष्ठः पुत्रशतस्यासीद्दश पञ्च च तत्सुताः।
अभूज्ज्येष्ठः ककुत्स्थश्च ककुत्स्थात्तु सुयोधनः॥

The great warrior son of Ikṣavāku was Vikukṣi, who was the best among the followers of *dharma* besides being the oldest of Ikṣavāku's hundred sons. He had fifteen sons and the eldest was known as Kakutstha, who had a son named Suyodhana.

ततः पृथुर्मुनिश्रेष्ठा विश्वकः पार्थिवस्तथा।
विश्वकस्यार्द्रको धीमान्युवनाश्वस्तु तत्सुतः॥३३॥

O best of the sages, the sons named Viśvaka and Pārthiva were born to the king Pṛthu. Ardraka was the son of Pṛthu, while Yuvanāśva was the son of Ardraka.

शाबस्तिश्च महातेजा वंशकस्तु ततोभवत्।
निर्मिता येन शाबस्ती गौडदेशे द्विजोत्तमाः॥३४॥

Thereafter, he built a city named Śrāvastī in the Gauḍa country.

वंशाश्च बृहदश्वोभूत्कुवलाश्वस्तु तत्सुतः।
धुंधुमारत्वमापन्नो धुंधुं हत्वा महाबलम्॥३५॥

Vaṁśaka was the son of Bṛhadāśva. He had a son named Kuvalāśva. After killing Dhundhu demon, he earned the title of Dhundhumāra.

धुंधुमारस्य तनयास्त्रयस्त्रैलोक्यविश्रुताः।
दृढाश्वश्चैव चण्डाश्वः कपिलाश्वश्च ते स्मृताः॥३६॥

Dhundhumāra had three sons who were well known in the three worlds. The three sons were known by the names of Dṛḍhāśva, Caṇḍāśva and Kapilāśva.

दृढाश्वस्य प्रमोदस्तु हर्यश्वस्तस्य वै सुतः।
हर्यश्वस्य निकुंभस्तु संहताश्वस्तु तत्सुतः॥३७॥

Dṛḍhāśva had a son named Pramoda, who was succeeded by Haryaśva. Haryaśva had a son named Nikumbha. His son was known as Saṁhatāśva.

कृशाश्वोथ रणाश्वश्च संहताश्वात्मजावुभौ।
युवनाश्वो रणाश्वस्य मांधाता तस्य वै सुतः॥३८॥

Saṁhatāśva had the sons known as Kṛṣāśva and Raṇāśva. Yuvanāśva was the son of Raṇāśva, who had a son named Māndhātā.

मांधातुः पुरुकुत्सोभूदंबरीषश्च वीर्यवान्।
मुचुकुंदश्च पुण्यात्मा त्रयस्त्रैलोक्यविश्रुताः॥३९॥

Māndhātā had three sons who were famous in the three worlds who were known by the names of Purukutsa, the glorious Ambarīṣa and Mucukunda, the noble soul.

अंबरीषस्य दायादो युवानाश्वोपरः स्मृतः।
हरितो युवनाश्वस्य हरितास्तु यतः स्मृताः॥४०॥
एते ह्यंगिरसः पक्षे क्षत्रोपेता द्विजातयः।
पुरुकुत्सस्य दायादस्त्रसद्दस्युर्महायशाः॥४१॥
नर्मदायां समुत्पन्नः संभूतिस्तस्य चात्मजः।
विष्णुवृद्धः सुतस्तस्य विष्णुवृद्धा यतः स्मृताः॥४२

Yuvanāśva, the second, was the descendent of Ambarīṣa, while Harita was the son of Yuvanāśva. The Harita-vaṁśa started from him. All of them were the Aṅgiras Brāhmaṇas, but by temperament, they were Kṣatriya. The descendant of Purukutsa was the well-known Trasaddasyu. He got a son from Narmadā known by the name of Sambhūti, who had a son named Viṣṇuvṛddha.

एते ह्यंगिरसः पक्षे क्षत्रोपेताः समाश्रिताः।
संभूतिरपरं पुत्रमनरम्यमजीजनत्॥४३॥

All of them were the Brāhmaṇas of the Aṅgiras dynasty, but in actual practice, they were the Kṣatriyas. Anaraṇya was the second son of Sambhūti.

रावणेन हतो योऽसौ त्रैलोक्यविजये द्विजाः।
बृहदश्वोऽनरण्यस्य हर्यश्वस्तस्य चात्मजः॥४४॥

O Brāhmaṇas, Anaraṇya was killed by Rāvaṇa, when the former was on the world conquest. Bṛhadaśva was the son of Anaraṇya.

हर्यश्वात्तु दृषद्वत्यां जज्ञे वसुमना नृपः।
तस्य पुत्रोभवद्राजा त्रिधन्वा भवभावितः॥४५॥

The king Vasumanas was born of Dṛṣadvatī and Haryaśva. Tridhanvan was his son, who was a great devotee of Śiva.

प्रसादाद्ब्रह्मसूनोर्वै तण्डिनः प्राप्य शिष्यताम्।
अश्वमेधसहस्त्रस्य फलं प्राप्य तदाज्ञया॥४६॥
गणैश्वर्यमनुप्राप्तो भवभक्तः प्रतापवान्।
कथं चैवाश्वमेधं वै करोमीति विचिंतयन्॥४७॥
धनहीनश्च धर्मात्मा दृष्टवान् ब्रह्मणः सुतम्।
तण्डिसंज्ञं द्विजं तस्माल्लब्धवान्द्विजसत्तमाः॥४८॥
नाम्नां सहस्रं रुद्रस्य ब्रह्मणा कथितं पुरा।
तेन नाम्नां सहस्रेण स्तुत्वा तण्डिर्महेश्वरम्॥४९॥
लब्धवान्गाणपत्यं च ब्रह्मयोनिर्द्विजोत्तमः।
ततस्तस्मान्नृपो लब्ध्वा तण्डिना कथितं पुरा॥५०॥

He become a disciple of Taṇḍin, the son of Brahmā. By his grace, he attained the fruit of a thousand horse sacrifices. At his behest, he became a valorous devotee of Śiva and achieved the leadership of *Śiva gaṇas.* At the outset, he had no money with him. The religious soul thought over it as to how could he perform the horse sacrifice? O excellent Brāhmaṇas, it was at that time that he met the son of Brahmā, the Brāhmaṇa Taṇḍin and acquired from him the thousand names of Rudra which were earlier mentioned by Brahmā. Taṇḍin eulogised the great lord Śiva with the reciting of the thousand names. This excellent Brāhmaṇa, born of Brahmā, as a result thereof achieved the lordship of *gaṇas.* Thereafter, the king too obtained the thousand names which had been recited by Taṇḍin earlier. By repeating the thousand names of Śiva, he too achieved the lordship of *gaṇas.*

167241

ऋषय ऊचुः

नाम्नां सहस्रं रुद्रस्य तण्डिना ब्रह्मयोनिना॥५१॥
कथितं सर्ववेदार्थसञ्चयं सूत सुव्रत।
नाम्नां सहस्रं विप्राणां वक्तुमर्हसि शोभनम्॥५२॥

The sages said–

O Sūta, the excellent one, the thousand names of Rudra, had been repeated by Taṇḍin, who was born of Brahmā. They contain enormous meanings of all the Vedic texts. It behoves you, the great soul, to mention those splendid names to us.

सूत उवाच

सर्वभूतात्मभूतस्य हरस्यामिकतेजसः।
अष्टोत्तरसहस्रं तु नाम्नां शृणुत सुव्रताः॥५३॥
यज्जप्त्वा तु मुनिश्रेष्ठा गाणपत्यमवाप्तवान्।
ॐ स्थिरः स्थाणुः प्रभुर्भानुः प्रवरो वरदो वरः॥५४

Sūta said–

O excellent sages, listen to the thousand and eight names of Śiva – the soul of all the living beings in the universe and whose resplendence is beyond measure. It was by repeating these (thousand and eight names) that he attained the lordship of the *Śiva gaṇas.*

सर्वात्मा सर्वविख्यातः सर्वः सर्वकरो भवः।
जटी दण्डी शिखण्डी च सर्वगः सर्वभावनः॥५५॥
हरिश्च हरिणाक्षश्च सर्वभूतहरः स्मृतः।
प्रवृत्तिश्च निवृत्तिश्च शांतात्मा शाश्वतो ध्रुवः॥५६॥
श्मशानवासी भगवान्खचरो गोचरोर्दनः।
अभिवाद्यो महाकर्मा तपस्वी भूतधारणः॥५७॥
उन्मत्तवेषः प्रच्छन्नः सर्वलोकः प्रजापतिः।
महारूपो महाकायः सर्वरूपो महायशाः॥५८॥
महात्मा सर्वभूतश्च विरूपो वामनो नरः।
लोकपालोऽन्तर्हितात्मा प्रसादोऽभयदो विभुः॥५९॥
पवित्रश्च महांश्चैव नियतो नियताश्रयः।
स्वयंभूः सर्वकर्मा च आदिरादिकरो निधिः॥६०॥

Thousand names of Rudra–

Sthira (steady), Sthāṇu (fixed), Prabhu (lord), Bhānu (sun), Pravara (excellent one), Varada (bestower of boons), Vara (excellent), Sarvātmā (soul of all), Sarvavikhyāta (the well-known), Sarva (all), Sarvakara (performer of all), Bhava (source of all), Jaṭin (having matter hair), Daṇḍin (holder of staff), Śikhaṇḍin (having a Śikhā), Sarvaga (reaching everything), Sarvabhāvana (creator of all), Sarva-bhūtahara (destroyer of all), Smṛta (remembered), Pravṛtti (activity), Nivṛtti (free from worldly activities), Śāntātmā (peaceful soul), Śāśvata (eternal), Dhruva (unshakable), Śmasānavāsin (dweller of cremation ground), Bhagavān (lord), Khecara (one who walks in the sky), Gocara (walking over the earth), Ardana (one who frightens), Abhivādya (worthy of salutation), Mahākarman (performer of great tasks), Tapasvin (an ascetic), Bhūtadhāraṇa (sustainer of living beings), Unmattaveśa (appearing as a madman), Pracchanna (moving in disguise), Sarvaloka (the entire world), Prajāpati (lord of people), Mahārūpa (having gigantic form), Mahākāya (having an enormous body), Śarvarūpa (the auspicious one), Mahāyaśas (of great fame), Mahātman (great soul), Sarvabhūta (the life of all), Virūpa (deformed), Vāmana (dwarf), Nara (Puruṣa), Lokapāla (protector of the world), Antarhitātmā (inner soul), Prasāda (pleasure), Abhayada (one who makes fearless), Vibhu (all pervading), Pavitra (holy), Mahān (great), Niyata (restrained), Niyatāsraya (always support), Svayaṁbhū (self-born), Sarvakarman (performer of all the rites), Ādi (the initial one), Ādikara (initial creator), Nidhi (treasure).

सहस्राक्षो विशालाक्षः सोमो नक्षत्रसाधकः।
चन्द्रः सूर्यः शनिः केतुर्ग्रहो ग्रहपतिर्मतः॥६१॥
राजा राज्योदयः कर्ता मृगबाणर्पणो घनः।
महातपा दीर्घतपा अदृश्यो धनसाधकः॥६२॥
संवत्सरः कृती मंत्रः प्राणायामः परंतपः।
योगी योगो महाबीजो महारेता महाबलः॥६३॥
सुवर्णरेताः सर्वज्ञः सुबीजो वृषवाहनः।
दशबाहुस्त्वनिमिषो नीलकंठ उमापतिः॥६४॥
विश्वरूपः स्वयंश्रेष्ठो बलवीरो बलाग्रणीः।
गणकर्ता गणपतिर्दिग्वासाः काम्य एव च॥६५॥
मंत्रवित्परमो मंत्रः सर्वभावकरो हरः।
कमण्डलुधरो धन्वी बाणहस्तः कपालवान्॥६६॥
शरी शतघ्नी खड्गी च पट्टिशी चायुधी महान्।
अजश्च मृगरूपश्च तेजस्तेजस्करो विधिः॥६७॥
उष्णीची च सुवक्त्रश्च उदग्रोविनतस्तथा।
दीर्घश्च हरिकेशश्च सुतीर्थः कृष्ण एव च॥६८॥

शृगालरूपः सर्वार्थो मुण्डः सर्वशुभङ्करः।
सिंहशार्दूलरूपश्च गंधकारी कपर्द्यपि॥६९॥
ऊर्ध्वरितोर्ध्वलिङ्गी च ऊर्ध्वशायी नभस्तलः।
त्रिजटी चीरवासाश्च रुद्रः सेनापतिर्विभुः॥७०॥

Sahasrākṣa (with a thousand eyes), Viśālākṣa (wide eyes), Soma (moon), Nakṣatra-sādhaka (creator of stars), Sūrya (sun), Śani (saturn), Ketu (a planet), Graha (planet), Grahapati (lord of planets), Mata (Budha), Rājana (king), Rājyodaya (rise of kingdom), Karttā (performer), Mṛgabāṇārpaṇa (shooting arrows at deer), Ghana (solid), Mahātapas (great *tapas*), Dīrghatapas (penance for long), Adṛśya (invisible), Dhanasādhaka (realiser of riches), Saṁvatsara (year), Kṛtī (with fulfilled duties), Mantra, Prāṇāyāma, Parantapa (scorcher of enemy), Yogin, Yoga, Mahābīja (great seed), Mahāretas (great semen virile), Mahābala (great strength), Suvarṇaretas (golden semen), Sarvajña (omniscient), Subīja (good seed), Vṛṣavāhana (bull-vehicled), Daśabāhu (ten arms), Animiṣa (winkless), Nīlakaṇṭha (blue-throated), Umāpati, Viśvarūpa (universal form), Svayaṁśreṣṭha (most excellent), Balavīra (strong and heroic), Balāgraṇi (army commander), Gaṇakarttā (creator of gaṇas), Gaṇapati (lord of gaṇas), Digvāsa (without robes), Kāmya (being loved), Mantravit (well-versed in the mantras), Parama (the greatest), Mantra, Sarvabhāvakara (all emotional), Hara (destroyer), Kamaṇḍalu-dhara (holder of kamaṇḍalu), Dhanvī (greatest of bow holders), Bāṇahasta (holder of the bow), Kapālavān (holder of skull), Śarī (having the arrows), Śataghni (with hundred fire weapons), Khaḍgin, Paṭṭisin (holder of iron club), Āyudhin (holder of weapon), Mahān (great), Aja (unborn), Mṛgarūpa (form of deer), Teja (lustre), Tejaskara (creator of brilliance), Vidhi (precept), Uṣṇīṣin (wearing a turban), Suvaktra (with a good face), Udagra (exalted), Vinata (humble), Dīrgha (long), Harikeśa (green haired), Sutīrtha (good holy place), Kṛṣṇa (black or Kṛṣṇa), Śṛṅgālarūpa (like jackal), Sarvārtha (all the riches), Muṇḍa (the shaven head), Sarvaśukhaṅkara (doing good to all), Siṁhaśārdalarūpa (composite form of lion and tiger), Gandhakāri (with fragrance), Kapardin (with matted locks of hair), Ūrdhvaretas (sublimated sexually), Ūrdhvaliṅgin (with penis lifted up), Ūrdhvaśāyin (lying upwards), Nabhas (abiding in the sky), Tala (of the form of Pātāla or nether world), Trijaṭin (three matted locks of hair), Cīravasas (bark garments), Rudra (having fearful form), Senā (army of gods), Pati (sustainer of people), Vibhu (lord).

अहोरात्रं च नक्तं च तिग्ममन्युः सुवर्चसः।
गजहा दैत्यहाकालो लोकधाता गुणाकरः॥७१॥
सिंहशार्दूलरूपाणामार्द्रचर्मांबरंधरः।
कालयोगी महानादः सर्वावासश्चतुष्पथः॥७२॥
निशाचरः प्रेतचारी सर्वदर्शी महेश्वरः।
बहुभूतो बहुधनः सर्वसारोऽमृतेश्वरः॥७३॥
नृत्यप्रियो नित्यनृत्ये नर्तनः सर्वसाधकः।
सकार्मुको महाबाहुर्महाघोरो महातपाः॥७४॥
महाशरो महापाशो नित्यो गिरिचरो यतः।
सहस्रहस्तो विजयो व्यवसायो ह्यनिन्दितः॥७५॥
अमर्षणो मर्षणात्मा यज्ञहा कामनाशनः।
दक्षहा परिचारी च प्रहसो मध्यमस्तथा॥७६॥
तेजापहारी बलवान्विदितोऽभ्युदितो बहुः।
गंभीरघोषो योगात्मा यज्ञहा कामानाऽशनः॥७७॥
गंभीररोषो गंभीरो गंभीरबलवाहनः।
न्यग्रोधरूपो न्यग्रोधो विश्वकर्मा च विश्वभुक्॥७८॥

तीक्ष्णोपायश्च हर्यश्वः सहायः कर्मकालवित्
विष्णुः प्रसादितो यज्ञः समुद्रो वडवामुखः॥७९॥
हुताशनसहायश्च प्रशांतात्मा हुताशनः।
उग्रतेजा महातेजा जयो विजयकालवित्॥८०॥

Ahorātram (the form of day and night), Naktam (night), Tigmamanyu (with fierce anger), Suvarcas (refulgence), Gajahā (slayer of elephant), Daityahā (slayer of daityas), Kāla (death), Lokadhātā (creator of worlds), Guṇakara (possessing good qualities), Śimha-śārdula-rupāṇaṁ-ardra-carmāmbarandhara (one who wears the fresh hide of the lion and tiger as garments), Kālayogin (connected with time and death), Mahānāda (great sound), Sarvāvāsa (abode of all), Catuṣpatha (moving on four paths at one and the same time), Niśācara (one who wanders in the night), Pretacārin (walking with the ghosts), Sarvadarśin (seeing all), Maheśvara (the great lord), Bahu (omniformed), Bhūta (the form of past), Bahudhana (possessing enormous wealth), Sarvasāra (essence of all), Amṛteśvara (lord of the nectar), Nṛtyapriya (fond of dancing), Nityanṛtya (one who dances always), Naratana (making others to dance), Sarvasādhaka (one who achieves for all), Sakārmuka (face showing all), Mahābāhu (having long arms), Mahāghora (highly terrible one), Mahātapas (great penance), Mahāśara (the great arrow), Mahāpāśa (the great noose), Nitya (eternal), Giricara (walking over the mountain), Ayata (not recognizable), Sahasrahasta (thousand-armed), Vijaya (victorious), Vyavasāya (enterprise or trade), Anindita (unblemished), Amarṣaṇa (angry), Marṣaṇātmā, Yajñahā (destroyer of sacrifice), Kāmanāśana (destroyer of Kāma), Dakṣahā (destroyer of Dakṣa), Paricārin (one who walks), Prahasa (laughing aloud), Madhyama (middle one), Tejas (lustre), Apahārin (destroyer of the universe), Balavāna (strong), Vidita (known), Abhyudita (one who has risen up), Bahu (many), Gambhīraghoṣa (with profound voice), Yogātmin (of yogic soul), Yakṣahā (destroyer of *yakṣa*), Kāmanā (desire for release), Aśana (destroyer), Gambhīraroṣa (with immense fury), Gambhīra (majestic), Gambhīrabala-vāhana (with profound strength and vehicle), Nyagrodharūpa (form of a fig tree), Nyagrodha (fig tree), Viśvakarman (creator of the universe), Viśvabhuk (swellower of the world), Tikṣṇa (the sharp one), Apāya (one who does not grab riches of his devotees), Haryaśva (having green horses), Sahāya (help), Sarvakālavid (knower of every time), Viṣṇu (all pervading), Prasādita (one who is adored), Yajña (sacrifice), Samudra (ocean), Baḍavāmukha (oceanic fire), Hutāśanasahāya (helped by fire), Praśāntātman (peaceful soul), Hutāśana (fire), Ugratejas (with enormous lustre), Mahātejas (of great splendour), Jaya (victory), Vijayakālavid (one who is aware of the time of the victory).

ज्योतिषामयनं सिद्धिः संधिर्विग्रह एव च।
खड्गी शङ्खी जटी ज्वाली खचरो द्युचरो बली॥८१॥
वैणवीं पैणवी कालः कालकंठः कटङ्कटः।
नक्षत्रविग्रहो भावो विभावः सर्वतोमुखः॥८२॥
विमोचनस्तु शरणो हिरण्यकवचोद्भवः।
मेखलाकृतिरूपश्च जलाचारः स्तुतस्तथा॥८३॥
वीणी च पणवी ताली नाली कलिकटुस्तथा।
सर्वतूर्यनिनादी च सर्वव्याप्यपरिग्रहः॥८४॥
व्यालरूपी बिलावासी गुहावासी तरङ्गवित्।
वृक्षः श्रीमालकर्मा च सर्वबंधविमोचनः॥८५॥
बंधनस्तु सुरेन्द्रणां युधि शत्रुविनाशनः।
सखा प्रवासो दुर्वापः सर्वसाधुनिषेवितः॥८६॥

प्रस्कंदोप्यविभावश्च तुल्यो यज्ञविभागवित्।
सर्ववासः सर्वचारी दुर्वासा वासवो मतः॥८७॥
हैमो हेमकारो यज्ञः सर्वधारी धरोत्तमः।
आकाशो निर्विरूपश्च विवासा उरगः खगः॥८८॥
भिक्षुश्च भिक्षुरूपी च रौद्ररूपः सुरूपवान्।
वसुरेताः सुवर्चस्वी वसुवेगो महाबलः॥८९॥
मनोवेगो निशाचरः सर्वलोकशुभप्रदः।
सर्वावासी त्रयीवासी उपदेशकरो धरः॥९०॥
मुनिरात्मा मुनिर्लोकः सभाग्यश्च सहस्रभुक्।
पक्षी च पत्ररूपश्च अतिदीप्तो निशाकरः॥९१॥
समीरो दमनाकारो ह्यर्थो ह्यर्थकरो वशः।
वासुदेवश्च देवश्च वामदेवश्च वामनः॥९२॥
सिद्धयोगापहारी च सिद्धः सर्वार्थसाधकः।
अक्षुण्णः क्षुण्णरूपश्च वृषणो मृदुरव्यः॥९३॥
महासेनो विशाखश्च षष्टिभागो गवांपतिः।
चक्रहस्तस्तु विष्टंभी मूलस्तम्भन एव च॥९४॥
ऋतुर्ऋतुकरस्तालो मधुर्मधुकरो वरः।
वानस्पत्यो वाजसनो नित्यमाश्रमपूजितः॥९५॥
ब्रह्मचारी लोकचारी सर्वचारी सुचारवित्।
ईशान ईश्वरः कालो निशाचारी ह्यनेकदृक्॥९६॥
निमित्तस्थो निमित्तं च नंदिर्नंदिकरो हरः।
नन्दीश्वरः सुनंदी च नंदनो विषमर्दनः॥९७॥
भगहारी नियंता च कालो लोकपितामहः।
चतुर्मुखो महालिङ्गश्चारुलिङ्गस्तथैव च॥९८॥
लिङ्गाध्यक्षः सुराध्यक्षः कालाध्यक्षो युगावहः।
बीजाध्यक्षो बीजकर्ता अध्यात्मानुगतो बलः॥९९॥
इतिहासश्च कल्पश्च दमनो जगदीश्वरः।
दंभो दंभकरो दाता वंशो वंशकरः कलिः॥१००॥

Jyotiṣāmayana, Siddhi (achievement), Sandhi (alliance), Vigraha (clash), Khaḍgin (carrier of sword), Śaṅkhin (bearer of conch), Jaṭin (having matted locks of hair), Jvālin (possessing flames), Khecara (moving in the sky), Dyucara (moving in the heaven), Balin (strong), Vaiṇavin (possessing lute), Paiṇavin (playing on Paṇava drum), Kāla (death), Kālakaṇṭha (having a dark neck), Kaṭaṅkaṭa (having a son with elephant's face), Nakṣatravigraha (having the stellar body), Bhāva (emotion), Vibhāva, Sarvatomukha (having faces all round), Vimocana (one who releases), Śaraṇa (refuge), Hiraṇyakavacodbhava (born of golden armour), Mekhalā (form of *yoni*), Kṛtirūpa (in the form of effort), Jalācāra (acting like a mad person), Stuta (worthy of being eulogised), Vīṇī (holder of *vīṇā*), Paṇvin (having a Paṇava drum), Tālin (beating of time), Nālin (the tube), Kalikaṭu (enemy of Kali), Sarvatūryanādin (sounding the instruments), Sarvavyāpyaparigraha (one who does not accept gifts), Vyālarūpin (resembling a tiger), Bilāvāsin (living in a cavity), Guhāvāsin (living in a Caru), Taraṅgavid (aware of internal feeling), Vṛkṣa (kalpavṛkṣa), Śrīmālakarman (Śrīkṣetra as the sphere of worship), Sarvabandhavimocana (release from all the bondages), Bandhana (he who binds the non-believers), Suredraṇāṁ Yudhi Śatruvināśan (destroyer of the enemy of gods in the battle), Sakhā (friend), Pravāsa (shelter for all), Durvāpa (unattainable), Sarvasādhuniṣevita (one who respects all good men), Praskanda (drying up while moving), Avibhāva (beyond comprehension), Tulya (equal), Yajñavibhāgavid (well-versed in the division of yajña), Sarvavāsa, Sarvacārin (moving everywhere), Durvāsā (clad in faulty clothes), Vāsava (Indra), Advaita (non-dual), Hiraṇya (gold or snow), Hemakāra (gold in hand), Yajña (sacrifice), Sarvadhārin (holding all), Dharottama (the best supporter), Ākāśa (firmament), Nirvirūpa (formless), Vivāsa (without clothes), Uraga (serpent), Khaga (bird), Bhikṣu (beggar), Bhikṣurūpin (guise of mendicant), Raudrarūpa (with terrible form), Surūpavān (attractive), Vasuretas (with virile semen). Suvarcaśvin (having excellent lustre), Vasuvega (one who is strong as Vasus), Mahābala (having enormous strength), Manas (mind), Vega (one who is forceful), Niśā (night), Cara (spy), Sarvalokaśubha-prada (bestower of auspicious things to all), Sarvavāsin (all pervading), Trayivāsin (who resides in the three Vedas), Upadeśakara (deliverer of instructions), Adhara (without support), Muni (sage), Ātman (soul), Muniloka (world of sages), Sabhāgya (fortunate), Sahasrabhuk (enjoyer of a thousand things), Pakṣin (bird), Pakṣirūpa (form of the bird's wing), Atidīpta (highly resplendent), Niṣākara (moon), Samīra (wind), Damanākāra (a suppressor), Artha (wealth), Arthakara (serving the purpose), Avaśa (beyond control), Vāsudeva (Kṛṣṇa), Deva (god), Vāmadeva, Vāmana (dwarf), Siddhiyogāpahārin (Remover of Siddhi and Yoga) Siddha (self-proved), Sarvārtha-sādhaka, Akṣuṇṇa (undefeated), Kṣuṇṇarūpa (form of defeated), Vṛṣaṇa (extending morality), Mṛdu (soft), Avyaya (unchanging), Mahāsena (having a huge army), Viśākha (Kārttikeya), Ṣaṣṭibhāga (one-sixth part), Gavāmpati (lord of the line), Cakrahasta (discus in hand), Viṣṭambhin (impending), Mūlastabhana (one who fixes the root), Ṛtu (season), Ṛtukara (changer of the seasons), Tāla (palmyra tree), Madhu (honey), Madhukara (the bee), Vara (excellent one), Vānaspatya (relating to greenery), Vājasana, Nitya (eternal), Āśramapūjita (one who is adored in all stages of life), Brahmacārin (student), Lokacārin (who moves in the world), Sarvacārin (moving about everything), Sucāravid (aware of good conduct), Īśāna, Īśvara (lord), Kāla (time or death), Niśācārin (moving in the night), Anekadṛk (with many eyes), Nimittastha (living in the cause), Nimitta (cause), Nandī (delighted and delighter), Nandīkara (delighting others), Hara (destroyer), Nandī, Īśvara, Sunandin, Nandana (delightful), Viṣamardana (destroyer of poison), Bhagahārin (remover of Bhaga), Niyantā (charioteer), Kāla (death-time), Lokapitāmaha (Grandsire of the world), Caturmukha (four-faced), Mahāliṅga (having great liṅga), Cāruliṅga (beautiful liṅga), Liṅgādhyakṣa (presiding liṅga), Surādhyakṣa (presiding deity of the gods), Kālādhyakṣa (presiding deity of time), Yugāvaha (bringing about the yuga), Bījādhyakṣa (presiding deity of corns), Bījakarttā (sower of seed), Adhyātma (self-centered), Anugata, Bala (strength), Itihāsa (history), Kalpa, Damana (suppressor), Jagadīśvara (lord of the universe), Dambha, Dambhakara (causing arrogance), Dātā (donor), Vaṁśa (race), Vaṁśakāra (one who maintains the family), Kali (Kaliyuga).

लोककर्ता पशुपतिर्महाकर्ता ह्यधोक्षजः।
अक्षरं परमं ब्रह्म बलवाञ्छुक्र एव च॥१०१॥
नित्यो ह्यनीशः शुद्धात्मा शुद्धो मानो गतिर्हविः।
प्रासादस्तु बलो दर्पो दर्पणो हव्य इन्द्रजित्॥१०२॥
वेदकारः सूत्रकारो विद्वांश्च परमर्दनः।
महामेघनिवासी च महाघोरो वशी करः॥१०३॥
अग्निज्वालो महाज्वालः परिधूम्रावृतो रविः।
घिषणः शङ्करो नित्यो वर्चस्वी धूम्रलोचनः॥१०४॥
नीलस्तथाङ्गलुप्तश्च शोभनो नरविग्रहः।
स्वस्ति स्वस्तिस्वभावश्च भोगी भोगकरो लघुः॥१०
उत्सङ्गश्च महाङ्गंश्च महागर्भः प्रतापवान्।
कृष्णवर्णः सुवर्णश्च इन्द्रियः सर्ववर्णिकः॥१०६॥
महापादो महाहस्तो महाकायो महायशाः।
महामूर्धा महामात्रो महामित्रो नगालयः॥१०७॥

महास्कंधो महाकर्णो महोष्ठश्च महाहनुः।
महानासो महाङ्कठो महाग्रीवः श्मशानवान्॥१०८॥
महाबलो महातेजा ह्यंतरात्मा मृगालयः।
लंबितोष्ठश्च निष्ठश्च महामायः पयोनिधिः॥१०९॥
महादन्तो महादंष्ट्रो महाजिह्वो महामुखः।
महानखो महारोमा महाकेशो महाजटः॥११०॥

Lokakartā (creator of the universe), Paśupati (lord of the animals), Mahākartā (the great creator), Adhokṣaja (Viṣṇu), Akṣara (indestructible), Balavān (strong), Śukra (venus), Nitya (eternal), Anīśa (having no lord above him), Śuddhātmā (pure soul), Śuddha (pure), Māna (measure), Gati (speed), Havi (offerings), Prāsāda (mansion), Bala (strength), Darpa (arrogance), Darpaṇa (mirror), Havya (offerings of sacrifices), Indrajit (conqueror of Indra), Vedakāra (maker of the Vedas), Sūtrakāra (creator of the sūtras), Vidvān (learned), Paramardana (destroyer of the enemy), Mahāmeghanivāsin (dweller of great clouds), Mahāghora (extremely terrible), Vaśin (controller of the people), Kara, Agnijvāla (flame of fire), Mahājvāla (great flame), Paridhūmrāvṛta (surrounded by smoke), Ravi (sun), Dhiṣaṇa (intelligent), Śaṅkara, Anitya, Varcasvin (refulgent), Dhūmralocana (smoky eyes), Nīla (blue-coloured), Aṅgalupta (deficient in limbs), Śobhana (splendid one), Naravigraha (human body), Svasti (hail), Svastisvabhāva (naturally facing well), Bhogin (enjoying pleasures), Bhogakara (causing pleasure), Laghu (light), Utsaṅga, Mahāṅga (with great limb), Mahāgarbha (great womb), Pratāpavān (glorious), Kṛṣṇavarṇa (black colour), Suvarṇa (of good colour), Indriya (sense organ), Sarvavarṇika (of all castes), Mahāpāda (big foot), Mahāhasta (big hand), Mahākāya (the great body), Mahāyaśas (great fame), Mahāmūrdha (with long beard), Mahāmātra (with great mātras or units of time), Mahāmitra (great friend), Nagālaya (dweller of mountain), Mahāskandha (having great shoulder), Mahākarṇa (with great ears), Mahoṣṭha (having great lips), Mahāhanu (with great jaws), Mahānāsa (great nose), Mahākaṇṭha (great neck), Mahāgrīvā (great throat), Śmaśānavāsin (dweller of cremation ground), Mahābala (great strength), Mahātejas (great lustre), Antara (omnipresent), Ātman (soul), Mṛgālaya (abode of deer), Lambitoṣṭha (suspended lips), Niṣṭha (steady), Mahāmāya, Payonidhi (ocean), Mahādanta (great teeth), Mahādaṁṣṭra (having great fangs), Mahājihva (long tongue), Mahāmukha (great face), Mahānakha (long nails), Mahāromā (great body), Mahākeśa (long hair), Mahājaṭa (matted locks of hair).

असपत्नः ग्रसादश्च प्रत्ययो गीतसाधकः।
प्रस्वेदनोऽस्वेदनश्च आदिकश्च महामुनिः॥१११॥
वृषको वृषकेतुश्च अनलो वायुवाहनः।
मण्डली मेरुवासश्च देववाहन एव च॥११२॥
अथर्वशीर्षः सामास्य ऋक्सहस्रोर्जितेक्षणः।
यजुः पादभुजो गुह्यः प्रकाशौजास्तथैव च॥११३॥
अमोघार्थप्रसादश्च अंतर्भाव्यः सुदर्शनः।
उपहारः प्रियः सर्वः कनकः काञ्चनस्थितः॥११४॥
नाभिर्नन्दिकरो हर्म्यः पुष्करः स्थपतिः स्थितः।
सर्वशास्त्रो धनश्चाद्यो यज्ञो यज्वा समाहितः॥११५॥
नगो नीलः कविः कालो मकरः कालपूजितः।
सगणो गणकारश्च भूतभावनसारथिः॥११६॥
भस्मशायी भस्मगोप्ता भस्मभूततनुर्गणः।
आगमश्च विलोपश्च महात्मा सर्वपूजितः॥११७॥
शुक्लः स्त्रीरूपसंपन्नः शुचिर्भूतनिषेवितः।
आश्रमस्थः कपोतस्थो विश्वकर्मा पतिर्विराट्॥११८
विशालशाखस्ताम्रोष्ठो ह्यंबुजालः सुनिश्चितः।
कपिलः कलशः स्थूल आयुधैश्चैव रोमशः॥११९॥

गंधर्वो ह्यदितिस्ताक्ष्र्यो ह्यविज्ञेयः सुशारदः।
परश्वायुधो देवो ह्यर्थकारी सुबांधवः॥१२०॥

Asapatna (without enemy), Prasāda (grace), Pratyaya (belief), Gītasādhaka (practicing music), Prasvedana (perspiring), Asvedana (without perspiration), Ādika (first of all), Mahāmuni (the great sage), Vṛṣaka (bull), Vṛṣaketu (bull-bannered), Anala (fire), Vāyuvāhana (wind vehicle), Maṇḍalin (having halo), Meruvāsa (having Meru as the abode), Devavāhana (Deva as vehicle), Atharvaśirṣa, Sāmāsya (having Sāmana as the face), Ṛkasahsrorjitekṣaṇa (having a thousand Ṛk verses as eyes of the great power), Yajuḥpādabhuja (having yajuḥ mantras as feet and arms), Guhya, Prakāśaujasa (having light like splendour), Amogārthaprasāda (one whose grace is rewarding), Antarbhāvya (to be meditated upon within the heart), Sudarśana (pleasant to look at), Upahāra (one whom the gifts are presented), Priya (loving), Sarva (all in all), Kanaka (gold), Kañcanasthita (made of gold), Nābhi (nave), Nandikara (cause of delight), Harmya (having mansion), Puṣkara (having lotus as abode), Sthapati (architect), Sthita (stationed), Sarvaśāstra (having all the sacred scriptures), Sarvadhana (having all the riches), Sarvādya (first among all), Sarvayajña (with all the sacrifices), Yajvan (performer of sacrifice), Samāhita (mental purity), Naga (having mountain as abode), Nīla (blue), Kavi (poet), Kāla (time or death), Makara (crocodile), Kālapūjita (worshipped by the god of death), Sagaṇa (with attendants), Gaṇakāra (maker of gaṇas), Bhūtabhāvana-sārathi (having Brahmā as the charioteer), Bhasmaśāyin (one who lies on Bhasma), Bhasmagoptṛ (protector of Bhasma), Bhasmabhūtatanu (having the body covered with ashes), Gaṇa (attendant), Āgama, Vilopa (one who dissolves), Mahātman (noble soul), Sarvapūjita (adored by all), Śukla (white), Strirūpasampanna (having the form of a lady), Śuci (pure), Bhūtāniṣevita (served by the bhūtas), Āśramastha (lodged in a hermitage), Kapotastha (lodged in a dove), Viśvakarmā (the builder), Pati (lord), Virāṭ (huge), Viśāla-śākha (with vast branches), Ṭāmroṣṭha (copper-coloured lips), Ambujāla (collection of waters), Suniścita (well-decided), Kapila (tawny-coloured), Kalaśa (water-pot), Sthūla (solid), Āyudha (weapon), Romaśa, Gandharva, Aditi, Tārakṣya, Avijñeya (incomprehensible), Suśārada (very young and fresh), Paraśvāyudha, Deva (god), Arthakarin (creator of wealth), Subāndhava (good kinsmen).

तुंबवीणो महाकोप ऊर्ध्वरिता जलेशयः।
उग्रो वंशकरो वंशो वंशवादी ह्यनिन्दितः॥१२१॥
सर्वांगरूपी मायवी सुहृदो ह्यनिलो बलः।
बंधनो बंधकर्ता च सुबंधनविमोचनः॥१२२॥
राक्षसघ्नोऽथ कामारिर्महादंष्ट्रो महायुधः।
लंबितो लंबितोष्ठच लंबहस्तो वरप्रदः॥१२३॥
बाहुस्त्वर्निदितः सर्वः शङ्करोथाप्यकोपनः।
अमरेशो महाघोरो विश्वदेवः सुरारिहा॥१२४॥
अहिर्बुध्न्यो निर्ऋतिश्च चेकितानो हली तथा।
अजैकपाच्च कापाली शं कुमारो महागिरिः॥१२५॥
धन्वंतरिर्धूमकेतुः सूर्यो वैश्रवणस्तथा।
धाता विष्णुश्च शक्रश्च मित्रस्त्वष्टा धरो ध्रुवः॥१२६
प्रभासः पर्वतो वायुरर्यमा सविता रविः।
धृतिश्चैव विधाता च मांधाता भूतभावनः॥१२७॥
नीरस्तीर्थश्च भीमश्च सर्वकर्मा गुणोद्वहः।
पद्मगर्भो महागर्भश्चंद्रवक्त्रो नभोऽनघः॥१२८॥
बलवांश्चोपशांतश्च पुराणः पुण्यकृत्तमः।
क्रूरकर्ता क्रूरवासी तनुरात्मा महौषधः॥१२९॥

सर्वाशयः सर्वचारी प्राणेशः प्राणिनां पतिः।
देवदेवः सुखोत्सिक्तः सदसत्सर्वरत्नवित्॥१३०॥
कैलासस्थो गुहावासी हिमवद्गिरिसंश्रयः।
कुलहारी कुलाकर्ता बहुवित्तो बहुप्रजः॥१३१॥
प्राणेशो बंधकी वृक्षो नकुलश्चाद्रिकस्तथा।
ह्रस्वग्रीवो महाजानुरलोलश्च महौषधिः॥१३२॥
सिद्धांतकारी सिद्धार्थश्छंदो व्याकरणोद्भवः।
सिंहनादः सिंहदंष्ट्रः सिंहास्यः सिंहवाहनः॥१३३॥
प्रभावात्मा जगत्कालः कालः कंपीतरुस्तनुः।
सारङ्गो भूतचक्राङ्कः केतुमाली सुवेधकः॥१३४॥
भूतालयो भूतपतिरहोरात्रो मलोऽमलः।
वसुभृत्सर्वभूतात्मा निश्चलः सुविदुर्बुधः॥१३५॥
असुहृत्सर्वभूतानां निश्चलश्चविद्बुधः।
अमोघः संयमो हृष्टो भोजनः प्राणधारणः॥१३६॥
दृष्टिमान्मतिमांस्त्र्यक्षः सुकृतस्तु युधांयतिः।
गोपालो गोपतिर्ग्रामो गोचर्मवसनो हरः॥१३७॥
हिरण्यबाहुश्च तथा गुहावासः प्रवेशनः।
महामना महाकामो चित्तकामो जितेन्द्रियः॥१३८॥
गांधारश्च सुरापश्च तापकर्मरतो हितः।
महाभूतो भूतवृतो ह्यप्सरोगणसेवितः॥१३९॥
महाकेतुर्धराधाता नैकतानरतः स्वरः।
अवेदनीय आवेद्यः सर्वगश्च सुखावहः॥१४०॥

Tumbavīṇa (holding a *vīṇā*), Mahākopa (wrathful), Urdhvaretas (practicing sublimated sexuality), Jaleśaya (sleeping in water), Ugra (fierce), Vaṁśakara (creator of dynasties), Vaṁśa (race), Vaṁśavādin (expounder of races), Anindita (unblemished), Sarvāṅgarūpin (taking form of all parts of the body), Māyāvin (wielder of Māyā), Suhṛda (friend with a noble heart), Anila (wind), Bala (strength), Bandhana (bondage), Bandhakartā (cause of bondage), Subandhanavimocana (freedom from bondage), Rākṣasaghna (killer of demons), Kāmāri (enemy of Kāma), Mahādaṁṣṭra (having long fangs), Mahāyudha (holder of great weapon), Lambita (suspended down), Lambitoṣṭha (with hanging lips), Lambahasta (long arms), Varaprada (bestower of boon), Bāhu (arm), Ānindita (unblemished), Sarva (all), Śaṅkara, Akopana (without anger), Amareśa (lord of the gods), Mahāghora (exceedingly awful), Viśvadeva (lord of the universe), Surārihā (destroyer of god's enemies), Ahirbudhnya, Nirṛti, Cekitāna (conversant), Halin (carrier of plough), Ajaikapāda (unborn with a single foot), Kapālin (holder of skull), Śam, Kumāra, Mahāgiri (great mountain), Dhanvantari (physician of gods), Dhūmaketu (comet), Sūrya (sun), Vaiśravaṇa, Dhātṛ, Viṣṇu, Śakra, Mitra, Tvaṣṭṛ, Dhara, Dhruva, Prabhāsa, Parvata, Vāyu, Āryamān, Savitṛ, Ravi, Dhṛti, Vidhātṛ (creator), Māndhātṛ, Bhūtabhāvana (purifier of the living beings), Nīra (water), Tīrtha (sacred place), Bhīma (terrible), Sarvakarman (performance of all the deeds), Guṇodvaha (carrier of good attributes), Padmagarbha (having lotus within), Mahāgarbha (large womb), Candravaktra (moon-faced), Nabhas (sky), Anagha (sinless), Balavān (powerful), Upaśānta (calm), Purāṇa (ancient), Puṇyakṛt (meritorious), Krūrakartā (cruel creator), Krūravāsin (cruel dweller), Tanu (slender), Ātman, Mahauṣadha (the great medicine), Sarvāśaya (refuge of all), Sarvacārin (all pervading), Prāṇeśa (lord of life), Prāṇināmpati (lord of the living beings), Devadeva (lord of the gods), Sukhotsikta (proud of happiness), Sat (existent), Asat (non-existent), Sarvaratnavid (knower of all the gems), Kailāśastha (dweller of Kailāśa), Guhavāsin (dweller of cave), Himavad (snow like), Girisaṁśraya (dweller of the mountain Himālaya), Kulahārin (remover of families), Kulākartā, Bahuvitta (having enormous wealth), Bahuprajā (having number of

children), Prāṇeśa (lord of life), Bandhakī (form of Māyā), Vṛkṣa, Nakula (mangoose), Ādrika (mountaineer), Hṛsvagrīva (small neck), Mahāsānu (large knees), Alola (not fickle), Mahauṣadhi (the great medicine), Siddhāntakārin (a person of principles), Siddhārtha (having achieved the purpose), Chandas, Vyākarṇodbhava (originating from grammar), Simhanāda (lion's roar), Simhadamṣṭra (with fangs of a lion), Simhāsya (lion like face), Simhavāhana (having lion as the vehicle), Prabhāvātman (having a strong soul), Jagatkāla (death of the universe), Kāla, Kampin (shaking), Taru (tree), Tanu (slender), Sāraṅga (deer), Bhūtācakrāṅka (many goblins), Ketumālin (with garland of banners), Suvedhaka (who perceives well), Bhūtālaya (abode of goblins), Bhūtapati (lord of goblins), Ahorātra (day and night), Mala (dirt), Amala (free from dirt), Vasubhṛt (having enough of riches), Sarvabhūtātman (soul of all the living beings), Niścala (unmoving), Subudha (intelligent), Vibudha (Deva), Durbuddha (difficult to comprehend), Sarvabhūtānāśin (who is the killer of all), Niścala (unmoving), Calavid (one who is aware of all the moving things), Budha (intelligent), Amogha-saṁyama (one whose restraint is not futile), Hṛṣṭa (delighted), Bhojana (food), Prāṇadhāraṇa (sustainer of life), Dṛṣṭimān (having sight), Matimān (wise), Tryakṣa (with three eyes), Sukṛta (noble activity), Yuddhāmpati (lord of war), Gopāla (protector of cows), Gopati (lord of cows), Grāma (village), Gocarmavasana (using the bull's hide as cloth), Hara, Hiraṇyabāhu (with golden arm), Guhāvāsa (cave dweller), Praveśana (entering the cavity), Mahāmanas (with lofty mind), Mahākāma (possessing immense love), Cittakāma (lustful), Jitendriya (controller of sense organs), Gāndhāra, Surāpa (a drunkard), Tāpakarmarata (engaged in beating activity), Hita (benevolent), Mahābhūta (huge goblin), Bhūtāvṛta (surrounded by goblins), Apsaras (a watery pond), Gaṇasevita (served by the gaṇas), Mahāketu (having a big flag), Dharādhātā (creator of earth), Naikatānarata (without concentration on a single matter), Svara (one in the form of tone), Avedanīya (beyond understanding), Āvedya, Sarvaga (all pervading), Sukhāvaha (cause of happiness).

तारणश्चरणो धाता परिधा परिपूजितः।
संयोगी वर्धनो वृद्धो गणिकोऽथ गणाधिपः॥१४१
नित्यो धाता सहायश्च देवासुरपतिः पतिः।
युक्तश्च युक्तबाहुश्च सुदेवोपि सुपर्वणः॥१४२॥
आषाढश्च सुषाढश्च स्कन्धदो हरितोहरः।
वपुरावर्तमानोऽन्यो वपुःश्रेष्ठो महावपुः॥१४३॥
शिरो विमर्शनः सर्वलक्ष्यलक्षणभूषितः।
अक्षयो रथगीतश्च सर्वभोगी महाबलः॥१४४॥
साम्नायोथ महाम्नायस्तीर्थदेवो महायशाः।
निर्जीवो जीवनो मंत्रः सुभगो बहुकर्कशः॥१४५॥
रत्नभूतोऽथ रत्नाङ्गो महार्णवनिपातवित्।
मूलं विशालो ह्यमृतं व्यक्ताव्यक्तस्तपोनिधिः॥१४६
आरोहणोधिरोहश्च शीलधारी महातपाः।
महाकण्ठो महायोगी युगो युगकरो हरिः॥१४७॥
युगरूपो महारूपो वहनो गहनो नगः।
न्यायो निर्वापणोऽपादः पण्डितो ह्यचलोपमः॥१४८
बहुमालो महामालः शिपिविष्टः सुलोचनः।
विस्तारो लवणः कूपः कुसुमाङ्गः फलोदयः॥१४९
ऋषभो वृषभो भङ्गो मणिबिंबजटाधरः।
इंदुर्विसर्गः सुमुखः शूरः सर्वायुधः सहः॥१५०॥

Tāraṇa (redeemer), Caraṇa (feet), Dhātṛ (creator), Paridhā (earth), Paripūjita (one who is adored), Samyogin (united), Vardhana (increase), Vṛddha (old), Gaṇika (a member of gaṇa), Gaṇādhipa (leader of gaṇas), Nitya (eternal), Dhātṛ (creator), Sahāya (helper), Devāsurapati (lord of gods and demons), Pati (lord), Yukta (united), Yuktabāhu (united arms), Sudeva (noble god), Suparvaṇa (with good joints), Āṣāḍha (autumn), Suṣāḍha, Skandhada (one who could pacify Skandha), Harita (green), Hara, Vapus (sewer of seed), Āvartamān (one who rotates), Anya (another), Vapuśreṣṭha (with excellent body), Mahāvapuḥ (one with a huge body), Śira, Vimarśana, Sarvalakṣyalakṣaṇabhūṣita (one possessing all the characteristics), Akṣaya (imperishable), Rathagīta (chariot music), Sarvabhogin (enjoyer of all the pleasures), Mahābala (possessing great prowess), Sāmnāya (possessing all the Vedas), Mahāmnāya, Tīrthadeva (lord of holy places), Mahāyaśas (famous), Nirjīva, Jīvana (one who bestows life), Mantra, Subhaga, Bahukarkaśa (very harsh), Ratnabhūta (the precious one), Ratnāṅga (part of a jewel), Mahārṇavanipātavid, Mūla (root), Viśāla (wide), Amṛta (nectar), Vyaktāvyakta (visible and invisible), Taponidhi (treasure of tapas), Ārohaṇa (ascending), Adhiroha (the rider), Śīladhārin (having good conduct), Mahātapas (performing great tapas), Mahākaṇṭha (having a long neck), Mahāyogin (the great yogi), Yuga, Yugakara (creator of yuga), Hari, Yugarūpa (form of yuga), Mahārūpa (with great form), Vahana (bearing), Gahana (inaccessible), Naga (mountain), Nyāya (justice), Nirvāpaṇa (pacifying), Apāda (footless), Paṇḍita (learned), Acalopama (mountain like), Bahumāla (with many garlands), Mahāmāla (with many garlands), Śipiviṣṭa (one who has produced the rays), Sulocana (with attractive eyes), Vistāra (extention), Lavaṇa (salty ocean), Kūpa (well), Kusumāṅga (with flower like limbs), Phalodaya, Ṛṣabha (bull), Vṛṣabha (taurus), Bhaṅga (breaking), Maṇibiṁbajaṭādhara (with jewelled image and matted hair), Indu (moon), Visarga (discharge), Sumukha (charming face), Śūra (a hero), Sarvāyudha (possessing all the weapons), Saha (one who endures).

निवेदनः सुधाजातः स्वर्गद्वारो महाधनुः।
गिरावासो विसर्गश्च सर्वलक्षणलक्षवित्॥१५१॥
गन्धमाली च भगवाननन्तः सर्वलक्षणः।
संतानो बहुलो बाहुः सकलः सर्वपावनः॥१५२॥
करस्थाली कपाली च ऊर्ध्वसंहननो युवा।
यंत्रतंत्रसुविख्यातो लोकः सर्वाश्रयो मृदुः॥१५३॥
मुण्डो विरूपो विकृतो दण्डी कुण्डी विकुर्वणः।
वार्यक्षः ककुभो वज्री दीप्ततेजाः सहस्रपात्॥१५४॥
सहस्रमूर्धा देवेन्द्रः सर्वदेवमयो गुरुः।
सहस्रबाहुः सर्वाङ्गः शरण्यः सर्वलोककृत्॥१५५॥
पवित्रं त्रिमधुर्मंत्रः कनिष्ठः कृष्णापिंगलः।
ब्रह्मदण्डविनिर्माता शतघ्नः शतपाशधृक्॥१५६॥
कला काष्ठा लवो मात्रा मुहूर्तोहः क्षपाक्षणः।
विश्वक्षेत्रप्रदो बीजं लिङ्गमाद्यस्तु निर्मुखः॥१५७॥
सदसद्व्यक्तमव्यक्तं पिता माता पितामहः।
स्वर्गद्वारं मोक्षद्वारं प्रजाद्वारं त्रिविष्टपः॥१५८॥
निर्वाणं हृदयश्चैव ब्रह्मलोकः परा गतिः।
देवासुरविनिर्माता देवासुरपरायणः॥१५९॥
देवासुरगुरुर्देवो देवासुरनमस्कृतः।
देवासुरमहामात्रो देवासुरगणाश्रयः॥१६०॥
देवासुरगणाध्यक्षो देवासुरगणाग्रणीः।
देवाधिदेवो देवर्षिर्देवासुरवरप्रदः॥१६१॥
देवासुरेश्वरो विष्णुर्देवासुरमहेश्वरः।
सर्वदेवमयोऽचिंत्यो देवतात्मा स्वयंभवः॥१६२॥
उद्गतस्त्रिक्रमो वैद्यो वरदोऽवरजोंबरः।
इज्यो हस्ती तथा व्याघ्रो देवसिंहो महर्षभः॥१६३॥
विबुधाग्र्यः सुरः श्रेष्ठः स्वर्गदेवस्तथोत्तमः।
संयुक्तः शोभनो वक्ता आशानां प्रभवोव्ययः॥१६४
गुरुः कांतो निजः सर्गः पवित्रः सर्ववाहनः।
शृङ्गी शृंगप्रियो बभ्रू राजराजो निरामयः॥१६५॥

अभिरामः सुशरणो निरामः सर्वसाधनः।
ललाटाक्षो विश्वदेहो हरिणो ब्रह्मवर्चसः॥१६६॥
स्थावराणां पतिश्चैव नियतेन्द्रियवर्तनः।
सिद्धार्थः सर्वभूतार्थोऽचिंत्यः सत्यः शुचिव्रतः॥
व्रताधिपः परं ब्रह्म मुक्तानां परमा गतिः।
विमुक्तो मुक्तकेशश्च श्रीमाञ्छ्रीवर्धनो जगत्॥१६८॥

Nivedana (informing), Sudhājāta (born of nectar), Svargadvāra (the gate of the heaven), Mahādhanu (having a great bow), Girāvāsa (dweller in speech), Visarga (subsidiary creation), Sarvalakṣaṇalakṣavid (aware of all the characteristics and examples), Gandhamālin (having fragrant garland), Bhagavān (lord), Ananta (endless), Sarvalakṣaṇa (possessing all the symptoms), Santāna, Bahula (with riches), Bāhu (with long arms), Sakala (entire), Sarvapāvana (sanctifier of all), Karasthālin (carrying a pot in hand), Kapālin (carrier of a skull), Urdhvasaṁhanana (lifted up body), Yuvāna (youthful), Yantratantrasuvikhyāta (well-versed in yantras and tantras), Loka (world), Sarvāśraya (refuge of all), Mṛdu (soft), Muṇḍa (with shaven head), Virūpa (deformed), Vikṛta (spoiled), Daṇḍin (carrier of staff), Kuṇḍin (having sacrificial pot), Vikurvaṇa (ability to take to any form), Vāryakṣa (having eyes in water), Kakubha (prominent), Vajrin (holder of thunderbolt), Diptatejas (shining lustre), Sahasrapāda (having thousand feet), Sahasramūrdhā (having thousand heads), Devendra (lord of the Devas), Sarvadevamaya (representing all the gods), Guru (preceptor), Sahasrabāhu (with thousand arms), Sarvāṅga (with all the limbs), Śaraṇya (with whom refuge could be taken), Sarvalokakṛta (maker of all the worlds), Pavitra (auspicious), Trimadhu (having three types of honey), Mantra (form of the sacred hymns of the Vedas), Kaniṣṭha (youngest), Kṛṣṇapiṅgala (of dark tawny colour), Brahmāṇḍavinirmātṛ (maker of the staff of Brahmā), Śataghna (killer of a hundred), Śatapāśadhṛka (holding a hundred nooses), Kalā, Kāṣṭhā, Lava, Mātrā, Muhūrta, Ahaḥ, Kṣapā (night), Kṣaṇa, Viśvakṣetraprada, Bīja (seed), Liṅga, Ādya (ancient being), Nirmukha (without face), Sadasad (existence and non-existence), Vyakta (visible), Avyakta (invisible), Pitṛ (father), Mātṛ (mother), Pitāmaha (grandfather), Svargadvāra (gateway of heaven), Mokṣadvāra (gateway of salvation), Prajādvāra (arch door of his devotees), Triviṣṭapa (heaven), Nirvāṇa (salvation), Hṛdaya (heart), Brahmaloka (world of Brahmā), Parāgati (the greatest goal), Devāsuravinirmātṛ (creator of the Devas and Asuras), Devāsuraparāyaṇa (one who is adored by Devas and Asuras), Devāsuraguru (preceptor of the gods and the asuras), Deva (the lord), Devāsuranamaskṛt (adored by devas and asuras), Devāsuramahāmātra (high official and minister of Devas and asuras), Devāsuragaṇāśraya (support of the groups of all the Devas and asuras), Devāsuragaṇādhyakṣa (presiding deity of the groups of devas and asuras), Devāsuragaṇāgraṇī (leader of the groups of devas and asuras), Devādhideva (overlord of all the Devas), Devarṣi (the divine sage), Devāsuravaraprada (bestower of boons to all the Devas and asuras), Devāsureśvara (lord of all the gods and asuras), Viṣṇu, Devāsuramaheśvara, Sarvadevamaya (resembling all the gods), Acintya (beyond comprehension), Devātman (soul of all the deities), Svayambhava (self-born), Udgata (coming up), Trikrama (the one who took three steps), Vaidya (physician), Varada (bestower of boons), Avaraja (born of Viṣṇu), Ambara (the sky), Ijya (worthy of worship), Hastin (elephant), Vyāghra (tiger), Devasiṁha (lion among the gods), Maharṣabha (a great bull), Vibudhāgragaṇya (leader of gods), Sura (god), Śreṣṭha (excellent), Svargadeva (lord of the heaven), Uttama (the best), Samyukta (the united one), Śobhana (graceful), Vaktā (speaker), Āśāprabhava (source of all the hopes), Avyaya (unchanging one), Guru (preceptor), Kānta (having lustre), Nija (one's own), Sarga (creation), Pavitra (sacred), Sarvavāhana (having all the vehicles), Śṛṅgin, Śṛṅgapriya (form of mountain peaks), Babhru (tawny-coloured), Rājarāja (king of kings), Nirāmaya (free from ailments), Abhirāma (beautiful), Suśaraṇa (good refuge), Nirāma, Sarvasādhana (with all the means), Lalāṭākṣa (with an eye in the forehead), Viśvadeha (universal body), Hariṇa (deer), Brahmavarcas (having the lustre of Brahman), Sthavarapati (lord of immobiles), Niyatendriyavartana (with sense organs under control), Siddhārtha (having achieved all the purpose), Sarvabhūtārtha (having all the realities), Acintya (beyond thinking), Satya (true), Śucivrata (of pure holy rites), Vratādhipa (the lord of Vratas), Parama (the highest being), Brahma, Muktānām- Paramāgati (the greatest goal of the liberated soul), Vimukta (liberated one), Muktakeśa (loosened hair), Śrīmān (glorious), Śrīvardhana (one who enhance glory) and Jagat (universe).

यथाप्रधानं भगवानिति भक्त्या स्तुतो मया।
भक्तिमेवं पुरुस्कृत्य मया यक्षपतिर्विभुः॥१६९॥

According to the importance of the names, the lord of sacrifices was eulogised by me with utmost devotion.

ततो ह्यनुज्ञां प्राप्यैव स्तुतो भक्तिमतां गतिः।
तस्माल्लब्ध्वा स्तवं शंभोर्नृपस्त्रैलोक्यविश्रुतः॥१७०
अश्वमेधसहस्रस्य फलं प्राप्य महायशाः।
गणाधिपत्यं संप्राप्तस्तण्डिनस्तेजसा प्रभोः॥१७१॥
यः पठेच्छणुयाद्वापि श्रावयेद्ब्राह्मणानपि।
अश्वमेधसहस्रस्य फलं प्राप्नोति वै द्विजाः॥१७२॥
ब्रह्मघ्नश्च सुरापश्च स्तेयी च गुरुतल्पगः।
शरणागतघाती च मित्रविश्वासघातकः॥१७३॥
मातृहा पितृहा चैव वीरहा भ्रूणहा तथा।
संवत्सरं क्रमाज्जपत्वा त्रिसंध्यं शङ्कराश्रमे॥१७४॥
देवमिष्ट्वा त्रिसंध्यं च सर्वपापैः प्रमुच्यते॥१७५॥

Then the king who was quite famous in the universe, achieved the hymn of Śiva from the sage Taṇḍin and eulogised lord Śiva, who is the goal of the devotees with the permission of the sage Taṇḍin. By grace of the lord Taṇḍin, the king Tridhanvan of great fame, attained the merit of performing a thousand horse sacrifices, besides becoming the leader of the *gaṇas.* A person whosoever recites the auspicious names of lord Śiva or listens to them, he achieves the merit of a thousand *Aśvamedha* sacrifices. Even if such a person is a drunkard or might have committed *Brahmahatyā*, be a thief, or had used the bed of the preceptor, or had killed a person who took refuge with him, or had betrayed a friend, or had killed the parents, or a child in womb, he is relieved of all these sins, in case he recites the thousand names of Śiva, thrice a day in the morning, mid-day and the evening.

इति श्रीलिङ्गमहापुराणे पूर्वभागे रुद्रसहस्रनामकथनं नाम
पञ्चषष्टितमोऽध्यायः॥६५॥

* * *

षट्षष्टितमोऽध्याय:

Chapter 66

The Story of Yayāti

सूत उवाच

त्रिधन्वा देवदेवस्य प्रसादात्तण्डिनस्तथा।
अश्वमेधसहस्रस्य फलं प्राप्य प्रयत्नत:॥१॥
गाणपत्यं दृढं प्राप्त: सर्वदेवनमस्कृत:।
आसीत्त्रिधन्वनश्चापि विद्वांस्त्रय्यारुणो नृप:॥२॥

Sūta said–

By the grace of Taṇḍin, the god of gods, Tridhanvan acquired the merit of a thousand Aśvamedha sacrifices and also achieved the position of the chief of the *gaṇas* of Śiva. He became adorable by all the gods. Then, Trayyāruṇa – the intelligent king, became descendent of Ātridhanvā.

तस्य सत्यव्रतो नाम कुमारोऽभून्महाबल:।
तेन भार्या विदर्भस्य हृता हत्वामितौजसम्॥३॥
पाणिग्रहणमंत्रेषु निष्ठामप्रापितेष्विह।
तेनाधर्मेण संयुक्तं राजा त्रय्यारुणोऽत्यजत्॥४॥

He had an extremely valorous son named Satyavrata. He, after killing the illustrious king of Vidarbha, married his daughter with the reciting of the Vedic *mantras* and declared her as his queen. The king Trayyāruṇa, getting dissatisfied with his performance, abandoned his son.

पितरं सोब्रवीत्त्यक्त: क्व गच्छामीति वै द्विजा:।
पिता त्वेनमथोवाच श्वपाकै: सह वर्तय॥५॥

After discarding his son, his son asked the father, "where shall I go?" The father then replied– "You go to Cāṇḍālas and live with them."

इत्युक्त: स विचक्राम नगराद्वचनात् पितु:।
स तु सत्यव्रतो धीमाञ्छ्वपाकावसथान्तिके॥६॥
पित्रा त्यक्तोऽवसद्वीर: पिता चास्य वनं ययौ।
सर्वलोकेषु विख्यातस्त्रिशंकुरिति वीर्यवान्॥७॥
वसिष्ठकोपात्पुण्यात्मा राजा सत्यव्रत: पुरा।
विश्वामित्रो महातेजा वरं दत्त्वा त्रिशङ्कवे॥८॥
राज्येऽभिषिच्यं तं पित्र्ये याजयामास तं मुनि:।
मिषतां देवतानां च वसिष्ठस्य च कौशिक:॥९॥
सशरीरं तदा तं वै दिवमारोपयद्विभु:।
तस्य सत्यव्रता नाम भार्या कैकयवंशजा॥१०॥
कुमारं जनयामास हरिश्चंद्रमकल्मषम्।
हरिश्चंद्रस्य च सुतो रोहितो नाम वीर्यवान्॥११॥

At the command of his father, he left the city. The intelligent Satyavrata then went to the village of the Cāṇḍālas and started living there. His father then went to the forest. The valorous warrior known as Satyavrata, became famous in the three worlds by the name of Triśaṅku once, he was caused by Vasiṣṭha. But the sage Viśvāmitra getting pleased on Satyavrata and granting a boon to him, making him the king of his ancestral kingdom. The sage performed a *yajña* on his behalf. In full view of the gods and the sage Vasiṣṭha, Viśvāmitra bodily sent Triśaṅku to the heaven. One of his queen known by the name of Satyavratā gave birth to a beautiful son known by the name of Hariścandra. His son named Rohita was quite valorous.

हरितो रोहितास्याथ धुंधुर्हारित उच्यते।
विजयश्च सुतेजाश्च धुंधुपुत्रौ बभूवतु:॥१२॥

Harita was the son of Rohita, while Dhundhu was the son of Rohita. Dhundhu had two sons known as Vijaya and Sutejā.

जेता क्षत्रस्य सर्वत्र विजयस्तेन स स्मृत:।
रुचकस्तस्य तनयो राजा परमधार्मिक:॥१३॥

He conquered all the Kṣatriya kings. Because of this, he came to be known as

Vijaya. Rucaka – his son, was his religious minded king.

रुचकस्य वृकः पत्रस्तस्माद्बाहुश्च जज्ञिवान्।
सगरस्तस्य पुत्रोभूद्राजा परमधार्मिकः॥१४॥

Vṛka was the son of Rucaka and Bāhu was the son of Vṛka. Sagara was the extremely religious minded son of Bāhu.

द्वे भार्ये सगरस्यापि प्रभा भानुमती तथा।
ताभ्यामाराधितः पूर्वमौर्वोग्निः पुत्रकाम्यया॥१५॥

Prabhā and Bhānumatī were the two queens of Sagara. Both of them adored the Aurvogni with the desire of getting sons.

औौर्वस्तुष्टस्तयोः प्रादाद्यथेष्टं वरमुत्तमम्।
एका षष्टिसहस्राणि सुतमेकं परा तथा॥१६॥
अगृह्णाद्वंशकर्तारं प्रभागृह्णात्सुतान्बहून्।
एकं भानुमतिः पुत्रमगृह्णदसमञ्जसम्॥१७॥

Aurva getting pleased, granted boons to both of them as per their desire. One of them was to have sixty thousand sons and the other was to have a single son who could expand the dynasty. He was the son of Bhānumatī. Prabhā gave birth to many sons. The only son of Bhānumatī was known as Asamañjasa.

ततः षष्टिसहस्राणि सुषुवे सा तु वै प्रभा।
खनंतः पृथिवीं दग्धा विष्णुहुङ्कारमार्गणैः॥१८॥

Thereafter, Prabhā gave birth to sixty thousand sons. All of them were reduced to ashes while digging the earth with the humkāra of lord Viṣṇu.

असमञ्जस्य तनयः सोंशुमान्नाम विश्रुतः।
तस्य पुत्रो दिलीपस्तु दिलीपात्तु भगीरथः॥१९॥
येन भागीरथी गङ्गा तपः कृत्वाऽवतारिता।
भगीरथसुतश्चापि श्रुतो नाम बहूब वै॥२०॥

The son of Asamañjasa came to be known as Aṁśumān. He had Dilīpa as his son. Bhagīratha was the son of Dilīpa. It was Bhagīratha who brought Gaṅgā on earth after performing of *tapas.* Because of this, Gaṅgā is also known as Bhāgīrathī. Śruta was the son of Bhagīratha.

नाभागस्तस्य दायादो भवभक्तः प्रतापवान्।
अंबरीषः सुतस्तस्य सिंधुद्वीपस्ततोभवत्॥२१॥

Nābhāga discarded him, who was quite glorious and devotee of Śiva. Ambarīṣa was his son. He had a son named Sindhudvīpa.

नाभागेनांबरीषेण भुजाभ्यां परिपालिता।
बभूव वसुधात्यर्थं तापत्रयविवर्जिता॥२२॥

Nābhāga's son Ambarīṣa, with the strength of his arms, ruled the earth. During his time, the earth was free from all the three types of the sins.

अयुतायुः सुतस्तस्य सिन्धुद्वीपस्य वीर्यवान्।
पुत्रोऽयुतायुषो धीमानृतुपर्णो महायशाः॥२३॥

Ayutāya was a valorous son of Sindhudvīpa. He got an intelligent and virtuous son Ayutāyuṣa.

दिव्याक्षहृदयज्ञो वै राजा नलसखो बली।
नलौ द्वावेव विख्यातौ पुराणेषु दृढव्रतौः॥२४॥
वीरसेनसुतश्चान्यो यश्चेक्ष्वाकुकुलोद्भवः।
ऋतुपर्णस्य पुत्रोभूत्सार्वभौमः प्रजेश्वरः॥२५॥

He was the friend of the valorous king named Nala who was an expert in gambling. There are two valorous persons having the name of Nala, who were famous in the Purāṇas. One of them was the son of Vīrasena born in the Ikṣavāku race. The other one was the Cakravartī king and son of Ṛtuparṇa.

सुदासस्तस्य तनयो राजा त्विन्द्रसमोभवत्।
सुदासस्य सुतः प्रोक्तः सौदासो नाम पार्थिवः॥२६

The king Sudāsa was his son and was comparable with Indra. Saudāsa was the name of the son of Sudāsa.

ख्यातः कल्माषपादो वै नाम्ना मित्रसहश्च सः।
वसिष्ठस्तु महातेजाः क्षेत्रे कल्माषपादके॥२७॥
अश्मकं जनयामास इक्ष्वाकुकुलवर्धनम्।
अश्मकस्योत्तरायां तु मूलकस्तु सुतोभवत्॥२८॥

His real name was Mitrasaha, but he was more popular by the name of Kalmāṣapāda. The queen of Kalmāṣapāda gave birth to a son named Aśmaka by the grace of the sage Vasiṣṭha, who could prolong the Ikṣavāku race. The king Aśmaka and his queen Uttarā produced a son named Mūlaka.

स हि रामभयाद्राजा स्त्रीभिः परिवृतो वने।
बिभर्ति त्राणमिच्छन्वै नारीकवचमुत्तमम्॥२९॥
मूलकस्यापि धर्मात्मा राजा शतरथः सुतः।
तस्माच्छतरथाज्जज्ञे राजा त्विरविलो बली॥३०॥

He always remained surrounded by the women because of the fear of Paraśurāma. Desirous of protection, he had a recourse to the exultant shield in the form of women. The virtuous king Śataratha was the son of Mūlaka. Then the powerful king Ilābila was born of Śataratha.

आसीत्त्वैलविलिः श्रीमान्वृद्धशर्मा प्रतापवान्।
पुत्रो विश्वसहस्तस्य पितृकन्या व्यजीजनत्॥३१॥

The valorous Vṛddhaśarmā was the son of Ilābila. The daughter of the Pitṛs bore him a son known as Viśvasaha.

दिलीपस्तस्य पुत्रोभूत्खट्वाङ्ग इतिविश्रुतः।
येन स्वर्गादिहागत्य मुहूर्तं प्राप्य जीवितम्॥३२॥
त्रयोऽग्नयस्त्रयो लोका बुद्ध्या सत्येन वै जिताः।
दीर्घबाहुः सुतस्तस्य रघुस्तस्मादजायत॥३३॥

Dilīpa was his son. He was famous by the name of Khaṭvāṅga. He had the life of a *muhūrta*. He came on earth from the heaven for this purpose and conquered the three fires and three worlds by means of his intellect and truthfulness. Dīrghabāhu was his son and Raghu was born to him.

अजः पुत्रो रघोश्चापि तस्माज्जज्ञे च वीर्यवान्।
राजा दशरथस्तस्माच्छ्रीमानिक्ष्वाकुवंशकृत्॥३४॥

The powerful and valiant Aja was born of Raghu. From him, the glorious Daśaratha, the sustainer of the family of Ikṣavāku was born.

रामो दशरथाद्वीरो धर्मज्ञो लोकविश्रुतः।
भरतो लक्ष्मणश्चैव शत्रुघ्नश्च महाबलः॥३५॥

The heroic Rāma, who was well-versed with *Dharma* and was well-known in the three worlds, was born of Daśaratha. Same was the case with Bharata, Lakṣmaṇa and Śatrughna.

तेषां श्रेष्ठो महातेजा रामः परमवीर्यवान्।
रावणं समरे हत्वा यज्ञैरिष्ट्वा च धर्मवित्॥३६॥
दशवर्षसहस्राणि रामो राज्यं चकार सः।
रामस्य तनयो जज्ञे कुश इत्यभिविश्रुतः॥३७॥
लवश्च सुमहाभागः सत्यवानभवत्सुधीः।
अतिथिस्तु कुशाज्जज्ञे निषधस्तस्य चात्मजः॥३८॥

Rāma was the best of them all. He had great splendour and was an excellent valorous king. After killing Rāvaṇa in the battle and performing sacrifices, Rāma who was well-versed in Dharma, ruled over the kingdom for ten thousand years. A son, well known as Kuśa, was born to Rāma. His other son Lava was highly blessed, truthful and intelligent. Aithi was born to Kuśa and his son was Niṣadha.

नलस्तु निषधाज्जातो नभस्तस्मादजायत।
नभसः पुण्डरीकाख्यः क्षेमधन्वा ततः स्मृतः॥३९॥

Nala was born to Niṣadha and Nabhasa was his son. A son named Puṇḍarīka was born to Nabhasa and Kṣemadhanvan was his son.

तस्य पुत्रोभवद्वीरो देवानीकः प्रतापवान्।
अहीनरः सुतस्तस्य सहस्राश्वस्ततः परः॥४०॥
शुभश्चंद्रावलोकश्च तारापीडस्ततोभवत्।
तस्यात्मजश्चन्द्रगिरिर्भानुचन्द्रस्ततोभवत्॥४१॥

His son was the valorous Devānīka. Ahīnara was his son and thereafter was Sahasrāśva. From him were born Candrāvaloka and Tārāpīḍha. Candragiri was his son. His son was Bhānucandra.

श्रुतायुरभवत्तस्मद्बृहद्बलः इति स्मृतः।
भारते यो महातेजाः सौभद्रेण निपातितः॥४२॥

His son was Śrutāya who was also known as Bṛhadbala. This powerful king was killed by Abhimanyu, the son of Subhadrā, in the battle of Mahābhārata.

एते इक्ष्वाकुदायादा राजानः प्रायशः स्मृताः।
वंशे प्रधाना एतस्मिन्प्राधान्येन प्रकीर्तिताः॥४३॥

These are the successor kings of Ikṣavāku. In general, only the most important ones of them are mentioned here because of their importance.

सर्वे पाशुपते ज्ञानमधीत्य परमेश्वरम्।
समभ्यर्च्य यथाज्ञानमिष्ट्वा यज्ञैर्यथाविधि॥४४॥
दिवं गता महात्मानः केचिन्मुक्तात्मयोगिनः।
नृगो ब्राह्मणशापेन कृकलासत्वमागतः॥४५॥

All of them had realised lord Śiva. In accordance with their knowledge, they had worshipped the lord and performed sacrifices according to the rules. The noble souls had attained heaven. Some of them were the liberated souls and the *yogins.* As a result of the curse of a Brāhmaṇa, Nṛga was turned into chameleon.

धृष्टश्च धृष्टकेतुश्च यमबालश्च वीर्यवान्
रणधृष्टश्च ते पुत्रास्त्रयः परमधार्मिकः॥४६॥

Dhṛṣṭa had three virtuous sons viz., Dhṛṣṭaketu, Yamabāla and Raṇadhṛṣṭa.

आनर्तो नाम शर्यातिः सुकन्या नाम दारिका।
आनर्तस्या भवत् पुत्रो रोचमानः प्रतापवान्॥४७॥

Śaryāti had a son named Ānarta and a daughter known as Sukanyā. Rocamāna was the son of Ānarta.

रोचमानस्य रेवोभूद्रेवाद्रैवत एव च।
ककुद्मी चापरो ज्येष्ठपुत्रः पुत्रशतस्य तु॥४८॥
रेवती यस्य सा कन्या पत्नी रामस्य विश्रुता।
नरिष्यन्तस्य पुत्रोभूज्जितात्मा तु महाबली॥४९॥

Reva was the son of Rocamāna. From Reva were born two sons named Raivata and Kukudmin. Reva was the eldest of a hundred sons, Revatī, his daughter, was the wife of Balarāma. Nariṣyanta had a son named Jitātman.

नाभागादंबरीषस्तु विष्णुभक्तः प्रतापवान्
ऋतस्यस्य सुतः श्रीमान्सर्वधर्मविदांवरः॥५०॥
कृतस्तस्य सुधर्माभूत्पृषितो नाम विश्रुतः।
करूषस्य तु कारूषाः सर्वे प्रख्यातकीर्तयः॥५१॥

From Nābhāga was born Ambarīṣa, who was a devotee of Viṣṇu. Ṛta was his glorious son. He was the best among those who were conversant with Dharma. Kṛta was his virtuous son also known Pṛṣṭa. The sons of Karūṣa were known as the Kārūṣas.

पृषितो हिंसयित्वा गां गुरोः प्रापसुकल्मषम्।
शापाच्छूद्रत्वमापन्नश्च्यवनस्येति विश्रुतः॥५२॥

Pṛṣṭa incurred a grave sin by killing the cow of the preceptor. It is well known that he was degraded as a Śūdra due to the curse of his preceptor.

दिष्टपुत्रस्तु नाभागस्तस्मादपि भलंदनः।
भलंदनस्य विक्रांतो राजासीदजवाहनः॥५३॥

Diṣṭa's son was Nābhāga and from him was born Bhalandana. His son was a king of great exploits.

एते समासतः प्रोक्ता मनुपुत्रा महाभुजाः।
इक्ष्वाकोः पुत्रपौत्राद्या ऐलस्याथ वदामि वः॥५४॥

Thus, the successors of the mighty sons of Manu are told briefly and the dynasty of Ikṣavāku in some detail. Now, I shall recount to you the dynasty of Aila.

सूत उवात

ऐलः पुरूरवा नाम रुद्रभक्तः प्रतापवान्।
चक्रे त्वकण्टकं राज्यं देशे पुण्यतमे द्विजाः॥५५॥
उत्तरे यमुनातीरे प्रयागे मुनिसेविते।
प्रतिष्ठानाधिपः श्रीमान्प्रतिष्ठाने प्रतिष्ठितः॥५६॥

Sūta said–

O Brāhmaṇa, Purūravas, a valorous son of Ilā and a devotee of Rudra, held an unhindered sway in the holy land of Prayāga, situated on the northern bank of the river Yamunā, frequented by the sages. He was the glorious lord of Pratiṣṭhāna (Prayāga) which is situated on the northern bank of the Yamunā river.

तस्य पुत्राः संस भवन्सर्वे वितततेजसः।
गंधर्वलोकविदिता भवभक्ता महाबलाः॥५७॥
आयुर्मायुरमायुश्च विश्वायुश्चैव वीर्यवान्।
श्रुतायुश्च शतायुश्च दिव्याश्चैवोर्वशीसुताः॥५८॥

He had six powerful glorious sons, well-known in the region of the Gandharvas and the devotees to Śiva. All of them were divine, being the sons of Urvaśī. They were known as– Āyu, Māyu, Amāyu, Visvāyu, Śrutāya and Śatāyu.

आयुषस्तनया वीराः पञ्चैवासन्महौजसः।
स्वर्भानुतनयायां ते प्रभायां जज्ञिरे नृपाः॥५९॥

Āyu had five sons of great power. They were the kings born of Prabhā – the daughter of Svarabhānu.

नहुषः प्रथमस्तेषां धर्मज्ञो लोकविश्रुतः।
नहुषस्य तु दायादाःषडिन्द्रोपमतेजसः॥६०॥

Nahuṣa was the first among them. He was well-known in the worlds and was conversant with Dharma. Nahuṣa's successors were six and were comparable with Indra in splendour.

उत्पन्नाः पितृकन्यायां विरजायां महौजसः।
यतिर्ययातिः संयातिरायातिः पञ्चमोऽन्धकः॥६१॥
विजातिश्चेति षडिमे सर्वे प्रख्यातकीर्तयः।
यतिर्ज्येष्ठश्च तेषां वै ययातिस्तु ततोऽवरः॥६२॥

The immensely valorous kings were born out of Virajā – the daughter of Pitṛs and were known by the names of Yati, Yayāti, Saṅyāti, Āyāti, Andhaka and Vijāti. All of them were quite famous. Yati was the eldest of all of them, while Yayāti was younger to him.

ज्येष्ठस्तु यतिर्मोक्षार्थी ब्रह्मभूतोऽभवत्प्रभुः।
तेषां ययातिः पञ्चानां महाबलपराक्रमः॥६३॥

Yati, the eldest son, was desirous of salvation and he merged into Brahman. Of the remaining five, Yayāti was the youngest of all but was quite valorous at the same time.

देवयानीमुशनसः सुतां भार्यामवाप सः।
शर्मिष्ठामासुरीं चैव तनया वृषपर्वणः॥६४॥

He married Devayānī, the daughter of Śukrācarya. On the other hand, Śarmiṣṭhā, the daughter of Vṛṣaparvā was turned as Āsuri.

यदुं स तुर्वसुं चैव देवयानी व्यजायत।
तावुभौ शुभकर्माणौ स्तुतौ विद्याविशारदौ॥६५॥

Devayānī had two sons named Yadu and Turvasu. Both of them were the performers of noble deeds and were well-versed in divine knowledge.

द्रुह्यं चानुं च पुरुं च शर्मिष्ठा वार्षपर्वणी।
ययातये रथं तस्मै ददौ शुक्रः प्रतापवान्॥६६॥
तोषितस्तेन विप्रेन्द्रः प्रीतः परमभास्वरम्।
सुसङ्गं काञ्चनं दिव्यमक्षये च महेषुधी॥६७॥

Śarmiṣṭhā – the daughter of Vṛṣaparvā produced three children known as Puru, Anu and Druhya. At the request of Yayāti, the glorious Śukra gave him a chariot, which was made of gold and was quite glittering, besides two undecaying bows.

युक्तं मनोजवैरश्वैर्येन कन्यां समुद्वहन्।
स तेन रथमुख्येन षण्मासेनाजयन्महीम्॥६८॥

The steed were yoked in it and it could move with the speed of the mind. He had brought his bride to his home by that chariot. He conquered the entire earth using the chariot within six months.

ययातिर्युधि दुर्धर्षो देवदानवमानुषैः।
भवभक्तस्तु पुण्यात्मा धर्मनिष्ठः समञ्जसः॥६९॥
यज्ञयाजी जितक्रोधः सर्वभूतानुकंपनः।
कौरवाणां च सर्वेषां स भवद्रथ उत्तमः॥७०॥
यावन्नरेन्द्रप्रवरः कौरवो जनमेजयः।
पूरोर्वंशस्य राज्ञस्तु राज्ञः पारीक्षितस्य तु॥७१॥

Yayāti had been a terror while fighting with the gods, demons and the humans. He was devoted to Śiva, the auspicious soul and was devoted to *Dharma*. He performed *yajñas*, overpowered anger and was compassionate on all the living beings. The chariot was best of the Kauravas but was destroyed by Parīkṣita, who was born in the Kuru race.

जगाम स रथो नाशं शापाद्गर्गस्य धीमतः।
गर्गस्य हि सुतं बालं स राजा जनमेजयः॥७२॥
अक्रूरं हिंसयामास ब्रह्महत्यामवाप सः।
स लोहगंधी राजर्षिः परिधावन्नितस्ततः॥७३॥
पौरजानपदैस्त्यक्तो न लेभे शर्म कर्हिचित्।
ततः स दुःखसंतप्तो न लेभे संविदं क्वचित्॥७४॥
जगाम शौनकमृर्षिं शरण्यं व्यथितस्तदा।
इन्द्रेतिर्नाम विख्यातो योऽसौ मुनिरुदारधीः॥७५॥
याजयामास चेंद्रितिस्तं नृपं जनमेजयम्।
अश्वमेधेन राजानं पावनार्थं द्विजोत्तमाः॥७६॥

Janamejaya troubled Akrūra, the son of Garga and then killed him, earning the sin of Brahmahatyā. The royal priest, with iron like fragrance, started wandering here and there with him. After he was discarded by the people of the country and the citizens, he could not regain pleasure. He always felt painful. He went to take refuge with Śaunaka. The *Ṛṣi* was quite a large hearted one, was known by the name of Indreti. It was he who performed the *yajña* on behalf of Janamejaya. O excellent Brāhmaṇa, in order to purify the king Janamejaya, he performed an *Aśvamedha* sacrifice.

स लोहगंधान्निर्मुक्त एनसा च महायशाः।
यज्ञस्यावभृथे मध्ये यातो दिव्यो रथः शुभः॥७७॥
तस्मद्वंशात्परिभ्रष्टो वसोश्चेदिपतेः पुनः।
दत्तः शक्रेण तुष्टेन लेभे तस्माद्बृहद्रथः॥७८॥
ततो हत्वा जरासंधं भीमस्तं रथमुत्तमम्।
प्रददौ वासुदेवाय प्रीत्या कौरवनंदनः॥७९॥

Lohagandha – the immensely valorous king, was relieved of the bad smell of iron as well as his sin. In the middle of the Avabhṛtha ablution, the divine and the splendid chariot vanished. Lost from the family, it was given over to Vasu king of Cedi by the delightful Indra. The same chariot was acquired by Bṛhadratha from him. Thereafter, killing Jarāsandha, a successor of Bṛhadratha, Bhīma, a scion of the family of Kurus, gave away the excellent chariot to Śrī Kṛṣṇa out of love.

सूत उवाच

अभ्यर्षिंचत्पुरुं पुत्रं ययातिर्नाहुषः प्रभुः।
कृतोपकारस्तेनैव पुरुणा द्विजसत्तमाः॥८०॥
अभिषेक्तुकामं च नृपं पुरुं कनीयसम्।
ब्राह्मणप्रमुखा वर्णा इदं वचनमब्रुवन्॥८१॥
कथं शुक्रस्य नप्तारं देवयान्याः सुतं प्रभो।
ज्येष्ठं यदुमतिक्रम्य कनीयान्राज्यमर्हति॥८२॥
एते संबोधयामस्त्वां धर्मं च अनुपालय॥८३॥

Sūta said–

Nahuṣa's son Yayāti crowned Puru – his son, as the king after himself. O excellent Brāhmaṇas, it was by Puru alone, that he had been helped before. People of all the castes, including the leading Brāhmaṇas, spoke to the king who was desirous of crowning his youngest son– "O Lord, how does the youngest son deserve the kingdom after overlooking the claim of the eldest son Yadu, the son of Devayānī and the grandson of Śukra? We are addressing you to keep alive the traditional *dharma*."

इति श्रीलिङ्गमहापुराणे पूर्वभागे ययातिकथा नाम
षट्षष्टितमोऽध्यायः॥६६॥

सप्तषष्टितमोऽध्यायः

Chapter 67

Story of Yayāti of Somavaṁśa

ययातिरुवाच

ब्राह्मणप्रमुखा वर्णाः सर्वे शृण्वन्तु मे वचः।
ज्येष्ठं प्रति यथा राज्यं न देयं मे कथञ्चन॥१॥

Yayāti said–

All the people should listen to my words including the Brāhmaṇas and the people of all the *varṇas* or stages of life, as to why did I decide not to give the kingdom to Yadu, my eldest son.

मम ज्येष्ठेन यदुना नियोगो नानुपालितः।
प्रतिकूलमतिश्चैव न स पुत्रः सतां मतः॥२॥

It is Yadu – my eldest son, who disobeyed me. In case a son, using his own wisdom, acts against the desire of his father, then that situation is not acceptable to the noble people.

मातापित्रोर्वचनकृत्सद्भिः पुत्रः प्रशस्यते।
स पुत्रः पुत्रवद्यस्तु वर्तते मातृपितृषु॥३॥

A son who obeys the words of his parents, is praised by the noble people as the worthy son. A son who performed as per the desire of his parents, is praised by the people and is taken to be a worthy son.

यदुनाहमवज्ञातस्तथा तुर्वसुनापि च।
द्रुह्येन चानुना चैव मय्यवज्ञा कृता भृशम्॥४॥

My sons named Yadu, Turvasu, Druhya and Anu had humiliated me immensely.

पुरुणा च कृतं वाक्यं मानितश्च विशेषतः।
कनीयान्मम दायादो जरा येन धृता मम॥५॥

But Puru, accepted my desire particularly well and obeyed me. It is my youngest Puru who redeemed me of my old age.

शुक्रेण मे समादिष्टा देवयान्याः कृते जरा।
प्रार्थितेन पुनस्तेन जरा सञ्चारिणी कृता॥६॥

Because of Devayānī, Śukra had ordained, that I would be attacked by the old age. At my request, my old age was made transferable by him.

शुक्रेण च वरो दत्तः काव्येनोशनसा स्वयम्।
पुत्रो यस्त्वानुवर्तेत स ते राज्यधरस्त्विति॥७॥
भवंतोऽप्यनुजानंतु पूरू राज्येऽभिषिच्यते।

This boon was given by the sage Śukrācārya himself, that the son who favours you shall be your heir to the kingdom. Therefore, all of you should approve the same. Only then Puru shall be crowned as the king.

प्रकृतय ऊचुः

य: पुत्रो गुणसंपन्नो मातापित्रोर्हितः सदा॥८॥
सर्वमर्हति कल्याणं कनीयानपि स प्रभुः।
अर्हः पूरुरिदं राज्यं यः सुतो वाक्यकृत्तव॥९॥
वरदानेन शुक्रस्य न शक्यं कर्तुमन्यथा।

The people said–

The son possessing the good qualities and the well-wisher of his parents, inspite of his being the younger one, should be patronised. Therefore, Puru deserves to be the king since he is the son who obeyed the command of his father. Because of the boon granted by Śukra, things cannot be otherwise.

सूत उवाच

एवं जानपदैस्तुष्टैरित्युक्तो नाहुषस्तदा॥१०॥
भिषिच्य ततो राज्ये पुरुं स सुतमात्मनः।
दिशि दक्षिणपूर्वस्यां तुर्वसुं पुत्रमादिशत्॥११॥

Sūta said–

The son of Nahuṣa was thus told by the delighted people of the land. After crowning his son Puru in his own kingdom, he directed Turvasu, his son, to be the chief of the southern quarters.

दक्षिणायामथो राजा यदुं ज्येष्ठं न्ययोजयेत्।
प्रतीच्यामुत्तरस्यां तु द्रुह्यं चानुं च तावुभौ॥१२॥

Similarly, the king entrusted the kingship of western region, while Anu was deputed in the eastern region.

सप्तद्वीपां ययातिस्तु जित्वा पृथ्वीं ससागराम्।
व्यभजच्च त्रिधा राज्यं पुत्रेभ्यो नाहुषस्तदा॥१३॥

After conquering the earth with seven continents and an equal number of oceans, the king distributed his kingdom in three parts.

पत्रसंक्रामितश्रीस्तु हर्षनिर्भरमानसः।
प्रीतिमानभवद्राजा भारमावेश्य बंधुषु॥१४॥

Thus distributing his kingdom in three parts and entrusting the burden on his kins, the king was pleased.

अत्र गाथा महाराज्ञा पुरा गीता ययातिना।
याभिः प्रत्याहरेत्कामान्सर्वतोंगानि कूर्मवत्॥१५॥
ताभिरेव नरः श्रीमान्नान्यथा कर्मकोटिकृत्।
न जातु कामः कामानामुपभोगेन शाम्यति॥१६॥
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते।
यत्पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः॥१७॥
नालमेकस्य तत्सर्वमिति मत्वा शमं व्रजेत्।
यदा न कुरुते भावं सर्वभूतेषु पापकम्॥१८॥
कर्मणा मनसा वाचा ब्रह्म संपद्यते तदा।
यदा परान्न बिभेति परे चास्मान्न बिभ्यति॥१९॥
यदा न निन्देन्न द्वेष्टि ब्रह्म संपद्यते तदा।
या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः॥२०॥
योसौ प्राणान्तिको रोगस्तां तृष्णां त्यजतः सुखम्।
जीर्यन्ति जीर्यतः केशा दन्ता जीर्यंति जीर्यतः॥२१
चक्षु श्रोत्रे च जीर्येते तृष्णैका निरुपद्रवा।
जीर्यंति देहिनः सर्वे स्वभावादेव नान्यथा॥२२॥
जीविताशा धनाशा च जीयतोपि न जीर्यते।
यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम्॥२३
तृष्णाक्षयसुखस्यैतत्कलां नार्हति षोडशीम्।
एवमुक्त्वा स राजर्षिः सदारः प्राविशद्वनम्॥२४॥

This is the story initially told by the king Yayāti. As a tortoise squeezes all its limbs in its own body, a person who squeezes all his desires within himself, such a person achieves all the fortunes and none else. Inspite of his doing of the crores of noble works, the passions never die out after enjoying them in the same way as the flames rise by pouring of the *ghee* in the fire. Whatever is produced by as cereals or barley, the entire such produce, besides the gold, animals and the women, cannot satisfy the innumerable desires of a single person. Keeping the facts in view, a person should free himself of all the desires. When a person does not develop evil thoughts in his mind, speech and the body, he surely achieves Brahman. When a person is not afraid of anyone, when a person does not denounce others and does not becomes jealous of others, then he surely achieves Brahman. The desire which cannot be discarded inspite of the best efforts, which is never worn out even after a person's becoming old, such a desire resembles the ailment which ends with the life alone. One who discards the same, feels comfortable thereafter. When a person reaches the old age, his teeth, strength, eyes and the ears grow old, but the desire or the lust never gets old rather it becomes more and more strong. Everything in a person gets old by nature, but the desire to remain alive after reaching the old age and the desire for getting more riches never decays. The happiness arising out of the fulfilment of the desires in the world and the great divine happiness of the heaven do not merit even a sixteenth part of that happiness which one achieves when the thirst for objects is dispelled. Thus speaking, the Rājarṣi accompanied with his queen retired to the forest.

भृगुतुङ्गे तपस्तेपे तत्रैव च महायशाः।
साधयित्वा त्वनशनं सदारः स्वर्गमाप्तवान्॥ २५॥
तस्य वंशास्तु पञ्चैते पुण्या देवर्षिसत्कृताः।
यैर्व्याप्ता पृथिवी कृत्स्ना सूर्यस्येव मरीचिभिः॥ २६
धनी प्रजावानायुष्मान्कीर्तिमांश्च भवेन्नरः।
ययातिचरितं पुण्यं पठञ्छृण्वंश्च बृद्धिमान्॥ २७॥
सर्वपापविनिर्मुक्तः शिवलोके महीयते॥ २८॥

Then he performed *tapas* over the peak of Bhṛgutuṅga mountain. The immensely glorious king, then, while fasting, achieved the heaven with his queens. The race of descendants comprising of the five auspicious kings were honoured by the divine *Ṛṣis* and the gods. The glory of those kings is spread over the earth in the same way as the sun rays are spread over the earth. An intelligent person who reads the story of Yayāti or listens to it, he achieves long life and glory. He getting relieved of all the sins is honoured in the abode of Śiva.

इति श्रीलिङ्गमहापुराणे पूर्वभागे सोमवंशे ययातिचरितं
नाम सप्तषष्टितमोऽध्यायः॥ ६७॥

* * *

अष्टषष्टितमोऽध्यायः
Chapter 68
Description of Races

सूत उवाच

यदोर्वंशं प्रवक्ष्यामि ज्येष्ठस्योत्तमतेजसः।
संक्षेपेणानुपूर्व्याच्च गदतो मे निबोधत॥ १॥

Sūta said–

Now, I shall describe briefly the eldest son of Yayāti of the glorious dynasty, known as Yaduvaṁśa. You listen from me and understand it.

यदोः पुत्रा बभूबुर्हि पञ्च देवसुतोपमाः।
सहस्रजित्सुतो ज्येष्ठः क्रोष्टुर्नीलोजको लघुः॥ २॥

Yadu had five sons resembling those of

the gods. Sahasrajit was the eldest of all. The remaining four were known by the names of Kroṣṭu, Nīla, Ajaka and Laghu.

सहस्रजित्सुतस्तद्वच्छतजिन्नाम पार्थिवः।
सुताः शतजितः ख्यातास्त्रयः परमकीर्तयः॥३॥

Satajit was the son of Sahasrajit. Satajit, on the other hand, had three famous and glorious sons.

हैहयश्च हयश्चैव राजा वेणुहयश्च यः।
हैहयस्त तु दायादो धर्म इत्यभिविश्रुतः॥४॥

They were known by the names of Haihaya, Haya and the king Veṇuhaya. Haihaya had the descendant named famous Dharma.

तस्य पुत्रोभवद्विप्रा धर्मनेत्र इति श्रुतः।
धर्मनेत्रस्य कीर्तिस्तु सञ्जयस्तस्य चात्मजः॥५॥

O Brāhmaṇas, he had a son named Dharmanetra, while Kīrti was the son of Dharmanetra. He had a son known as Sañjaya.

सञ्जयस्य तु दायादो महिष्मान्नाम धार्मिकः।
आसीन्महिष्मतः पुत्रो भद्रश्रेण्यः प्रतापवान्॥६॥

The auspicious Mahiṣamān was the descendant of Sañjaya. The glorious Bhadraśreṇya was the son of Mahiṣamān.

भद्रश्रेण्यस्य दायादो दुर्दमो नाम पार्थिवः।
दुर्दमस्य सुतो धीमान्धनको नाम विश्रुतः॥७॥

The legal heir of Bhadraśreṇya was the king Durdama, who had an intelligent son who was known by the name of Dhanaka.

धनकस्य तु दायादाश्चत्वारो लोकसंमताः।
कृतवीर्यः कृताग्निश्च कृतवर्मा तथैव च॥८॥
कृतौजाश्च चतुर्थोभूत्कार्तवीर्यस्ततोर्जुनः।
जज्ञे बाहुसहस्रेण सप्तद्वीपेश्वरोत्तमः॥९॥

Dhanaka had four sons, who were quite popular and were known by the names of Kṛtavīrya, Kṛtāgni, Kṛtavarmā and Kṛtaujā. Arjuna was the son of Kṛtavīrya who had a thousand arms. He was the excellent lord of the seven continents.

कृतास्त्रा बलिनः शूरा धर्मात्मानो मनस्विनः।
तस्य रामस्तदा त्वासीन्मृत्युर्नारायणात्मकः।
तस्य पुत्रशतान्यासन्पञ्च तत्र महारथाः॥१०॥
शूरश्च सूरसेनश्च धृष्टः कृष्णस्तथैव च॥११॥
जयध्वजश्च राजासीदावन्तीनां विशां पतिः।
जयध्वजस्य पुत्रोभूत्तालजंघो महाबलः॥१२॥

Rāma, a devotee of Nārāyaṇa, became the cause of his death. He had a hundred sons. Five out of them were quite valorous. They were quite strong, valorous, intelligent and learned. They were well-versed in the use of all the arms and were known by the names of Śūra, Śūrasena, Dhṛṣta, Kṛṣṇa and Jayadhvaja. Jayadhvaja was the king of Avantī. Tālajaṅgha was the valorous son of Jayadhvaja.

शतं पुत्रास्तु तस्येह तालजंघाः प्रकीर्तिताः।
तेषां ज्येष्ठो महावीर्यो वीतिहोत्रेऽभवन्नृपः॥१३॥

He had hundred sons and were known by the name of Tālajaṅgha's. The eldest of all known as Vītihotra became the king.

वृषप्रभृतयश्चान्ये तत्सुताः पुण्यकर्मणः।
वृषो वंशकरस्तेषां तस्य पुत्रोभवन्मधुः॥१४॥

Vṛṣa and others happened to be his sons, who were the performers of noble deeds. Vṛṣṇi was the founder of his race. Madhu happened to be his son.

मधोः पुत्रशतं चासीद्धृष्णिस्तस्य तु वंशभाक्।
वृष्णेस्तु वृष्णयः सर्वे मधोर्वै माधवाः स्मृताः।
यादवा यदुवंशेन निरुच्यन्ते तु हैहयाः॥१५॥
तेषां पञ्च गणा ह्येते हैहयानां महात्मनाम्॥१६॥

वीतिहोत्राश्च हर्याता भोजाश्चावन्तयस्तथा।
शूरसेनास्तु विख्यातास्ताजलंघास्तथैव च॥१७॥
शूरश्च शूरसेनश्च वृषः कृष्णस्तथैव च।
जयध्वजः पञ्चमस्तु विख्याता हैहयोत्तमाः॥१८॥

Madhu had a hundred sons who performed the auspicious deeds. Vṛṣṇi happened to be his eldest son. He was the founder of his race. The descendants of Vṛṣṇi also came to be known as Vṛṣṇis, while those of the Madhu's race were known as Mādhavas. Since they were related to the race of Yadus, they were also called as Yādavas. The great souls had five families, viz. Vītihotra, Haryāta, Bhoja, Avanti and Śūrasena. Śūrasena was also known as Tālajaṅgha. In the Haihaya race, there were the five most popular kings, viz. Śūra, Śūrasena, Vṛṣṇa, Kṛṣṇa and Jayadhvaja.

शूरश्च शूरवीरश्च शूरसेनस्य चानघाः।
शूरसेना इति ख्याता देशास्तेषां महात्मनाम्॥१९॥

Śūra and Śūrasena were the famous descendants of their race. The country of those noble people came to be known us Śūrasena.

वीतिहोत्रसुताश्चापि विश्रुतोऽनर्त इत्युत।
दुर्जयः कृष्णपुत्रस्तु बभूवामित्रकर्शनः॥२०॥

Vītihotra had a son named Anarta. Durjaya was the son of Kṛṣṇa and the destroyer of his enemies.

क्रोष्टुश्च शृणु राजर्षे वंशमुत्तमपौरुषम्।
यस्यान्वये तु संभूतो विष्णुर्वृष्णिकुलोद्वहः॥२१॥

Now you listen to the family of Rājarṣi Koṣṭa. The people of this race were quite enthusiastic. In the Vṛṣṇi family of the race, Viṣṇu was born.

क्रोष्टोरेकोऽभवत्पुत्रो वृजिनीवान्महायशाः।
तस्य पुत्रोभवत्स्वाती कुशंकुस्तत्सुतोभवत्॥२२॥

Koṣṭa had a single son, who was quite famous and was known by the name of Vṛjinīva. He had a sons named Svātī, who had a son named Kuśaṅku.

अथ प्रसूतिमिच्छन्वै कुशंकुः सुमहाबलः।
महाक्रतुभिरीजेसौ विविधैरासदक्षिणैः॥२३॥

The valorous Kuśaṅku performed various *yajñas* with the desire of having a son, giving enough of *Dakṣiṇās.*

जज्ञे चित्ररथस्तस्य पुत्रः कर्मभिरन्वितः।
अथ चैत्ररथो वीरो यज्वा विपुलदक्षिणः॥२४॥
शशबिंदुस्तु वै राजा अन्वयाद्व्रतमुत्तमम्।
चक्रवर्ती महासत्त्वो महावीर्यो बहुप्रजाः॥२५॥

His son was known as a Citraratha who was known for the noble deeds performed by him. Śaśabindu was the son of Citraratha. He gave away enormous riches in charities while performing *yajñas.* He also performed the excellent religious deeds. He was extremely powerful and lord of a large number of subjects. In due course of time, he was crowned as the emperor with vast number of subjects.

शशबिंदोस्तु पुत्राणां सहस्राणामभूच्छतम्।
शंसंति तस्य पुत्रामामनंतकमुत्तमम्॥२६॥

Śaśabindu had a thousand sons. Anantaka was the best of all his sons, who was specifically designated as the best by the people.

अनंतकात्सुतो यज्ञो यज्ञस्य तनयो धृतिः।
उशनास्तस्य तनयः संप्राप्य तु महीमिमाम्॥२७॥
आजहाराश्वमेधानां शतमुत्तमधार्मिकः।
स्मृतश्चोशनसः पुत्रः सितेषुर्नाम पार्थिवः॥२८॥

Yajña was the son of Anantaka, while Dhṛti was the son of Yajña. He had a son named Uśanā. Soon after his being crowned as the ruler, the valorous one, performed a hundred sacrifices. The ruler named Śiteṣu was the son of Uśanā.

मरुतस्तस्य तनयो राजर्षिर्वंशवर्धनः।
वीरः कंबलबर्हिस्तु मरुस्तस्यात्मजः स्मृतः॥२९॥

Marut was his son who was a Rājarṣi and expanded the race. The son of Marut was Kaṁbalabarhi.

पुत्रस्तु रुक्मकवचो विद्वान्कंबलबर्हिषः।
निहत्य रुक्मकवचो वीरान्कवचिनो रणे॥३०॥
धन्विनो निशितैर्बाणैरवाप श्रियमुत्तमाम्।
अश्वमेधे तु धर्मात्मा ऋत्विग्भ्यः पृथिवीं ददौ॥३१

Rukmakavaca was the son of Kaṁbalabarhi, who had been an intelligent king. He killed the excellent archers in the battlefield wearing the coat of arms with his excellent and sharp arrows and earned great glory. The noble kings, after performing the *Aśvamedha yajña*, gave away land in charity.

जज्ञे तु रुक्मकवचात्परावृत्परवीरहा।
जज्ञिरे पञ्च पुत्रास्तु महासत्त्वाः परावृतः॥३२॥

Rukmakavaca had a son named Parāvṛta, who could kill even the extremely strong warrior. He had extremely strong five sons.

रुक्मेषुः पृथुरुक्मश्च ज्यामघः परिघं हरिः।
परिघं च हरिं चैव विदेहेषु पिता न्यसत्॥३३॥

They were known by the names of Rukmeṣu, Pṛthurukma, Jyāmagha, Parigha and Hari. Both Parigha and Hari were settled in the Videha region by the father.

रुक्मेषुरभवद्राजा पृथुरुक्मस्तदाश्रयात्।
तैस्तु प्रव्राजितो राजा ज्यामघोऽवसदाश्रमे॥३४॥

Rukmeṣu became the king, while Pṛthurukma was dependent on him. The king Jyāmagha was forced to abandon the throne by them. Therefore, he drowning the kingdom, started living in the forest in an *āśrama*.

प्रशांतः स वनस्थोपि ब्राह्मणैरेव बोधितः।
जगाम धनुरादाय देशमन्यं ध्वजी रथी॥३५॥
नर्मदातीरमेकाकी केवलं भार्यया युतः।
ऋक्षवंतं गिरिं गत्वा त्यक्तमन्यैरुवास सः॥३६॥

After returning to the forest, he was quite peaceful. He received the divine knowledge from the Brāhmaṇas. Thereafter, he carrying his bow, mounted over his chariot, proceeded to some other country. With his queen, he went to the bank of the Narmadā river. He disowned everyone reaching the Ṛkṣavanta mountain and started living there, spending his time.

ज्यामघस्याभवद्भार्या शैब्या शीलवती सती।
सा चैव तपसोग्रेण शैब्या वै संप्रसूयत॥३७॥
सुतं विदर्भं सुभगा वयःपरिणता सती।
राजपुत्रसुतायां तु विद्वांसौ क्रथकैशिकौ॥३८॥
पुत्रौ विदर्भराजस्य शूरौ रणविशारदौ।
रोमपादस्तृतीयश्च: बभ्रुस्तस्यात्मजः स्मृतः॥३९॥

Śaivyā – the wife of Jyāmagha, was quite chaste and a noble lady. After performing severe *tapas*, she, in her advanced age, got a son, who was known by the name of Vidarbha. The king Vidarbha had two intelligent sons who were known by the names of Kratha and Kaiśika. Both of them were quite strong and well-versed in fighting war. Romapāda was the third son, who had a son named Babhru.

सुधृतिस्तनयस्तस्य विद्वान्परमधार्मिकः।
कौशिकस्तनयस्तस्मात्तस्माच्चैद्यान्वयः स्मृतः॥४०

Sudhṛti was a learned and auspicious son of Babhru. His son was known as Kauśika, who was the founder of Vaidya race.

क्रथो विदर्भस्य सुतः कुंतिस्तस्यात्मजोऽभवत्।
कुंतेर्वृतस्ततो जज्ञे रणधृष्टः प्रतापवान्॥४१॥

रणधृष्टस्य च सुतो निधृतिः परवीरहा।
दशार्हो नैधृतो नाम्ना महारिगणसूदनः॥४२॥

Kratha was the son of Vidarbha, while Kunti was the son of Kratha. Vṛta was the son of Kunti and the glorious Raṇadhṛṣṭa was the son of Vṛta. Daśārha was the son of Naidhṛti who was the great destroyer of enemies.

दशार्हस्य सुतो व्यासो जीमूत इति तत्सुतः।
जीमूतपुत्रो विकृतिस्तस्य भीमरथः सुतः॥४३॥

Vyāpta was the son of Daśārha. Jīmūta was the son of Vyāpta. Jīmūta had a son named Jīmūta, while Vikṛti was the son of Jīmūta. He had a son named Bhīmaratha.

अथ भीमरथस्यासीत्पुत्रो नवरथः किल।
दानधर्मरतो नित्यं सत्यशीलपरायणः॥४४॥

Navaratha was the son of Bhīmaratha, who was always engaged in giving of charities. He was dedicated to truthfulness and nobility of the conduct.

तस्य चासीदृढरथः शकुनिस्तस्य चात्मजः।
तस्मात्करंभः संभूतो देवरातोऽभवत्ततः॥४५॥

Dṛḍharatha was the name of his son and his son was known as Śakuni. He got a son named Karambha. His son was known as Devarāta.

देवरातादभूद्राजा देवरातिर्महायशाः।
देवगर्भोपमो जज्ञे यो देवक्षत्रनामकः॥४६॥

Devarāta had a son named Devarāti who was a glorious king. He was like the son of gods. He had a son named Devakṣatra.

देवक्षत्रसुतः श्रीमान् मधुर्नाम महायशाः।
मधूनां वंशकृद्राजा मधोस्तु कुरुवंशकः॥४७॥

The glorious Madhu was the son of Devakṣatra. Madhu was the founder of Madhu race. Madhu had a son who was the founder of Kuru dynasty.

कुरुवंशादनुस्तस्मात्पुरुत्वान्पुरुषोत्तमः।
अंशुर्जज्ञे च वैदर्भ्यां भद्रवत्यां पुरुत्वतः॥४८॥

Anu was born of Kuruvaṁśaka and from Anu was born Purutvān as the son. Purutvān produced a son named Aṁśu from the queen Bhadravatī of Vidarbha.

ऐक्ष्वाकीमवहच्चांशुः सत्त्वस्तस्मादजायत।
सत्त्वात्सर्वगुणोपेतः सात्त्वतः कुलवर्धनः॥४९॥
ज्यामघस्य मया प्रोक्ता सृष्टिर्वै विस्तरेण वः।
यः पठेच्छृणुयाद्वापि निसृष्टिं जयामघस्य तु॥५०॥
प्रजीवत्येति वै स्वर्गं राज्यं सौख्यं च विंदति॥५१॥

Aṁśu married Aikṣvākī. A son named Sattva was born of her. Sattva produced all virtuous sons named Sāttvata, who could expand the race. Thus, I have exhaustively narrated about the race of Jyāmagha. Whosoever listens or recites it, he attains heaven, kingship and all the comforts, besides all the pleasures and long life.

इति श्रीलिङ्गमहापुराणे पूर्वभागे वंशानुवर्णनं
नामाष्टषष्टितमोऽध्यायः॥६८॥

एकोनसप्ततितमोऽध्यायः

Chapter 69

Recitation of Somavaṁśa

सूत उवाच

सात्त्वतः सत्यसंपन्नः प्रजज्ञे चतुरः सुतान्।
भजनं भ्राजमानं च दिव्यं देवावृधं नृपम्॥१॥
अंधकं च महाभागं वृष्णिं च यदुनंदनम्।
तेषां निसर्गांश्चतुरः शृणुध्वं विस्तरेण वै॥२॥

Sūta said–

Sāttvata was a truthful person who had

four sons. They were the glorious Bhajana, the divine king Devāvṛddha, Andhaka – the extremely virtuous one and Vṛṣṇi who delighted all the Yadus. You listen from me the story of the expansion of all the races.

सञ्जय्यां भजनाच्चैव भ्राजमानाद्विजज्ञिरे।
अयुतायुः शतायुश्च बलवान् हर्षकृत्स्मृतः॥३॥

The three sons named Śatāyu, Ayutāyu and valorous Harṣakṛta, were born of the glorious Bhajana and Sañjayī.

तेषां देवावृधो राजा चचार परमं तपः।
पुत्रः सर्वगुणोपेतो मम भूयादिति स्मरन्॥४॥

Sāttvata had four sons. Out of them, the king Devāvṛddha performed severe *tapas* with the desire to have a son possessing all the virtues.

तस्य बभ्रुरिति ख्यातः पुण्यश्लोको नृपोत्तमः।
अनुवंशपुराणज्ञा गायंतीति परिश्रुतम्॥५॥

The people who are well-versed in the *Anuvaṁśa* of *Purāṇa* are aware that he had a son named Babhru, who became a glorious king.

गुणान्देवावृधस्याथ कीर्तयंतो महात्मनः।
यथैव शृणुमो दूरात् संपश्यामस्तथांतिकात्॥६॥

The people, with noble souls, sung the glory of Devāvṛddha. As we listened about him from distance so did we find about him in the vicinity.

बभ्रुः श्रेष्ठो मनुष्याणां देवैर्देवावृधः समः।
पुरुषाः पञ्चषष्टि तु षट् सहस्राणि चाष्ट च॥७॥
येऽमृतत्वमनुप्राप्ता बभ्रोर्देवावृधादपि।
यज्वा दानमतिर्वीरो ब्रह्मण्यस्तु दृढव्रतः॥८॥
कीर्तिमांश्च महातेजाः सात्त्वतानां महारथः।
तस्यान्ववाये संभूता भोजा वै दैवतोपमाः॥९॥

Babhru was the best among the humans, while Devāvṛddha could be equated with the gods. Fourteen thousand and sixty five people received nectar from Babhru and Devāvṛddha. He performed the *yajñas.* He was well inclined to give charities. He was valorous and quite benevolent towards the Brāhmaṇas. He was firm in the performing of the religious activities. He was glorious and illustrious. He was the great warrior among the Sāttvatas. Bhojas were born in his race who resembled the gods.

गांधारी चैव माद्री च वृष्णिभार्ये बभूवतु॥।
गांधारी जनयामास सुमित्रं मित्रनंदनम्॥१०॥
माद्री लेभे च तं पुत्रं ततः सा देवीमीढुषम्।
अनमित्रं शिनिं चैव तावुभौ पुरुषोत्तमौ॥११॥
अनमित्रसुतो निघ्नो निघ्नस्य द्वौ बभूवतुः।
प्रसेनश्च महाभागः सत्राजिच्च सुतावुभौ॥१२॥

Vṛṣṇi had two wives known as Mādrī and Gāndhārī. Gāndhārī gave birth to two sons named Sumitra and Mitranandana. Mādrī gave birth to a son named Devamīḍhuṣa. Thereafter, two more sons known as Anamitra and Śini were also born to her. Nighna was the son of Anamitra. He had two virtuous sons named Prasena and Śatrājit.

तस्य सत्राजितः सूर्यः सखा प्राणसमोऽभवत्।
स्यमंतको नाम मणिर्दत्तस्तस्मै विवस्वता॥१३॥

Sūrya was the intimate friend of Śatrājit and he gave Śatrājit, the Syamantaka gem.

पृथिव्यां सर्वरत्नानामसौ राजाऽभवन्मणिः।
कदाचिन्मृगयां याताः प्रसेनेव सहैव सः॥१४॥
वधं प्राप्तो सहायश्च सिंहादेव सुदारुणात्।
अथ पुत्रः शिनेर्जज्ञे कनिष्ठाद्धृष्णिनंदनात्॥१५॥
सत्यवाक् सत्यसंपन्नः सत्यकस्तस्य चात्मजः।
सात्यकिर्युयुधानस्तु शिनेर्नप्ता प्रतापवान्॥१६॥

The Syamantaka gem was the best of all the gems of the world. Once the same went with Prasena for hunting, but an awful lion devoured him. He was helpless at that time. Satyaka was born of Śini, the youngest son of Vṛṣṇi. He was truthful and remained firm over his words. Yuyudhān was the grandson of Śini.

असङ्गो युयुधानस्य कुणिस्तस्य सुतोऽभवत्।
कुणेर्युगंधरः पुत्रः शैनेया इति कीर्तिताः॥१७॥

Asaṅga was the son of Yuyudhān and Kuṇi was the son of Asaṅga. Yugandhara was the son of Kuṇi. Thus, Śainayas have been mentioned in the family of Śini.

माद्याः सुतस्य सहजज्ञे सुतो वार्ष्णिर्युधाजितः।
श्वफल्क इति विख्यातस्त्रैलोक्यहितकारकः॥१८॥
श्वफल्कश्च महाराजो धर्मात्मा यत्र वर्तते।
नास्ति व्याधिभयं तत्र नावृष्टिभयमप्युत॥१९॥

A son was born to Vṛṣṇi and Mādrī known by the name of Yudhājit. He came to be known by the name of Śvaphalka. He was benevolent towards all the three *lokas.* Wherever the religious-minded king Śvaphalka lived, there had been no problem of draught or ailments could never be found there.

श्वफल्कः काशिराजस्य सुतां भार्यामवाप सः।
गांदिनीं नाम काश्यो हि ददौ तस्मै स्वकन्यकाम्॥

Śvaphalka married Gāndinī, the daughter of Kāśīrāja and declared her as his queen.

सा मातुरुदरस्था वै बहून्वर्षगणान्किल।
वसंती न च सञ्जज्ञे गर्भस्था तां पिताऽब्रवीत्॥
जायस्व शीघ्रं भद्रं ते किमर्थं चाभितिष्ठसि।
प्रोवाच चैनं गर्भस्था सा कन्या गांदिनी तदा॥२२॥
वर्षत्रयं प्रतिदिनं गामेकां ब्राह्मणाय तु।
यदि दद्यास्ततः कुक्षेर्निर्गमिष्याम्यहं पितः॥२३॥
तथेत्युवाच तस्या वै पिता काममपूरयत्।
दाता शूरश्च यज्वा च श्रुतवानतिथिप्रियः॥२४॥

She remained in the womb of her mother for long and remained unborn. Then the father said to the girl in the womb– "Let you meet with welfare. You be born quickly. Why are you stuck up in the womb?" Then the girl in the womb replied to the father– "You give away a cow in charity to Brāhmaṇa daily, only then, I shall be out of the womb." At these words of the infant, the father performed as desired by the daughter and fulfilled her wish. Thereafter, his son Akrūra was born. He was extremely valorous, donor, learned, performer of *yajñas* and a friend of the guests. He gave away enormous riches in the *yajñas.*

तस्याः पुत्रः स्मृतोऽक्रूरः श्वफल्काद्भूरिदक्षिणः।
रत्ना कन्या च शैवस्य ह्यक्रूरस्तामवाप्तवान्॥२५॥
अस्यामुत्पादयामास तनयांस्तान्निबोधत।
उपमन्युस्तथा मागुर्वृतस्तु जनमेजयः॥२६॥
गिरिरक्षस्तथोपेक्षः शत्रुघ्नो योरिमर्दनः।
धर्मभृद्दृष्टधर्मा च गोधनोथ वरस्तथा॥२७॥
आवाहप्रतिवाहौ च सुधारा च वराङ्गना।
अक्रूरस्योग्रसेन्यां तु पुत्रौ द्वौ कुलनंदनौ॥२८॥
देववानुपदेवश्च जज्ञाते देवसंमतौ।
सुमित्रस्य सुतो जज्ञे चित्रकश्च महायशाः॥२९॥

Akrūra married Ratnā, the daughter of king Śaiva and Upamanyu, Māgu, Vṛta, Janamejaya, Girirakṣa, Upekṣa, Śatrughna, Arimardana, Dharmabhṛta, Dṛṣṭidharmā, Godhana, Vara, Āvāha and Prativāha were born as sons. Besides the sons, a girl was also born to them who was known as Sudhārā. Ugrasenī – the daughter of Ugrasena and Akrūra, produced sons, who were the delight of the race. They were known by the names of Devavān and Upadeva. Both of them resembled the gods. A glorious son named Citraka was born to Sumitra.

चित्रकस्याभवन्पुत्रा विपृथुः पृथुरेव च।
अश्वग्रीवः सुबाहुश्च सुधासूकगवेक्षणौ॥३०॥

अरिष्टनेमिस्त्वश्च धर्मो धर्मभृदेव च।
सुभूमिर्बहुभूमिश्च श्रविष्ठाश्रवणे स्त्रियौ॥३१॥

Citraka had sons named Viprthu, Prthu, Aśvagrīva, Subāhu, Sudhāsūka, Gavekṣaṇa, Ariṣṭanemi, Aśva, Dharma, Dharmabhṛta, Subhūmi and Bahubhūmi. They had two daughters as well, who were known as Śraviṣṭhā and Śravaṇā.

अंधकात्काश्यदुहिता लेभे च चतुरः सुतान्।
कुकुरं भजमानं च शुचिं कंबलबर्हिषम्॥३२॥

The daughter of the king of Kāśī produced four sons from Andhaka who were known by the names of Kukura, Bhajamān, Śuci and Kaṁbalabarhi.

कुकुरस्य सुतो वृष्णिर्वृष्णेः शूरस्ततोऽभवत्।
कपोतरोमातिबलस्तस्य पुत्रो विलोमकः॥३३॥

Vṛṣṇi was the son of Kukura and his son was known as Śūra. He had a valorous son named Kapotaromātibala who had a son named Vilomaka.

तस्यासीत्तुंवुरुसखो विद्वान्पुत्रो नलः किल।
ख्यायते स सुनाम्ना तु चंदनानकदुंदुभिः॥३४॥

He had a learned son known by the name of Nala who had a friend named Tuṁvaru. He became famous by the name of Candanānakadundubhi.

तस्मादप्यजित्पुत्र उत्पन्नोस्य पुनर्वसुः।
अश्वमेधं सं पुत्रार्थमाजहार नरोत्तमः॥३५॥

Ajita was born of him. He had a son named Punarvasu. The excellent king performed the Aśvamedha sacrifice for getting a son.

तस्य मध्येतिरात्रस्य सदोमध्यात्समुत्थितः।
ततस्तु विद्वान् सर्वज्ञो दाता यज्वा पुनर्वसुः॥३६॥

When the excellent *mantras* were recited during the performing of the sacrifices, then the infant Punarvasu was born in the assembly of the priests. Later on, he became a learned person, all knowledgeable, donor and the performer of the *yajñas.*

तस्यापि पुत्रमिथुनं बभूवाभिजितः किल।
आहुकश्चाहुकी चैव ख्यातौ कीर्तिमतां वरौ॥३७॥

Twin sons were born to Abhijit. They were the best among the glorious people and were known by the names of Āhuka and Āhukī.

आहुकात्काश्यदुहितुर्द्वौ पुत्रौ संबभूवतुः।
देवकश्चोग्रसेनश्च देवगर्भसमावुभौ॥३८॥

Āhuka produced from the daughter of the donor Kāśīrāja, two sons named Devaka and Ugrasena. Both of them resembled the sons of gods.

देवकस्य सुता राज्ञो जज्ञिरे त्रिदशोपमाः।
देववानुपदेवश्च सुदेवो देवरक्षितः॥३९॥

Devaka had four sons resembling the gods who were known by the names of Devavān, Upadeva, Sudeva and Devarakṣita.

तेषां स्वसारः सप्तासन् वसुदेवाय ता ददौ।
वृषदेवोपदेवा च तथान्या देवरक्षिता॥४०॥
श्रीदेवा शांतिदेवा च सहदेवा तथापरा।
देवकी चापि तासां च वरिष्ठाऽभूत्सुमध्यमा॥४१॥

He had seven sisters. The king gave away all of them to Vasudeva. They were known by the names of Vṛṣadevā, Upadevā, Devadakṣitā, Śrīdevā, Śāntidevā, Sahadevā and Devakī. Out of all of them, Devakī was most beautiful with slender waist, besides being the best and the senior most of them all.

नवोग्रसेनस्य सुतास्तेषां कंसस्तु पूर्वजः।
तेषां पुत्रश्च पौत्राश्च शतशोथ सहस्रशः॥४२॥

Ugrasena had nine sons and Kaṁsa was

the eldest of all of them. He had thousands of sons and the grandsons.

देवकस्य सुता पत्नी वसुदेवस्य धीमतः।
बभूव वंद्या पूज्या च देवैरपि पतिव्रता॥४३॥

Devakī was the wife of the intelligent Vasudeva. She was quite a chaste lady and was adored by the gods.

रोहिणी च महाभागा पत्नी चानकदुंदुभेः।
पौरवी बाह्लिकसुता संपूज्यासीत्सुरैरपि॥४४॥
असूत रोहिणी रामं बलश्रेष्ठं हलायुधम्।
आश्रितं कंसभीत्या च स्वात्मानं शांततेजसम्॥४५

Rohiṇī, the wife of Ānanda Dundubhi (Vasudeva) and the daughter of the king Vāhlika, known as Pauravī, was worshipped by the gods. Rohiṇī produced Balarāma – the carrier of the plough.

जाते रामेऽथ निहते षड्गर्भे चातिदक्षिणे।
वसुदेवो हरिं धीमान्देवक्यामुदपादयत्॥४६॥

After killing the six innocent children and after the birth of Balarāma, Kṛṣṇa was born of the intelligent Devakī by Vasudeva.

स एव परमात्मासौ देवदेवो जनार्दनः।
हलायुधश्च भगवाननंतो रजतप्रभः॥४७॥

He is the supreme soul, god of gods, besides being Viṣṇu. Balarāma had the silver like shining lustre and is the incarnation of the serpent Śeṣa.

भृगुशापच्छलेनैव मानयन्मानुषीं तनुम्।
बभूव तस्यां देवक्यां वासुदेवो जनार्दनः॥४८॥

As a result of the curse pronounced by the sage Bhṛgu, Viṣṇu agreed to human form and was born as the son of Vasudeva from the womb of Devakī.

उमादेहसमुद्भता योगनिद्रा च कौशिकी।
नियोगाद्देवदेवस्य यशोदातनया ह्यभूत्॥४९॥

At the same time, Kauśikī as Yoganidrā, who emerged out of the body of Umā, was born as the daughter of Yaśodā at the command of the god of gods.

सा चैव प्रकृतिः साक्षात्सर्वदेवनमस्कृता।
पुरुषो भगवान्कृष्णो धर्ममोक्षफलप्रदः॥५०॥

She happens to be Prakṛti who is adored by all the gods, while Śrī Kṛṣṇa happens to be Puruṣa, who bestows the reward for *dharma* and *mokṣa*.

तां कन्यां जगृहे रक्षन्कंसात्स्वस्यात्मजं तदा।
चतुर्भुजं विशालाक्षं श्रीवत्सकृतलांछनम्॥५१॥
शङ्खचक्रगदापद्मं धारयंतं जनार्दनम्।
यशोदायै प्रदत्त्वा तु वसुदेवश्च बुद्धिमान्॥५२॥

To save the life of his own son from Kaṁsa, Vasudeva accepted the infant daughter of Yaśodā in exchange for his four-armed infant with vast eyes and Śrīvatsa mark over the chest and holder of conch, discus, mace and lotus, known as Kṛṣṇa.

दत्त्वैनं नंदगोपस्य रक्षतामिति चाब्रवीत्।
रक्षकं जगतां विष्णुं स्वेच्छया धृतविग्रहम्॥५३॥

The intelligent Vasudeva gave away his son in exchange to Nanda (the husband of Yaśodā). That child was the lord of three worlds and had taken to human form according to his own will. He said to Nanda– "You kindly save his life."

प्रसादाच्चैव देवस्य शिवस्यामिततेजसः।
रामेण सार्धं तं दत्त्वा वरदं परमेश्वरम्॥५४॥
भूभारनिग्रहार्थं च ह्यवतीर्णं जगद्गुरुम्।
अतो वै सर्वकल्याणं यादवानां भविष्यति॥५५॥

The god of gods who was resplendent like fire, by the grace of Śiva – the glorious one, had taken to the human form at his own will and the protector of the three worlds, finding with Rāma said– "In order to reduce the burden of the earth, the preceptor of the world has incarnated on earth. The Yādavas will be benefited by this. The son of Devakī shall remove all our misfortunes."

अयं स गर्भो देवक्या यो नः क्लेश्यान्हरिष्यति।
उग्रेनात्मजायाथ कंसायानकदुंदुभिः॥५६॥
निवेदयामास तदा जातां कन्यां सुलक्षणाम्।
अस्यास्तवाष्टमो गर्भो देवक्याः कंस सुव्रत॥५७॥
मृत्युरेव न संदेह इति वाणी पुरातनी।
ततस्तां हंतुमारेभे कंसः सोल्लंघ्य चांबरम्॥५८॥
उवाचाष्टभुजा देवी मेघगंभीरया गिरा।
रक्षस्व तत्स्वकं देहमायातो मृत्युरेव ते॥५९॥

Vasudeva then informed Kaṁsa, the son of Ugrasena– "A meritorious girl has been born which is the eight child of Devakī. O Kaṁsa, O excellent one, surely he will be the cause of your death." Because of this, Kaṁsa even tried to kill that infant girl. But the eight-armed daughter of Nanda slipped out of the hands of Kaṁsa and fled in the sky. The goddess thundered in the voice resembling the thunder of the clouds and declared– "You better protect your body. The time for your death has arrived.

रक्षमाणस्य देहस्य मायावी कंसरूपिणः।
किं कृतं दुष्कृतं मूर्ख जातः खलु तवांतकृत्॥६०॥

O foolish Kaṁsa, you while protecting your body, have committed enormous sins. In fact, the one who is destined to kill you has already been born."

देवक्याः स भयात्कंसे जघानैवाष्टमंत्विति।
स्मरंति विहितो मृत्युर्देवस्यास्तनयोऽष्टमः॥६१॥

It is said that getting afraid of Devakī, Kaṁsa killed her eighth child. But in reality, the eighth son of Devakī actually became the cause of the death of Kaṁsa.

यस्तत्प्रतिकृतौ यत्नो भोजस्यासीद्वृथा हरेः।
प्रभावान्मुनिशार्दूलास्तया चैव जडीकृतः॥६२॥

O excellent sage, all the efforts to take revenge from Bhoja proved useless before Kṛṣṇa. With the influence of Kauśikī's *Māyā*, he became infructuous.

कंसोपि निहतस्तेन कृष्णेनाक्लिष्टकर्मणा।
निहता बहवाश्चान्ये देवब्राह्मणघातिनः॥६३॥

Then Kṛṣṇa, the performer of the difficult tasks, killed Kaṁsa together with the killers of the Brāhmaṇas and the gods.

तस्य कृष्णस्य तनयाः प्रद्युम्नप्रमुखस्तथा।
बहवः परिसंख्याताः सर्वे युद्धविशारदाः॥६४॥

The sons of Kṛṣṇa like Pradyumna and others have already been mentioned. They were numerous and were all well-versed in war.

कृष्णपुत्राः समाख्याताः कृष्णेन सदृशाः सुताः।
पुत्रेष्वेतेषु सर्वेषु चारुदेष्णादयो हरेः॥६५॥
विशिष्टा बलवंतश्च रौक्मिणेयारिसूदनाः।
षोडशस्त्रीसहस्राणि शतमेकं तथाधिकम्॥६६॥
कृष्णस्य तासु सर्वासु प्रिया ज्येष्ठा च रुक्मिणी।
तया द्वादशवर्षाणि कृष्णेनाक्लिष्टकर्मणा॥६७॥
उष्यता वायुभक्षेण पुत्रार्थं पूजितो हरः।
चारुदेष्णः सुचारुश्च चारुवेषो यशोधरः॥६८॥
चारुश्रवाश्चारुयशाः प्रद्युम्नः सांब एव च।
एते लब्धास्तु कृष्णेन शूलपाणिप्रसादतः॥६९॥

The sons of Kṛṣṇa were as valorous as Kṛṣṇa himself. Out of all his sons, Cārudeṣṇa and his brothers were particularly strong. They were the sons of Rukmiṇī and were the destroyers of their enemies. Śrī Kṛṣṇa had sixteen thousand and one hundred wives. Rukmiṇī was the senior-most of them all besides being the dearest to Śrī Kṛṣṇa. Together with Śrī Kṛṣṇa and living on inhaling air alone, she adored lord Śiva for twelve years for getting a son. By the grace of the trident bearing Śiva, they got eight sons, who were known by the names of Cārudeṣṇa, Sucāru, Cāruveṣa, Yaśodhara, Cārusravā, Cāruyaśa, Pradyumna and Sāṁba.

तान् दृष्ट्वा तनयान्वीरान् रौक्मिणेयांश्च रुक्मिणीम्।
जांबवत्यब्रवीत्कृष्णं भार्या कृष्णस्य धीमतः॥७०॥

Finding the valorous sons of Rukmiṇī and Rohiṇī, Jāṁbavatī once said to Śrī Kṛṣṇa.

मम त्वं पुण्डरीकाक्ष विशिष्टं गुणवत्तरम्।
सुरेशसंमितं पुत्रं प्रसन्नो दातुमर्हसि॥७१॥

"O lotus-eyed one, in case you are pleased with me, then get me a son resembling the gods, who should be all virtuous."

जांबवत्या वचः श्रुत्वा जगन्नाथस्ततो हरिः।
तपस्तप्तुं समारेभे तपोनिधिरनिंदितः॥७२॥

Hearing the words of Jāṁbavatī, lord Kṛṣṇa – the ocean of *tapas*, then started performing *tapas*.

सोऽथ नारायणः कृष्णः शङ्खचक्रगदाधरः।
व्याघ्रपादस्य च मुनेर्गत्वा चैवाश्रमोत्तमम्॥७३॥
ऋषिं दृष्ट्वा त्वंगिरसं प्रणिपत्य जनार्दनः।
दिव्यं पाशुपतं योगं लब्धवांस्तस्य चाज्ञया॥७४॥
प्रलुप्तश्मश्रुकेशश्च घृताक्तो मुञ्जमेखली।
दीक्षितो भगवान्कृष्णस्तताप च परंतपः॥७५॥

Kṛṣṇa – Nārāyaṇa, the holder of conch, discus and a club, went to the excellent hermitage of the sage Vyāghrapāda. After offering his salutation to the sage, Śrī Kṛṣṇa received the divine *Pāśupata yoga*. At his behest, he shaved off the beard, moustaches and the hair on the head, applied clarified butter all over the body and wore the girdle of *muñja* grass. Thus initiated, lord Kṛṣṇa, the scorcher of the foes, performed a great penance. The penance was performed by him in serious poses.

ऊर्ध्वबाहुर्निरालंबः पादांगुष्ठग्रधिष्ठितः।
फलाम्ब्वनिलभोजी च ऋतुत्रयमधोक्षजः॥७६॥

He stood with his arms raised up and without support. He stood on the tips of his toes. He spent three seasons living on fruits, water and air.

तपसा तस्य संतुष्टो ददौ रुद्रो बहून् वरान्।
सांबं जांबवतीपुत्रं कृष्णाय च महात्मने॥७७॥

Lord Śiva was pleased with his penance and granted him the boons. A son named Sāmba was bestowed by Śiva to the noble-souled Kṛṣṇa to be born as son to Jāmbavatī.

तथा जांबवती चैव सांबं भार्या हरेः सुतम्।
प्रहर्षमतुलं लेभे लब्ध्वादित्यं यथादितिः॥७८॥

On getting a son named Sāmba from Kṛṣṇa, Jāmbavatī – the wife of Śrī Kṛṣṇa, was immensely delighted in the same way as Aditi was delighted at the birth of her son Āditya.

बाणस्य च तदा तेन च्छेदितं मुनिपुङ्गवाः।
भुजानां चैव साहस्रं शापाद्रुद्रस्य धीमतः॥७९॥

O excellent sages, by the curse of lord Śiva, the thousand hands of Bāṇa were cut off by Kṛṣṇa.

अथ दैत्यवधं चक्रे हलायुधसहायवान्।
तथा दुष्टक्षितीशानां लीलयैव रणाजिरे॥८०॥

Then with the help of Balarāma, Śrī Kṛṣṇa carried out the destruction of the Daityas and killed several kings sportily in the battle-ground.

स हत्वा देवसंभूतं नरकं दैत्यपुङ्गवम्।
ब्राह्मणस्योर्ध्वचक्रस्य वरदानान्महात्मनः॥८१॥

The prominent Naraka, who was born of the gods, was also killed by him with the boon granted by a Brāhmaṇa named Urdhvacakra.

स्वोपभोग्यानि कन्यानां षोडशातुलविक्रमः।
शताधिकानि जग्राह सहस्राणि महाबलः॥८२॥

शापव्याजेन विप्राणामुपसंहृतवान् कुलम्।
संहृत्य तत्कुलं चैव प्रभासेऽतिष्ठदच्युतः॥८३॥

The immensely valorous one with unparalleled exploits to his credit, Śrī Kṛṣṇa took up sixteen thousand and one hundred girls for his own pleasure. Under the pretext of a curse from a Brāhmaṇa, he destroyed the families of Vṛṣṇis and after so doing, the lord stayed at Prabhāsa.

तदा तस्यैव तु गतं वर्षाणामधिकं शतम्।
कृष्णस्य द्वारकायां वै जराक्लेशापहारिणः॥८४॥
विश्वामित्रस्य कण्वस्य नारदस्य च धीमतः।
शापं पिण्डारकेऽरक्षद्वचो दुर्वाससस्तदा॥८५॥

After the lapse of over a hundred years during Kṛṣṇa's ruling Dvārakā, removing distress due to the old age, he accepted the curses pronounced by Viśvāmitra, Kaṇva, intelligent Nārada and Durvāsā and stayed in Piṇḍāraka.

त्यक्त्वा च मानुषं रूपं जरकास्त्रच्छलैन तु।
अनुगृह्य च कृष्णोपि लुब्धकं प्रययौ दिवम्॥८६॥

Then the lord discarded the human form under the pretext of an arrow shot by a hunter named Jaraka and after blessing that hunter, he returned to the heaven.

अष्टावक्रस्य शापेन भार्याः कृष्णस्य धीमतः।
चौरैश्चापहृताः सर्वास्तस्य मायाबलेन च॥८७॥

Due to the curse of Aṣṭāvakra pronounced on him and also because of his own *māyā*, the wives of lord Kṛṣṇa were abducted by the thieves.

बलभद्रोपि संत्यज्य नागो भूत्वा जगाम च।
महिष्यस्तस्य कृष्णस्य रुक्मिणी प्रमुखाः शुभाः॥८८
सहाग्निं विविशुः सर्वाः कृष्णेनाक्लिष्टकर्मणा।
रेवती च तथा देवी बलभद्रेण धीमता॥८९॥
प्रविष्टा पावकं विप्राः सा च भर्तृपथं गता।
प्रेतकार्यं हरेः कृत्वा पार्थः परमवीर्यवान्॥९०॥
रामस्य च तथान्येषां वृष्णीनामपि सुव्रतः।
कंदमूलफलैस्तस्य वह्निकार्यं चकार सः॥९१॥

Balarāma discarded his human form and resuming the form of Śeṣa, he returned to his heavenly abode. The auspicious queens of Śrī Kṛṣṇa, viz. Rukmiṇī and others, entered the fire with the body of their lord. O Brāhmaṇas, Revatī – the noble lady, too entered the pyre, along with the body of her husband Balarāma and followed his path. The immensely powerful Arjuna performed the last rites of Śrī Kṛṣṇa, Balarāma and other Vṛṣṇis. O auspicious men with the bulbous roots, fruits and roots, he performed the rites of oblation for want of wealth.

द्रव्याभावात्स्वयं पार्थो भ्रातृभिश्च दिवङ्गतः।
एवं संक्षेपतः प्रोक्तः कृष्णस्याक्लिष्टकर्मणः॥९२॥
प्रभावो विलयश्चैव स्वेच्छयैव महात्मनः।
इत्येतत्सोमवंशानां नृपाणां चरितं द्विजाः॥९३॥
यः पठेच्छृणुयाद्वापि ब्राह्मणान् श्रावयेदपि।
स याति वैष्णवं लोकं नात्र कार्या विचारणा॥९४॥

Then Arjuna too proceeded to the heaven with his brothers. Thus ended the exploits and performance of Śrī Kṛṣṇa of unparalleled activity (a form of Viṣṇu) who adopted his human form out of his own free will. It has been narrated by me in detail. O Brāhmaṇas, one who reads this narration of the kings of the lunar race or listens to it or narrates it to others, he undoubtedly goes to the abode of lord Viṣṇu.

इति श्रीलिङ्गमहापुराणे पूर्वभागे सोमवंशानुकीर्तनं
नामैकोनसप्ततितमोऽध्यायः॥६९॥

◆

सप्ततितमोऽध्यायः

Chapter 70

Worldly creations

ऋषय ऊचुः

आदिसर्गस्त्वया सूत सूचितो न प्रकाशितः।
सांप्रतं विस्तरेणैव वक्तुमर्हसि सुव्रत॥१॥

The Sages said–

You have introduced the universe or creation to us but not exhaustively. You have not spoken about it quite clearly. O excellent one, you kindly explain about it in details.

सूत उवाच

महेश्वरो महादेवः प्रकृतेः पुरुषस्य च।
परत्वे संस्थितो देवः परमात्मा मुनीश्वराः॥२॥

Sūta said–

O excellent *Ṛṣis*, lord Maheśvara is beyond Puruṣa as well as Prakṛti and is the supreme soul.

अव्यक्तं चेश्वरात्तस्मादभवत्कारणं परम्।
प्रधानं प्रकृतिश्चेति यदाहुस्तत्त्वचिंतकाः॥३॥

The invisible surprise emerged from the same Maheśvara, who is wonderful; besides being the great cause. The learned people well-versed in *tattva*, call him as Pradhāna or Prakṛti.

गंधवर्णरसैहीनं शब्दस्पर्शविवर्जितम्।
अजरं ध्रुवमक्षय्यं नित्यं स्वात्मन्यवस्थितम्॥४॥

He is devoid of fragrance, colour and juice. He is devoid of sound and touch. He is beyond change, indestructible, unshakeable, indeclinable, indestructible and is always lodged in the soul.

जगद्योनिं महाभूतं परं ब्रह्म सनातनम्।
विग्रहः सर्वभूतानामीश्वराज्ञाप्रचोदितम्॥५॥

He is the source of the origin of the universe, besides being the eternal supreme Brahman. He is *Mahābhūta*. He is the material body of all the living beings. He is influenced with the command of Īśvara.

अनाद्यंतमजं सूक्ष्मं त्रिगुणं प्रभवाव्ययम्।
अप्रकाशमविज्ञेयं ब्रह्माग्रे समवर्तत॥६॥

The Pradhāna came into being in the form of Brahman. He is beyond beginning or end. He is unborn and possesses three *guṇas* and is subtle. He is the source of the creation of the world besides being imperishable. He is neither visible nor invisible.

अस्यात्मना सर्वमिदं व्याप्तं त्वासीच्छिवेच्छया।
गुणसाम्ये तदा तस्मिन्नविभागे तमोमये॥७॥

When the *guṇas* were in parallel range when it was undivided and when he was the form of darkness, then the universe or the sight, at the command of lord Śiva, came into existence.

सर्गकाले प्रधानस्य क्षेत्रज्ञाधिष्ठितस्य वै।
गुणवाभाद्व्यज्यमानो महान्प्रादुर्बभूव ह॥८॥

At the time of creation, as the Pradhāna was presided over by the individual soul, the Puruṣa, the principal *Mahat* had manifested revealing itself as subsidiary to Prakṛti.

सूक्ष्मेण महता चाथ अव्यक्तेन समावृतम्।
सत्त्वोद्रिक्तो महानग्रे सत्तामात्रप्रकाशकः॥९॥

It was covered with the subtle and great unmanifest. At the outset, when the principle of *Mahat* had the predominance of *sattva*, then only it revealed its existence. The *Mahat* should be known as the cosmic mind and is said to be the sole cause of creation.

मनो महांस्तु विज्ञेयमेकं तत्कारणं स्मृतम्।
समुत्पन्नं लिङ्गमात्रं क्षेत्रज्ञाधिष्टितं हि तत्॥१०॥

It originated as presided over by the individual soul and only as beneficent symbol.

धर्मादीनि च रूपाणि लोकतत्त्वार्थहेतवः।
महान् सृष्टिं विकुरुते चोद्यमानः सिसृक्षया॥११॥

It's forms known as *Dharma* etc. are the causes of the principles and objects of the world. Indeed, the desire to create the *Mahat* carries the activity of creation.

मनो महान्मतिर्ब्रह्म पूर्बुद्धिः ख्यातिरीश्वरः।
प्रज्ञा चितिः स्मृतिः संविद्विश्वेशश्चेति स स्मृतः॥१२

It is variously known as *Manas* (mind), *Mahat* (great), *Mati* (intellect), *Brahman*, *Pūḥ* (city), *Buddhi* (intellect), *Khyāti* (popularity), *Īśvara* (lord), *Prajñā* (perfect knowledge), *Citi* (consciousness), *Smṛti* (memory), *Samvid* (cognition) and *Viśveśa* (lord of the universe).

मनुते सर्वभूतानां यस्माच्चेष्टा फलं ततः।
सौक्ष्म्यात्तेन विभक्तं तु येन तन्मन उच्यते॥१३॥

It is known as *Manas* because it presides over the fruit of activity of all living beings. As it is subtle, the fruits of activities appear to be divided i.e. many and different.

तत्त्वानामग्रजो यस्मान्महांश्च परिमाणतः।
विशेषेभ्यो गुणेभ्योपि महानिति ततः स्मृतः॥१४॥

It is called *Mahat* because it originated at the outset, prior to all other principles as well as due to its magnitude. It is greater than the *Śeṣas* and the *guṇas*.

बिभर्ति मानं मनुते विभागं मन्यतेपि च।
पुरुषो भोगसंबंधात्तेन चासौ मतिः स्मृतः॥१५॥

It comprises of the magnitude. It ponders and causes differentiation. It is also related to enjoyment (*i.e.* experience) of Puruṣa. Therefore, it is also known as *Mati*.

बृहत्त्वात्बृंहणत्वाच्च भावानां सकलाश्रयात्।
यस्माद्धारयते भावान्ब्रह्म तेन निरुच्यते॥१६॥

It is defined as Brahman because of is greatness and Bṛhaṇatva, because of its swollen condition and also because it contains in itself all experiences which are dependant on all external objects.

यः पूरयति यस्माच्च कृत्स्नान्देवाननुग्रहैः।
नयते तत्त्वभावं च तेन पूरिति चोच्यते॥१७॥

It is called *Pūḥ* because it fills the gods with blessings and leads men to the state of awareness (from the root *pṛ*).

बुध्यते पुरुषश्चात्र सर्वान् भावान् हितं तथा।
यस्माद्बोधयते चैव बुद्धिस्तेन निरुच्यते॥१८॥

Surās, the Puruṣa, is known through it and because it makes all the objects known, what is wholesome from what is not, is called Buddhi.

ख्यातिः प्रत्युपभोगश्च यस्मात्संवर्तते ततः।
भोगस्य ज्ञाननिष्ठत्वात्तेन ख्यातिरिति स्मृतः॥१९॥

Some enjoyment of pleasure is based on knowledge thereof and also since each item of enjoyment is dependent on knowledge, it is known by the word *Khyāti*.

ख्यायते तद्गुणैर्वापि ज्ञानादिभिरनेकशः।
तस्माच्च महतः संज्ञा ख्यातिरित्यभिधीयते॥२०॥

The principle of *Mahat* is called *Khyāti* also because objects in many instances are named *Khyāti* through its qualities like knowledge etc.

साक्षात्सर्वं विजानाति महात्मा तेन चेश्वरः।
यस्माज्ज्ञानानुगश्चैव प्रज्ञा तेन स उच्यते॥२१॥

There is a great soul which knows everything. Therefore, he is called Īśvara as well. It is the follower of *jñāna*, therefore it is called *prajñā* as well.

ज्ञानादीनि च रूपाणि बहुकर्मफलानि च।
चिनोति यस्माद्भोगार्थं तेनासौ चितिरुच्यते॥२२॥

Since it collects the forms of *jñāna* together with the fruits of the activities like the *yajñas* therefore, it is also called as *citi*.

वर्तमानव्यतीतानि तथैवानागतान्यपि।
स्मरते सर्वकार्याणि तेनासौ स्मृतिरुच्यते॥२३॥

Since it remembers all the activities of the past, present and future, it is called as *Smṛti* as well.

कृत्स्नं च विंदते ज्ञानं यस्मान्माहात्म्यमुत्तमम्।
तस्माद्विंदेर्विदेश्चैव संविदित्याभिधीयते॥२४॥

It is called all knowledgeable because it possesses all the knowledge besides being aware of the importance of everything. Because of this, it is also called *Sarvavid.*

विद्यतेपि च सर्वत्र तस्मिन्सर्वं च विंदति।
तस्मात्संविदिति प्रोक्तो महद्भिर्मुनिसत्तमाः॥२५॥

O Sages, the great personalities also call it *Sarvavid* for some other causes as well. It is all pervading and it contains everything and because of this also, it is called *Sarvavid.*

जानातेर्ज्ञानमित्याहुर्भगवान् ज्ञानसंनिधिः।
बंधनादिपरीभावादीश्वरः प्रोच्यते बुधैः॥२६॥

The word *jñāna* is formed from the root *jñā* which means to know. Therefore, it is also called *jñāna.* Since the lord is the source of all the knowledge besides being its storehouse, it has the capacity to free the people from the bondage. Therefore, the people with wisdom call *Mahat* as Īśvara.

पर्यायवाचकैः शब्दैस्तत्त्वमाद्यमनुत्तमम्।
व्याख्यातं तत्त्वभावज्ञैर्देवसद्भावर्चितकैः॥२७॥

The learned people have spelt out various realistic names of *Mahat-tattva,* which are aware of the nature of the *tattvas* and those who are always devoted to Śiva.

महान्सृष्टिं विकुरुते चोद्यमानः सिसृक्षया।
सङ्कल्पोध्यवसायश्च तस्य वृत्तिद्वयं स्मृतम्॥२८॥

Mahat advances the activity of the world, further. When it is inspired for the creation of the universe, then *Saṁkalpa* and preservation become its two intentions.

त्रिगुणाद्रजसोद्रिक्तादहङ्कारस्ततोऽभवत्।
महता च वृतः सर्गो भूतादिर्बाह्यतस्तु सः॥२९॥

There are three *guṇas* in *Mahat,* but *ahaṁkāra* (pride) has emerged from the *guṇa.* Thus, the entire universe is enveloped with *Mahat.* It is exterior to *Bhūtādi.*

तस्मादेव तमोद्रिक्तादहङ्कारादजायत।
भूततन्मात्रसर्गस्तु भूतादिस्तामसस्तु सः॥३०॥

From the same *ahaṁkāra* with predominating *tamas* over the other two came about the creation of *Bhūtatanmātras* (the essence of sound etc.). It is called *Bhūtādi* (cause of elements) and it is *tāmas* in nature.

भूतादिस्तु विकुर्वाणः शब्दमात्रं ससर्ज ह।
आकाशं सुषिरं तस्मादुत्पन्नं शब्दलक्षणम्॥३१॥

The *Bhūtādi* on disintegration created *Śabdatanmātrā* (the essence of sound). From this was born *Ākāśa* or the sky, or *Suṣira,* which is marked by sound.

आकाशं शब्दमात्रं तु स्पर्शमात्रं समावृणोत्।
वायुश्चापि विकुर्वाणो रूपमात्रं ससर्ज ह॥३२॥
ज्योतिरुत्पद्यते वायोस्तद्रूपगुणमुच्यते।
स्पर्शमात्रस्तु वै वायू रूपमात्रं समावृणोत्॥३३॥
ज्येतिश्चापि विकुर्वाणं रसमात्रं ससर्ज ह।
संभवंति ततो ह्यापस्ता वै सर्वरसात्मिकाः॥३४॥

Ākāśa, characterised by sound, developed *sparśa-tanmātrā* which on disintegration created *Vāyu* characterised by touch. Vāyu on disintegration created *Rūpa-tanmātrā.* Therefore, it is said that Jyotiṣ originated out of *Vāyu*, with colour as its quality. Jyotiṣ on disintegration created *Rasa-tanmātrā*. *Apaḥ* (waters) created from it with taste as their main quality.

रसमात्रस्तु ता ह्यपो रूपमात्रोग्निरावृणोत्।
आपश्चापि विकुर्वत्यो गंधमात्रं ससर्जिरे॥३५॥

Agni – the fiery element, with the *Rūpatanmātrā* covered the *Rasatanmātrās*. Waters on disintegration created *Gandhatanmātrā*.

संघातो जायते तस्मात्तस्य गंधो गुणो मतः।
तस्मिंस्तस्मिंश्च तन्मात्रं तेन तन्मात्रता स्मृता॥३६॥

The solid earth originated from it. Its special attribute is small, when each of the element remains within its specific quality, like sound etc. it is called *Tanmātrā* and this exclusive nature is called *tanmātrā*.

अविशेषवाचकत्वादविशेषास्ततस्तु ते।
प्रशांतघोरमूढत्वादविशेषास्ततः पुनः॥३७॥

The *Tanmātrās* are also called Aviśeṣas, because in that stage, they do not define anything in particular as distinct from others. They are Aviśeṣas for another reason as well. They are *Praśāntas* or the terrible or the compound ones.

भूततन्मात्रसर्गोयं विज्ञेयस्तु परस्परम्।
वैकारिकादहङ्कारात्सत्त्वोद्रिक्तात्तु सात्त्विकात्॥३८॥

This creation of the *tanmātrās* of the *bhūtas* should be known as the one that is mutual. The other creations are from the Vaikārika or having undergone change i.e. *ahaṁkāra* or ego or from *Sāttvika* wherein the *Sattva guṇa* predominates.

वैकारिकः ससर्गस्तु युगपत्संप्रवर्तते।
बुद्धींद्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च॥३९॥
साधकानीन्द्रियाणि स्युर्देवा वैकारिका दश।
एकादशं मनस्तत्र स्वगुणोनोभयात्मकम्॥४०॥

The Vaikārika creation functions simultaneously. There are five senses of knowledge and five senses of activity. These ten senses are the means of achievements. The eleventh is the mind. By its very nature, the mind has qualities of the organ of sense and organ of function.

श्रोत्रं त्वक् चक्षुषी जिह्वा नासिका चैव पञ्चमी।
शब्दादीनामवाप्त्यर्थं बुद्धियुक्तानि तानि वै॥४१॥

The five sense organs are – ear, skin, eye, tongue, palate and the nose. They are endowed with the power of perceiving their respective qualities.

पादौ पायुरुपस्थश्च हस्तौ वाग्दशमी भवेत्।
गतिर्विसर्गो ह्यानंदः शिल्पं वाक्यं च कर्म तत्॥४२

The legs, rectum, private parts, hands and organs of speech are the organs of function or activity. Their activities are respectively – movement, evacuation, pleasure, arts, crafts and speech.

आकाशं शब्दमात्रं च स्पर्शमात्रं समाविशत्।
द्विगुणस्तु ततो वायुः शब्दस्पर्शात्मकोऽभवत्॥४३

Both ether and the element of sound penetrated the element of touch. Therefore, the wind has both the elements of sound and touch.

रूपं तथैव विशतः शब्दस्पर्शगुणवुभौ।
त्रिगुणस्तु ततस्त्वग्निः सशब्दस्पर्शरूपवान्॥४४॥

Similarly, both sound and touch entered colour. Therefore, the fire has three qualities of sound, touch and colour.

सशब्दस्पर्शरूपं च रसमात्रं समाविशत्।
तस्माच्चतुर्गुणा आपो विज्ञेयास्तु रसात्मिकाः॥४५

The attributes of sound, touch and colour penetrated the elements of taste, therefore, the waters have four attributes including taste as their special attribute.

शब्दस्पर्श च रूपं च रसो वैगंधमाविशत्।
सङ्गता गंधमात्रेण आविशंतो महीमिमाम्॥४६॥

Sound, touch, colour and taste penetrated smell and getting mixed with the element of smell, they pervaded the earth.

तस्मात्पञ्चगुणा भूमिः स्थूला भूतेषु शस्यते।
शांता घोराश्च मूढाश्च विशेषास्तेन ते स्मृताः॥४७॥

Therefore, the earth contains all the elements and is considered to be the grossest of all the elements. They are calm, terrible or confused. Therefore, they are called as *Viśeṣas.*

परस्परानुप्रवेशाद्धारयंति परस्परम्।
भूमेरन्तस्त्विदं सर्वं लोकालोकाचलावृतम्॥४८॥

Since they have intermixed mutually, they sustain one another. Everything over the earth is covered by the lokāloka mountain.

विशेषाश्चेन्द्रियग्राह्या नियतत्वाच्च स्मृताः।
गुणं पूर्वस्य सर्गस्य प्राप्नुवंत्युत्तरोत्तराः॥४९॥

They are called Viśeṣas because they can be perceived by means of sense organs invariably. The latter ones have all the qualities of the previous creation.

तेषां यावच्च तद्यच्च यच्च तावद्गुणं स्मृतम्।
उपलभ्याप्सु वै गंधं केचिद्ब्रूयुरपां गुणम्॥५०॥
पृथिव्यामेव तं विद्यादपां वायोश्च संश्रयात्।
एते सप्त महात्मानो ह्यन्योन्यस्य समाश्रयात्॥५१॥
पुरुषाधिष्ठितत्वाच्च अव्यक्तानुग्रहेण च।
महादयो विशेषांता ह्यण्डमुत्पादयंति ते॥५२॥

Even a single quality out of these qualities serves as a symptom for each one of the *tattvas* or element. Any other quality found in an element should be known to be due to the contact of the other element. For example, in case, there is smell in water, some may say that it is the quality of water, yet it should be known that it is the quality of earth alone. It is because the particles of earth have got mixed with water and the wind that the smell appears to be present in the same. The seven massive beings beginning with intellect (*Mahat*) and ending with Viśeṣa (gross elements) create the cosmic egg because they depend upon one another, since they are presided over by Puruṣa and because they are blessed by unmanifest.

एककालसमुत्पन्न जलबुद्बुदवच्च तत्।
विशेषेभ्योण्डमभवन्महत्तदुदकेशयम्॥५३॥

Like the bubbles in water, the big cosmic egg is born at once from the Viśeṣa. The whole egg is embedded in water.

अद्भिर्दशगुणाभिस्तु बाह्यतोण्डं समावृतम्।
आपो दशगुणेनैतास्तेजसा बाह्यतो वृताः॥५४॥

The cosmic egg is encircled by waters ten times in extent. The waters are externally encircled by fire ten times in extent.

तेजो दशगुणेनैव वायुना बाह्यतो वृत्तम्।
वायुर्दशगुणेनैव बाह्यतो नभसा वृतः॥५५॥

The fire is externally encircled by wind ten times in extent and the wind is externally encircled by the ether ten times in extent.

आकाशेनावृतो वायुः खं तु भूतादिनावृतम्।
भूतादिर्महता चापि अव्यक्तेनावृतो महान्॥५६॥

The wind is encircled by the ether, while the ether is encircled by ego. The ego is encircled by intellect and the intellect is encircled by unmanifest.

शर्वश्चाण्डकपालस्थो भवश्चांभसि सुव्रताः।
रुद्रोग्निमध्ये भगवानुग्रो वायौ पुनः स्मृतः॥५७॥
भीमश्चावनिमध्यस्थो ह्यहङ्कारे महेश्वरः।
बुद्धौ च भगवानीशः सर्वतः परमेश्वरः॥५८॥
एतैरावरणैरण्डं सप्तभिः प्राकृतैर्वृतम्।
एता आवृत्य चान्योन्यमष्टौ प्रकृतयः स्थिताः॥५९॥

Śarva is stationed in the covering lid of the cosmic egg. O excellent people, Bhava is stationed in waters, Rudra is stationed in the middle of fire. Ugra is stationed in the wind. Bhīma is stationed in the middle of the earth. Maheśvara is stationed in the ego. Lord Īśa is stationed in the intellect and Parameśvara is lodged everywhere. The egg is enveloped in seven coverings originating from Prakṛtis. The eight Prakṛtis are stationed encircling one another.

प्रसर्गकाले स्थित्वा तु ग्रसंत्येताः परस्परम्।
एवं परस्परोत्पन्ना धारयंति परस्परम्॥६०॥

Placing themselves, thus, at the time of creation, they attract one another.

आधाराधेयभावेन विकारास्ते विकारिषु।
महेश्वरः परोव्यक्तादण्डमव्यक्तसंभवम्॥६१॥
अण्डाज्जज्ञे स एवेशः पुरुषोर्कसमप्रभः।
तस्मिन्कार्यस्य करणं संसिद्धं स्वेच्छयैव तु॥६२॥
स वै शरीरी प्रथमः स वै पुरुष उच्यते।
तस्य वामाङ्गजो विष्णुः सर्वदेवनमस्कृतः॥६३॥
लक्ष्म्या देव्या ह्यभूद्देव इच्छया परमेष्ठिनः।
दक्षिणाङ्गभवो ब्रह्मा सरस्वत्या जगद्गुरुः॥६४॥

The *Vikāras* or effects exist in the cause by means of relationship of the support of the supported. Maheśvara is beyond *Avyakta* and the egg is born of *Avyakta*. The same lord is born of egg as Puruṣa that emerges from the solar lustre. The generating of the effect is achieved at his own free will. He alone is the primordial embodied being, known as Puruṣa. Viṣṇu, who is bowed to by all the gods, is born of his left limb. Lord Parameṣṭhin or the lord of Viṣṇu originated together with the goddess Lakṣmī. Brahmā, the preceptor of the universe, is born of the right limb of the lord together with Sarasvatī.

तस्मिन्नण्डे इमे लोका अंतर्विश्वमिदं जगत्।
चन्द्रादित्यौ सनक्षत्रौ सग्रहौ सह वायुना॥६५॥
लोकालोकद्वयं किञ्चिदण्डे ह्यस्मिन्समर्पितम्।
यत्तु सृष्टौ प्रसंख्यातं मया कालान्तरं द्विजाः॥६६॥
एत्कालान्तरं ज्ञेयमहर्वै पारमेश्वरम्।
रात्रिश्चैतावती ज्ञेया परमेशस्य कृत्स्नशः॥६७॥

The worlds are lodged in the cosmic egg. The universe lies within the cosmos. The moon and the sun together with the stars, planets, wind and the lokāloka mountain, are all stationed within the cosmic egg. O Brāhmaṇas, whatever time interval is necessary for the creation of the universe, I have detailed the same above and is the day time for Parameśvara. His night too is also of the same duration.

अहस्तस्य तु या सृष्टिः रात्रिश्च प्रलयः स्मृतः।
नाहस्तु विद्यते तस्य न रात्रिरिति धारयेत्॥६८॥
उपचारस्तु क्रियते लोकानां हितकाम्यया।
इन्द्रियाणीन्द्रियार्थाश्च महाभूतानि पञ्च च॥६९॥
तस्मात्सर्वाणि भूतानि बुद्धिश्च सहदैवतैः।
अहस्तिष्ठन्ति सर्वाणि परमेशस्य धीमतः॥७०॥

The period of his creation is his day and the period of his dissolution is the night for him. In reality, it should be known that he has neither day nor night as is known to us. The term is used metaphorically for the convenience of the people. The objects stay during the day of the lord, which include the sense organs, the five great elements, all living beings, intellects and the deities.

अहरंते प्रलीयंते रात्र्यंते विश्वसंभवः।
स्वात्मन्यवस्थिते व्यक्ते विकारे प्रतिसंहते॥७१॥
साधर्म्येणावतिष्ठेते प्रधानपुरुषावुभौ।
तमःसत्त्वरजोपेतौ समत्वेन व्यवस्थितौ॥७२॥
अनुपृक्तावभूतांतावोतप्रोतौ परस्परम्।

गुणसाम्ये लयो ज्ञेयो वैषम्ये सृष्टिरुच्यते॥७३॥

At the end of the day, all of them get absorbed. At the end of the night, they originate again. When the unmanifest is stationed in his soul and the effects are dissolved, both Pradhāna and Puruṣa remain calm *i.e.* with their common characteristics *tamas, sattva* and *rajas* in equilibrium. They remain inter-linked like the thread woven together in the same warp and woof. It should be known that there is dissolution when the guṇas are in equilibrium and when they are upset, there is creation.

तिले यथा भवेत्तैलं घृतं पयसि वा स्थितम्।
तथा तमसि सत्त्वे च रजस्यनुसृत जगत्॥७४॥

As there is oil latent in the sesame seeds and *ghee* in the milk, similarly the world is enshrined in the *sattva, rajas* and *tamas guṇas.*

उपास्य रजनीं कृत्स्नां परां माहेश्वरीं तथा।
अहर्मुखे प्रवृत्तश्च परः प्रकृतिसंभवः॥७५॥

After spending the whole night with the goddess Maheśvarī with delight and at the dawn, the creator starts the work of the creation. Then, Prakṛti emerges out of him.

क्षोभयामास योगेन परेण परमेश्वरः।
प्रधानं पुरुषं चैव प्रविश्य स महेश्वरः॥७६॥

The lord Maheśvara perceives through the Pradhāna and his combination with Prakṛti disturbs him.

महेश्वरात्त्रयो देवा जज्ञिरे जगदीश्वरात्।
शाश्वताः परमा गुह्याः सर्वात्मानः शरीरिणः॥७७॥

Three gods emerge out of Maheśvara – the lord of the world. They are eternal, extremely secret and are fit to be protected. They have bodies and are also known as universal souls.

एत एव त्रयो देवा एत एव त्रयो गुणाः।
एत एव त्रयो लोका एत एव त्रयोऽग्नयः॥७८॥

Those three gods represent the fires and the three types of *guṇas* in the world.

परस्पराश्रिता ह्येते परस्परमनुव्रताः।
परस्परेण वर्तंते धारयंति परस्परम्॥७९॥

All the three of them are interdependent and follow one another with devotion.

अन्योन्यमिथुना ह्येते अन्योन्यमुपजीविनः।
क्षणं वियोगो न ह्येषां न त्यजंति परस्परम्॥८०॥

All the three of them are interconnected and they mutually contain one another. They cannot be separated even for a moment.

ईश्वरस्तु परो देवो विष्णुश्च महतः परः।
ब्रह्मा च रजसा युक्तः सर्गादौ हि प्रवर्तते॥८१॥

Śiva is the supreme lord, Viṣṇu is beyond intelligence, Brahmā has enough of *Rajoguṇa* with him. He starts the creation of the universe.

परः स पुरुषो ज्ञेयः प्रकृतिः सा परा स्मृता॥८२॥
अधिष्ठिता सा हि महेश्वरेण
प्रवर्तते चोद्यमने समंतात्।
अनुप्रवृत्तस्तु महांस्तदेनां चिर-
स्थिरत्वाद्विषयं श्रियः स्वयम्॥८३॥
प्रधानगुणवैषम्यात्सर्गकालः प्रवर्तते।
ईश्वराधिष्ठितात्पूर्वं तस्मात्सदसदात्मकात्॥८४॥
संसिद्धः कार्यकरणे रुद्रश्चाग्रे ह्यवर्तत।
तेजसाप्रतिमो धीमानव्यक्तः संप्रकाशकः॥८५॥
स वै शरीरी प्रथमः स वै पुरुष उच्यते।
ब्रह्मा च भगवांस्तस्माच्चतुर्वक्त्रः प्रजापतिः॥८६॥
संसिद्धः कार्यकरणे तथा वै समवर्तत।
एक एव महादेवास्त्रिधैवं स व्यवस्थितः॥८७॥

As Puruṣa, he is known as Para and as Parā meaning Prakṛti. Prakṛti, which is presided over the great lord, begins to function when it is induced from all the sides. The principle of intellect functions thereafter. Since it is permanent and stable, it resorts to the object of sense by itself. When there is the disturbance in the *guṇas* (qualities) of Pradhāna, the period of creation functions from that which is of existent-cum-non-existent nature and presided over by Īśvara. Rudra became fully equipped for evolving the effects at the very outset. He is unparalleled in brilliance, intelligence and is illuminating. He indeed is the first embodied soul and is called Puruṣa. The four-faced lord Brahmā emerged out of him. He also became fully equipped for evolving the effects of creation. Therefore, the same lord appears in three forms.

अप्रतीपेन ज्ञानेन ऐश्वर्येण समन्वितः।
धर्मेण चाप्रतीपेन वैराग्येण च तेऽन्विताः॥८८॥

He possesses the positive knowledge and lordship. They (the three Devas) also possess positive virtues and detachment.

अव्यक्ताज्जायते तेषां मनसा यद्यदीहितम्।
वशीकृतत्वात्त्रैगुण्यं सापेक्षत्वात्स्वभावतः॥८९॥

Whatever is mentally conceived or uttered by them, is born out of unmanifest, since it has been made to be subservient and since the activities are dependant on the three *guṇas* of the nature.

चतुर्मुखस्तु ब्रह्मत्वे कालत्वे चान्तिक स्मृतः।
सरस्रमूर्धा पुरुषस्तिस्रोऽवस्थाः स्वयंभुवः॥९०॥
ब्रह्मत्वे सृजते लोकान्कालत्वे संक्षिपत्यपि।
पुरुषत्वे ह्युदासीनस्तिस्रोवस्थाः प्रजापतेः॥९१॥

He is the self-born deity and has three conditions. In the capacity of Brahmā, being the four-faced one, he creates the worlds; in the capacity of Kāla, he destroys the worlds; in the capacity of Puruṣa, he is indifferent. Prajāpati has three stages.

ब्रह्मा कमलगर्भाभो रुद्रः कालाग्निसन्निभः।
पुरुषः पुण्डरीकाक्षो रूपं तत्परमात्मनः॥९२॥

Brahmā has the resplendence of the interior lotus. Rudra resembles the fire of the time of dissolution. Puruṣa is lotus-eyed. This is the form of the great soul.

एकधा स द्विधा चैव त्रिधा च बहुधा पुनः।
महेश्वरः शरीराणि करोति विकरोति च॥९३॥

The lord has a single body, two bodies, three bodies and several bodies. He alone creates and destroys these bodies and dispels them too.

नानाकृतिक्रियारूपनामवंति स्वलीलया।
महेश्वरः शरीराणि करोति विकरोति च॥९४॥

The great lord creates and destroys bodies of different shapes, activities, forms and names.

त्रिधा यद्वर्तते लोके तस्मात्त्रिगुण उच्यते।
चतुर्धा प्रविभक्तत्वाच्चतुर्व्यूहः प्रकीर्तितः॥९५॥

Since he assumes three different forms, he is known as Triguṇas. When divided into four, he is known as Caturvyūha, (having four arrays).

यदाप्नोति यदातत्ते यच्चाति विषयानयम्।
यच्चास्यं सततं भावस्तस्मादात्मा निरुच्यते॥९६॥

It is described as the soul because he attains the sense objects, because he takes up the sense objects and because he swallows up the sense objects. Besides, he has the perpetual existence.

ऋषिः सर्वगतत्वाच्च शरीरी सोस्य यत्प्रभुः।
स्वामित्वमस्य यत्सर्वं विष्णुः सर्वप्रवेशनात्॥९७॥

He is called as *Ṛṣi* because he goes everywhere. He is Śarīra because he is the lord of the body. He is called Svāmin because he possesses everything. He is known as Viṣṇu because he enters everything.

भगवान् भगवद्भावान्निर्मलत्वाच्छिवः स्मृतः।
परमः संप्रकृष्टत्वादवनादोमिति स्मृतः॥९८॥

He is called Bhagavān because he possesses *Bhaga* (lordliness, excellence, fortune and glory). Since he is free from all the blemishes and impurities, he is addressed as Parama because he is distinguished and eminent. He is called as *Oṁ* because he protects everyone.

सर्वज्ञः सर्वविज्ञानात्सर्वः सर्वमयो यतः।
त्रिधा विभज्य चात्मानं त्रैलोक्यं संप्रवर्तते॥९९॥

He is called as *Sarvajña* because he knows everything pretty well. He is Sarva because he is comparable with all. Dividing himself into three, he functions in the three worlds.

सृजते ग्रसते चैव रक्षते च त्रिभिः स्वयम्।
आदित्वादादिदेवोसावजातत्वादजः स्मृतः॥१००॥

By means of three forms, he creates, swallows and protects. He is called as Ādideva because of his being primordial. Being unborn, he is called Aja.

पाति यस्मात्प्रजाः सर्वा प्रजापतिरिति स्मृतः।
देवेषु च महान्देवो महादेवस्ततः स्मृतः॥१०१॥

Being Prajāpati, he protects the people. He is called Mahādeva because he is the greatest of all the Devas.

सर्वगत्वाच्च देवानामवश्यत्वाच्च ईश्वरः।
बृहत्त्वाच्च स्मृतो ब्रह्मा भूतत्वाद्भूत उच्यते॥१०२

He is omnipresent and is in no way subservient to gods. He is also known as Īśvara. He is called Brahmā because of his massive body. Because of his existence, he is called Bhūta.

क्षेत्रज्ञः क्षेत्रविज्ञानादेकत्वात्केवलः स्मृतः।
यस्मात्पुर्यां स शेते च तस्मात्पुरुष उच्यते॥१०३॥

He is well aware of the field or the body. He comprehends the inner organs, mind etc. Because of his being lovely, he is called Kevala. He is called Puruṣa because he lies down in the soul.

अनादित्वाच्च पूर्वत्वात्स्वयंभूरिति संस्मृतः।
याज्यत्वादुच्यते यज्ञः कविर्विक्रांतदर्शनात्॥१०४॥

He is known as self-born because he is without beginning and is prior to all. Since he is worthy of adoration, he is called *yajña*. Being Kavi, he can visualise whatever is there beyond the sense organs.

क्रमणः क्रमणीयत्वात्पालकश्चापि पालनात्।
आदित्यसंज्ञः कपिलो ह्यग्रजोग्निरिति स्मृतः॥१०५

Being Kramaṇa, he has the access to all. As a Pālaka, he protects all. He is Āditya because he has ten colours. Because of his having been born at the outset, he is known as Agni.

हिरण्यमस्य गर्भोभूद्धिरण्यस्यापि गर्भजः।
तस्माद्धिरण्यगर्भत्वं पुराणेऽस्मिन्निरुच्यते॥१०६॥

Because he is the cause of origin of all the golden, and because of his having been born out of the golden egg, he is known as Hiraṇyagarbha.

स्वयंभुवोपि वृत्तस्य कालो विश्वात्मनस्तु यः।
न शक्यः परिसंख्यातुमपिं वर्षशतैरपि॥१०७॥

The length of the time for which self-born has been in existence cannot be estimated in hundreds of years.

कालसंख्याविवृत्तस्य परार्धो ब्रह्मणः स्मृतः।
तावच्छेषोस्य कालोन्यस्तस्यांते प्रतिसृज्यते॥१०८॥

The first half in the age of the present Brahmā has already elapsed and another period of equal duration *i.e.* the second half still remains. By its end, the time of dissolution would start.

कोटिकोटिसहस्राणि अहर्भूतानि यानि वै।
समतीतानि कल्पानां तावच्छेषाः परे तु ये।
यस्त्वयं वर्तते कल्पो वाराहस्तं निबोधत॥१०९॥

Crores and thousands of crores of these days of the *kalpas* have come and gone. And may yet remain. The present *kalpa* is known as *Varāha-kalpa.*

प्रथम सांप्रतस्तेषां कल्पोयं वर्तते द्विजाः।
यस्मिन्स्वायंभूवाद्यास्तु मनवस्ते चतुर्दश॥११०॥
अतीता वर्तमानाश्च भविष्या ये च वै पुनः।
तैरियं पृथिवी सर्वा सप्तद्वीपा सपर्वता॥१११॥
पूर्णं युगसहस्त्रं वै परिपाल्या महेश्वरैः।
प्रजाभिस्तपसा चैव तेषां शृणुत विस्तरम्॥११२॥

O Brāhmaṇas, this is the first *kalpa* in the *Varāha-kalpa.* In this, there are fourteen Manus beginning with Svayambhuva. The entire earth comprising of seven continents and mountains, are to be protected by these great lords *i.e.* Manus – past, present as well as the future, by means of their penances and their subjects. Listen to their detailed account.

मन्वंतरेण चैकेन सर्वाण्येवांतराणि च।
कथितानि भविष्यंति कल्पः कल्पेन चैव हि॥११३

The description of a single Manvantara besides a single *kalpa* should be treated as parallel to the other Manvantaras as well as the *kalpas.*

अतीतानि च कल्पानि सोदर्काणि सहान्वयैः।
अनागतेषु तद्वच्च तर्कः कार्यो विजानता॥११४॥

The dynasties of the kings of the past *kalpas* are left to order of the future *kalpas.* In other words, the activities of a particular *kalpa* are repeated in the future *kalpas.* It happens in the same order.

आपो ह्यग्ने समभवन्नष्टे च पृथिवीतले।
शांततारैकनीरेस्मिन्न प्राज्ञायत किञ्चन॥११५॥
एकार्णवे तदा तस्मिन्नष्टे स्थावरजङ्गमे।
तदा भवति वै ब्रह्मा सहस्राक्षः सहस्रपात्॥११६॥
सहस्रशीर्षा पुरुषो रुक्मवर्णस्त्वतींद्रियः।
ब्रह्मा नारायणाख्यस्तु सुष्वाप सलिले तदा॥११७॥

At the destruction of the base of the earth, only water is left out. Nothing is found in the vast sheet of water. When all the mobiles and immobiles were destroyed with the water, then Brahmā took to the form of someone who had a thousand heads, thousand eyes and a thousand feet, earning the name of Nārāyaṇa. He had a golden body and his sense organs were filled with knowledge. Then, he slept in the vast oceanic water.

सत्त्वोद्रकात्प्रबुद्धस्तु शून्यं लोकमुदैक्षत।
इमं चोदाहरंत्यत्र श्लोकं नारायणं प्रति॥११८॥

When he woke up with the application of *sattva-guṇa*, he found the world as non-existent. At that point of time, he uttered a verse in favour of Nārāyaṇa.

आपो नाराश्च सूनव इत्यपां नाम शुश्रुमः।
आपूर्य ताभिरयनं कृतवानात्मनो यतः॥११९॥
अप्सु शेते यतस्तस्मात्ततो नारायणः स्मृतः।
चतुर्युगसहस्रस्य नैशं कालमुपास्यतः॥१२०॥
शर्वर्यन्ते प्रकुरुते ब्रह्मत्वं सर्गकारणात्।
ब्रह्मा तु सलिले तस्मिन्वायुर्भूत्वा समाचरत्॥१२१
निशायामिव खद्योतः प्रावृट्काले ततस्तु सः।
ततस्तु सलिले तस्मिन् विज्ञायांतर्गतां महीम्॥१२२
अनुमानादसंमूढो भूमेरुद्धरणं पुनः।
अकरोत्स तनूमन्यां कल्पादिषु यथापुरा॥१२३॥
तता महात्मा भगवान्दिव्यरूपमचिंतयत्।
सलिलेनाप्लुतां भूमिं दृष्ट्वा स तु समंततः॥१२४॥

किंनु रूपमहं कृत्वा उद्धरेयं महीमिमाम्।
जलक्रीडानुसदृशं वाराहं रूपमाविशत्॥१२५॥
अधृष्यं सर्वभूतानां वाङ्मयं ब्रह्मसंज्ञितम्।
पृथिव्युद्धरणार्थाय प्रविवेश रसातलम्॥१२६॥

It is heard that the word *nāra* means water or a son. He made his abode in the vast expanse of water. Because of his resting in the water, he came to be known as Nārāyaṇa. After spending a thousand years of the four *yugas* in water and then at the end of the night, for the sake of starting the creation, he took to the form of Brahmā. Brahmā started wandering in the water with the wind in the same way as the fireflies wander in the rainy season during the night. Thereafter, the earth was submerged in water. Knowing by imagination, like the other *kalpas*, as he took to other forms, and thought of the rescue of the earth. Then he thought, in which form should I rescue the earth? Then he took to the form of a boar which was unassailable for the living beings and was well-versed in the water sports. That form was unassailable for other living beings. These were the words spoken by Brahmā himself. He entered the water to rescue the earth in the form of a boar, in the nether world.

अद्भिः संछादितां भूमिं स तामाशु प्रजापतिः।
उपगम्योज्जहारैनामापश्चापि समाविशत्॥१२७॥

Reaching the earth who was surrounded by water, he lifted her up in the form of Varāha.

सामुद्रा वै समुद्रेषु नादेयाश्च नदीषु च।
रसातलतले मग्नां रसातलपुटे गताम्॥१२८॥
प्रभुर्लोकहितार्थाय दंष्ट्रयाभ्युज्जहार गाम्।
ततः स्वस्थानमानीय पृथिवीं पृथिवीधरः॥१२९॥
मुमोच पूर्ववदसौ धारयित्वा धराधरः।
तस्योपरि जलौघस्य महती नौरिव स्थिता॥१३०॥
तत्समा ह्युरुदेहत्वान्न मही याति संप्लवम्।
तत उत्क्षिप्य तां देवो जगतः स्थापनेच्छया॥१३१॥
पृथिव्याः प्रविभागाय मनश्चक्रेम्बुजेक्षणः।
पृथिवीं च समां कृत्वा पृथिव्यां सोचिनोद्गिरीन्॥

For the benefit of the people, the water was flown to the rivers and the oceans. Brahmā then lifted up the earth over his curved tusk which had been submerged in the oceanic waters of the nether world. The earth then started floating over the surface of the water like a ship. Because of her body being heavy, she could not be drowned in the water again. Thereafter, the lotus-eyed Brahmā, for the sake of the establishment of the universe, distributed the earth in various parts diverting his attention to the same. Then, he made the surface of the earth quite plain and collected the mountains.

प्राक्सर्गे दह्यमाने तु तदा संवर्तकाग्निना।
तेनाग्निना विशीर्णास्ते पर्वता भूरिविस्तराः॥१३३॥
शैत्यादेकार्णवे तस्मिन् वायुना तेन संहताः।
निषिक्ता यत्रयत्रासं स्तत्रतत्राचलाभवन्॥१३४॥

When the last earth was destroyed by the fire of dissolution, the mountains were also scattered in the vast areas. Like the oceanic water, the water was spread everywhere. Because of the cold, the mountains were spread everywhere with the force of the wind. Heaps were formed of the parts of the mountains. Wherever such pieces of mountains were collected, the hills were formed.

तदाचलत्वादचलाः पर्वभिः पर्वताः स्मृताः।
गिरयो हि निगीर्णत्वाच्छयानत्वाच्छिलोच्चयाः॥

The mountains are called as immobile because they do not move. They are also called the mountains because of their having knots in them. They are called as *giris* because they are hidden and absorbed. They remain lying down earning them the name of Śiloccaya.

ततस्तेषु विकीर्णेषु कोटिशो हि गिरिष्वथ।
विश्वकर्मा विभजते कल्पादिषु पुनः पुनः॥१३६॥

Thereafter, where the crores of mountains were scattered here and there, then Viśvakarmā – the architect of the gods, in each one of the *kalpas*, classified them.

ससमुद्रामिमां पृथ्वीं ससद्वीपां सपर्वताम्।
भूराद्याश्चतुरो लोकान्पुनः सोथ व्यकल्पयत्॥१३७॥

Then he divided the oceans and the continents into seven. Thereafter, *Bhū* and other lokas were formed.

लोकान्प्रकल्पायित्वाथ प्रजासर्गं ससर्ज ह।
ब्रह्मा स्वयंभूर्भगवान्सिसृक्षुर्विविधाः प्रजाः॥१३८॥

After the creation of the lokas, Brahmā, who was desirous of the creation of different types of people, then started creating the universe.

ससर्ज सृष्टिं तद्रूपां कल्पादिषु यथापुरा।
तस्याभिध्यायतः सर्गं तथा वै बुद्धिपूर्वकम्॥१३९॥
बुद्ध्याश्च समकाले वै प्रादुर्भूतस्तमोमयः।
तमोमोहो महामोहस्तामिस्रश्चांधसंज्ञितः॥१४०॥

At the start of the *kalpa*, he created everything in the same way as it existed in the earlier *kalpa*. When he created the universe intelligently, at the same time, three situations emerged from Brahmā which were known as *Moha* (Māyā), *Mahāmoha*, *Tāmisra* and *Andhatāmisra*.

अविद्या पञ्चपर्वैषा प्रादुर्भूता महात्मनः।
पञ्चधावस्थितः सर्गो ध्यायतः सोभिमानिनः॥१४१
संवृतस्तमसा चैव बीजांकुरवदावृतः।
बहिरन्तश्चाप्रकाशस्तब्धो निःसंज्ञ एव च॥१४२॥
यस्मात्तेषां वृताबुद्धिर्दुःखानि करणानि च।
तस्मात्ते संवृतात्मानो नगा मुख्याः प्रकीर्तिताः॥१४३

Then Brahmā, with self pride, after meditating, created five types of worlds *viz.* (i) one which was covered with darkness, (ii) half open and half covered like the sprouting of the seed, (iii) one having the light in the interior or exterior, (iv) the one which was *stabdha* or the other with rigidity and stiffness, and (v) senseless. Because of their intellect, miseries and senses, which were all enshrouded, they are called the important immobiles with the covered souls.

मुख्यसर्गं तथाभूतं दृष्ट्वा ब्रह्मा ह्यसाधकम्।
अप्रसन्नमनाः सोथ ततोन्यं सो ह्यमन्यत्॥१४४॥

On observing the first creation in that situation as well as useless for any action (being immobile), he felt dissatisfied in his mind and thought of another alternative.

तस्याभिध्यायतश्चैव तिर्यक्स्रोता ह्यवर्तत।
तस्मात्तिर्यक्प्रवृत्तः स तिर्यक्स्रोतास्ततः स्मृतः॥

Even when he meditated over the *tiryaksrotas* creation (or moving sideways) was developed. Since it functioned sideways, it is called *Tiryaksrotas*.

पश्वादयस्ते विख्याता उत्पथग्राहिणो द्विजाः।
तस्याभिध्यायतोन्यं वै सात्त्विकः समवर्तत॥१४६

The animals *etc.* including birds and reptiles, form this well known creation. O Brāhmaṇas, they are the ones moving over the wrong paths. Therefore, he meditated on another creation and thereafter, the *Sāttvika* creation was evolved.

ऊर्ध्वस्रोतास्तृतीयस्तु स वै चोर्ध्वं व्यवस्थितः।
यत्मात्प्रवर्तते चोर्ध्वमूर्ध्वस्रोतास्ततः स्मृतः॥१४७॥
ते सुखप्रीतिबहुला बहिरंतश्च संवृताः।
प्रकाशाबहिरंतश्च ऊर्ध्वस्रोतोभवाः स्मृताः॥१४८॥

The third creation is known as

Ūrdhvasrotas, which is directed upwards. Because of its functioning upwards, it is called *Ūrdhvasrotas.* The creation made under this category are mostly happy and delighted. They are enshrouded within and without as well as illuminated on both sides.

ते सत्त्वस्य च योगेन सृष्टाः सत्त्वोद्भवाः स्मृताः।
ऊर्ध्वस्रोतास्तृतीयो वै देवसर्गस्तु स स्मृतः॥१४९॥

The creation was made with the combination of *Sattvaguṇa*, and as such they came to be known as *Sāttvikas.* This is known as the divine creation.

प्रकाशाद्बहिरंतश्च ऊर्ध्वस्रोतोद्भवाः स्मृताः।
ते ऊर्ध्वस्रोतसो ज्ञेयास्तुष्टात्मानो बुधैः स्मृताः॥

The creation falling under the category of Gandharvas is resplendent in the interior as well as the exterior. The people of *Ūrdhvasrota* category are learned as well as satisfied souls.

ऊर्ध्वस्रोतस्तु सृष्टेषु देवेषु वरदः प्रभुः।
प्रीतिमानभवद्ब्रह्मा ततोन्यं सोभ्यमन्यत॥१५१॥
ससर्ज सर्गमन्यं हि साधकं प्रभुरीश्वरः।
ततोभिध्यायतस्तस्य सत्याभिध्यायिनस्तदा॥१५२॥
प्रादुरासीत्तदा व्यक्तादर्वाक्स्रोतास्तु साधकः।
यस्मादर्वाक् न्यवर्तंत ततोर्वाक्स्रोतसस्तु ते॥१५३॥

When the creation of the Gandharvas in the category of Devas was over, then Brahmā, the bestower of the boons, felt delightful in his mind. But still he thought of another creation, who could be the *Sādhakas* or the devotees and would be suitable for the job. Brahmā meditated upon truthfully. At that point of time, *Arvākasrota* type of *Sādhaka* creation emerged out of the invisible Prakṛti. Since it functions in the lower regions, therefore, it is called as *Arvākasrota.*

ते च प्रकाशबहुलास्तमःपृक्ता रजोधिकाः।
तस्मात्ते दुःखबहुला भूयोभूयश्च कारिणः॥१५४॥

They are the humans having enough of light in the interior as well the exterior. It has the prominence of *Rajoguṇa* which is mixed with *Tamoguṇa.* Therefore, it has enough of miseries in it and they repeatedly perform their own duties.

संवृत्ता बहिरन्तश्च मनुष्याः साधकाश्च ते।
लक्ष्णैस्तारकाद्यैस्ते ह्यष्टधा तु व्यवस्थिताः॥१५५॥

The humans are covered from interior and exterior, besides being active. All of them are divided into their own classes which are eight in number.

सिद्धात्मानो मनुष्यास्ते गंधर्वसहधर्मिणः।
इत्येष तैजसः सर्गो ह्यर्वाक्स्रोत प्रकीर्तितः॥१५६॥

The humans follow the same *dharma* as the Gandharvas do. Thus, the *Arvakasrotas* are called *Taijas.*

पञ्चमोनुग्रहः सर्गश्चतुर्धा तु व्यवस्थितः।
विपर्ययेण शक्त्या च सिद्ध्या तुष्ट्या तथैव च॥
स्थावरेषु विपर्यासः स्तिर्यग्योनिषु शक्तितः।
सिद्धात्मनो मनुष्यास्तु ऋषिदेवेषु कृत्स्नशः॥१५८

The fifth creation is *Anugraha* (the creation of blessing). It is founded according to the distinctive feature of blessings. It is fourfold according to the distinctive feature of contrary, power, achievement and satisfaction. The contrariety inheres the beings which are immobile; the power is the element that characterises the *Tiryaka yonis* (animals). The men are realised by their realised souls. Of the gods and the sages, satisfaction is the distinctive feature.

इत्येष प्राकृतः सर्गो वैकृतोऽनवमः स्मृतः।
भूतादिकानां भूतानां षष्ठः सर्गः स उच्यते॥१५९॥

This group is called Prakṛta or pertaining to Prakṛti. This is the fifth creation also called the Vaikārika creation and happens to be the best of all. The creation of the origin of the gross elements, Siddhas, Sages, etc. is the sixth. The creation of the ordinary human beings (as distinct from the sages) out of the subtle and the grass elements, is the seventh.

निवृत्तं वर्तमानं च तेषां जानन्ति वै पुनः।
भूताकिदानां भूतानां सप्तमः सर्ग एव च॥१६०॥
तेऽपरिग्राहिणः सर्वे संविभागरताः पुनः।
स्वादनाश्चाप्यशीलाश्च ज्ञेया भूतादिकाश्च ते॥१६१॥

They are of the sixth group represented by the sages, who know what has taken place in the past, what is taking place at present and what will take place in future? These sages remain detached though they enjoy the full fruit of their activity.

विपर्ययेण भूतादिरशक्त्या च व्यवस्थितः।
प्रथमो महतः सर्गो विज्ञेयो ब्रह्मणः स्मृतः॥१६२॥
तन्मात्राणां द्वितीयस्तु भूतसर्गः स उच्यते।
वैकारिकस्तृतीयस्तु सर्ग ऐन्द्रियकः स्मृतः॥१६३॥
इत्येष प्रकृतः सर्गः संभूतो बुद्धिपूर्वकः।
मुख्यसर्गश्चतुर्थश्च मुख्या वै स्थावराः स्मृताः॥१६४

This creation is characterised by the contrary element and perfection. The first (i) creation of Brahmā is those of *Mahat*, *Tanmātrā*, *Vaikārika*, the primary creation that was evolved prior to intelligence, the primary or *mukhya* creation is the fourth. The immobile beings are *mukhyas.*

ततोर्वाक्स्रोतसां सर्गः सप्तमः स तु मानुषः।
अष्टमोऽनुग्रहः सर्गः सात्त्विकस्तामसश्च सः॥१६५॥

Then, there are *tiryak*, *ūrdhva* and *arvāksrotas*. This is followed by the *anugraha* creation which is both *Sāttvika* and *Tāmasa*.

पञ्चैते वैकृताः सर्गाः प्राकृतास्तु त्रयः स्मृताः।
प्राकृतो वैकृतश्चैव कौमारो नवमः स्मृतः॥१६६॥

Thus, with the five Vaikṛta types and three Prākṛta types. there are eight types of creations. The ninth creation of Kumāras is both Prākṛta and Vaikṛta.

अबुद्धिपूर्वकाः सर्गाः प्राकृतास्तु त्रयः स्मृताः।
बुद्धिपूर्वं प्रवर्तन्ते षट् पुनर्ब्रह्मणस्तु ते॥१६७॥

The three Prākṛta creations are prior to the creation of intellect. But the other six creations are posterior to intellect.

विस्तरानुग्रहः सर्गः कीर्त्यमानो निबोधत।
चतुर्धावस्थितः सोऽथ सर्वभूतेषु कृत्स्नशः॥१६८॥

I shall now describe the *Anugraha sarga* which should be understood properly by you. It stands in four ways among the living beings.

इत्येते प्राकृताश्चैव वैकृताश्च नवस्मृताः।
परस्परानुरक्ताश्च कारणैश्च बुधैः स्मृताः॥१६९॥

The combined number of Prākṛta and Vaikārika creations is said to be nine. All of them are linked with one another by means of causes spelt out by the learned people.

अग्रे ससर्ज वै ब्रह्मा मानसानात्मनः समान्।
ऋभुः सनत्कुमारश्च द्वावेतावूर्ध्वरेतसौ॥१७०॥

Thereafter, Brahmā produced the similar types of mind-born sons. Out of them, Ṛbhu and Sanatkumāra were celibates.

पूर्वोत्पन्नौ पुरा तेभ्यः सर्वेषामपि पूर्वजौ।
व्यतीते त्वष्टमे कल्पे पुराणौ लोकसाक्षिणौ॥१७१॥
तौ वाराहे तु भूर्लोके तेजः संक्षिप्य धिष्ठितौ।
तावुभौ मोक्षकर्माणावारोप्यात्मानमात्मनि॥१७२॥
प्रजां धर्मं च कामं च त्यक्त्वा वैराग्यमास्थितौ।
यथोत्पन्नस्तथैवेह कुमारः स इहोच्यते॥१७३॥
तस्मात्सन्कुमारेति नामास्येह प्रकीर्तितम्।

All of them were adults. After the eight *kalpas* coming to an end, they were the witness for the *lokas*. The earlier two sons, squeezing their own lustre, were settled on earth during the *Varāha-kalpa*. Getting desirous of *mokṣa*, they settled their minds, besides the soul discarded *pūjā*, *dharma* and desires and became recluses. Sanat Kumāra remained resembling a child as he was born and because of this linking – the word *kumāra* with *sanat*, he earned the name of Sanatkumāra.

सनतं सनकं चैव विद्वांसं च सनातनम्॥१७४॥
विज्ञानेन निवृत्तास्ते व्यवर्तंत महौजसः।
संबुद्धाश्चैव नानात्वे अग्रवृत्ताश्च योगिनः॥१७५॥
असृष्ट्वैव प्रजासर्गं प्रतिसर्गं गताः पुनः।
ततस्तेषु व्यतीतेषु ततोन्यान्साधकान्सुतान्॥१७६॥
मानसानसृजद् ब्रह्मा पुनः स्थानाभिमानिनः।
आभूतसंप्लवावस्था यैरियं विधृता मही॥१७७॥

Brahmā produced Sanat, Sanaka and Sanātana – the three of them. With the use of his entire knowledge, the extremely valorous *Ṛṣis* were detached from the worldly activity. Then, they were turned as recluses or *yogīs*. Therefore, they were not involved in the worldly affairs; without producing any progeny, they met with their end at the time of dissolution. After their death, Brahmā again created the mind-born sons who were quite competent and were proud of their abode in which they lived. They hold the earth till the time of dissolution.

आपोग्निं पृथिवीं वायुमंतरिक्षं दिवं तथा।
समुद्रांश्च नदीश्चैव तथा शैलवनस्पतीन्॥१७८॥
ओषधीनां तथात्मानो वल्लीनां वृक्षवीरुधाम्।
लताः काष्ठाः कलाश्चैव मुहूर्ताः संधिरात्र्यहान्॥
अर्धमासांश्च मासांश्च अयनाब्दयुगानि च।
स्थानाभिमानिनः सर्वे स्थानाख्याश्चैव ते स्मृताः॥
देवानृषींश्च महतो गदतस्तान्निबोधत।
मरीचिभृग्वंगिरसं पुलस्त्यं पुलहं क्रतुम्॥१८१॥
दक्षमत्रिं वसिष्ठं च सोसृजन्मानसान्नव।
नव ब्रह्माण इत्येते पुराणे निश्चयं गताः॥१८२॥

Brahmā made several many things including water, fire, earth, sky, heaven, oceans, rivers, mountains, greenery, *auṣadhis*, *lavas*, directions, *muhūrttas*, days and nights, fortnights, months, *ayanas viz. uttarāyaṇa* and *dakṣiṇāyaṇa*, besides the *varśas* and yugas. All of them were proud of their abodes and were known by the names of their abodes. Brahmā also produced the *Ṛṣis* and the gods. The *Ṛṣis* included Marīci, Bhṛgu, Aṅgiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri and Vasiṭha; Brahmā had produced these nine mind-born sons.

तेषां ब्रह्मात्मकानां वै सर्वेषां ब्रह्मवादिनाम्।
स्थानानि कल्पयामास पूर्ववत्पद्मसंभवः॥१८३॥

Brahmā, who was born of lotus, earmarked abodes for all those well-versed in Brahman, who resembled Brahmā himself.

ततोसृजच्च सङ्कल्पं धर्मं चैव सुखावहम्।
सोसृजद्व्यवसायात्तु धर्मं देवो महेश्वरः॥१८४॥
सङ्कल्पं चैव सङ्कल्पात्सर्वलोकपितामहः।
मानसश्च रुचिर्नाम विजज्ञे ब्रह्मणः प्रभोः॥१८५॥

Brahmā, then created Saṅkalpa and Dharma, Dharma created from the trade and Saṅkalpa from Saṁkalpa. Thereafter, Brahmā created a mind-born son named Ruci.

प्राणाद्ब्रह्मासृजद्दक्षं चक्षुर्भ्यां च मरीचिनम्।
भृगुस्तु हृदयाज्जज्ञे ऋषिः सलिलजन्मनः॥१८६॥

From his own *prāṇa*, Brahmā created Dakṣa and Marīci was created from his eyes. Bhṛgu was born from the heart of Brahmā.

शिरसोङ्गिरसश्चैव श्रोत्रादत्रिं तथासृजत्।
पुलस्त्यं च तथोदानाद्व्यानाच्च पुलहं पुनः॥१८७॥

He created Aṅgiras from his head and Atri from his ears. Pulastya was created from his *udāna-vāyu* and Pulaha from *vyāna-vāyu*.

समानजो वसिष्ठश्च अपानान्निर्ममे क्रतुम्।
इत्येते ब्रह्मणः पुत्रा दिव्या एकादश स्मृताः॥१८८॥

Vasiṣṭha was born from *Samāna-vāyu*. Kratu was created from his *apāna-vāyu*. Thus, the total number of the mind-born sons of Brahmā is eleven.

धर्मादयाः प्रथमजाः सर्वे ते ब्रह्मणः सुताः।
भृग्वादयस्तु ते सृष्टा नवैते ब्रह्मवादिनः॥१८९॥
गृहमेधिनः पुराणास्ते धर्मस्तैः संप्रवर्तितः।
तेषां द्वादश ते वंशा दिव्य देवगुणान्विताः॥१९०॥

Dharma and others are the initial sons of Brahmā. Bhṛgu and other nine sons also are the sons of Brahmā and are all known as Brahmavādins. They are the ancient householders. They have propagated *Dharma* and pushed it forward. Twelve out of them were the lords of the gods. Their descendants were possessing the *Sāttvika guṇas*. They were active, having excellent progeny and were respected by the great sages.

क्रियावंतः प्रजावंतो महर्षिभिरलंकृताः।
ऋभुः सनत्कुमारश्च द्वावेतावूर्ध्वरेतसौ॥१९१॥
पूर्वोत्पन्नौ परं तेभ्यः सर्वेषामपि पूर्वजौ।
व्यतीते त्वष्टमे कल्पे पुराणौ लोकसाक्षिणौ॥१९२॥
विराजेतामुभौ लोके तेजः संत्रिप्य धिष्ठितौ।
तावुभौ योगकर्माणावारोप्यात्मानमात्मनि॥१९३॥
प्रजां धर्मं च कामं च त्यक्त्वा वैराग्यमास्थितौ।
यथोत्पन्नः स एवेह कुमारः स इहोच्यते॥१९४॥

Ṛbhu and Sanatkumāra, both were *Brahmacārins* and were the elders. Therefore, they were the foremost of all. With the expiry of the eighth *kalpa*, the witness of the world, both the ancient sages, squeezing those lustre, were illuminated in the universe. Both of them, establishing the soul in the supreme soul and by performing the *yogic* practices, took to renunciation discarding the people, *dharma*, desires. Sanat patronised his childhood form and maintained it. Therefore, he came to be known as Sanatkumāra.

तस्मात्सनत्कुमारेति नामास्येह प्रतिष्ठितम्।
ततोभिध्यायतस्तस्य जज्ञिरे मानसाः प्रजाः॥१९५॥

Thereafter, Brahmā continued his meditation and further mind-born sons were produced by him.

तच्छरीरसमुत्पन्नै कार्यैस्तैः कारणैः सह।
क्षेत्रज्ञाः समवर्तंत गात्रेभ्यस्तस्य धीमतः॥१९६॥

From the body of the intelligent Brahmā, by means of cause and effect, there emerged the individual souls.

ततो देवासुरपितॄन्मानुषांश्च चतुष्टयम्।
सिसृक्षुरंभास्येतानि स्वमात्मानमयूयुजत्॥१९७॥
ततस्तु युञ्जतस्तस्य तमोमात्रसमुद्भवम्।
समभिध्यायतः सर्गं प्रयत्नेन प्रजापतेः॥१९८॥
ततोस्य जघनात्पूर्वमसुरा जज्ञिरे सुताः।
असुः प्राणः स्मृतो विप्रास्तज्जन्मानस्ततोसुराः॥

Thereafter, Brahmā became desirous of creating four types of the living beings, *viz.* the gods, *asuras*, *pitṛs* and the humans. For this purpose, he established himself in water. After his so doing and concentrating over the creation of the universe, then terrific darkness was created. At the same time, the *asuras* emerged out of his thighs. O Brāhmaṇas, *asu* means *prāṇa*. Because of their coming into being from the *prāṇa* – wind, they came to be known as *asuras*.

यया सृष्टासुराः सर्वे तां तनुं स व्यपोहत।
सापविद्धा तनुस्तेन सद्यो रात्रिरजायत॥२००॥

The body out of which the *asuras* were created, that body was discarded by him. As a result of this, the night followed soon thereafter.

सा तमोबहुला यस्मात्ततो रात्रिर्नियामिका।
आवृतास्तमसा रात्रौ प्रजास्तस्मात्स्वपन्त्युत॥२०१॥

The night is always dark and the movements are stopped during the night. Because the people get covered with darkness, they go on sleep during the night.

सृष्ट्वासुरांस्ततः सो वै तनुमन्यामगृह्णत।
अव्यक्तां सत्त्वबहुलां ततस्तां सोभ्यपूजयत्॥२०२॥
ततस्तां युञ्जतस्तस्य प्रियमासीत्प्रजापतेः।
ततो मुखात्समुत्पन्ना दीव्यतस्तस्य देवताः॥२०३॥

After creating the asuras, Brahmā took to another body which was invisible and was dominated by the *sattvaguṇa*. Therefore, he adored his own body. He, therefore, engaged the body in the performing of the yogic exercises. He was delighted at that. The gods were delighted with the beaming face of Brahmā.

यतोस्य दीव्यतो जातास्तेन देवाः प्रकीर्तिताः।
धातुर्दिविति यः प्रोक्तः क्रीडायां स विभाव्यते॥
यस्मात्तस्य तु दीव्यंतो जज्ञिरे तेन देवताः।
देवान्सृष्ट्वाथ देवेशस्तनुमन्यामपद्यत॥२०५॥

Because of the beaming face of Brahmā, they came to be known as the gods. The root *div* means to sport. Therefore, the gods were born out of the sport. After the creation of the gods, Brahmā took to another form.

उत्सृष्टा सा तनुस्तेन सद्योहः समजायत।
तस्मादहो धर्मयुक्तं देवताः समुपासते॥२०६॥

On his discarding the earlier body, the time of the day break arrived. Therefore, the gods adore the day with *Dharma.*

सत्त्वमात्रात्मिकामेव ततोन्यां सोभ्यमन्यत।
पितृवन्मन्यमानस्य पुत्रांस्तान्ध्यायतः प्रभोः॥२०७॥
पितरो ह्युपपक्षाभ्यां रात्र्यह्नोरंतरेभवन्।
तस्मात्ते पितरो देवाः पितृत्वं तेन तेषु तत्॥२०८॥
यया सृष्टास्तु पितरस्तनुं तां स व्यपोहत।
सापविद्धा तनुस्तेन सद्यः संध्या व्यजायत॥२०९॥

When he took to a new body, it had enough of *Sattvaguṇa.* Lord Brahmā, then started his concentration as the father does for his sons. Out of both the limbs or fortnights, the *pitṛs* were created relating to the period in between days and nights. Therefore, the gods are *pitṛs* and because of that they have the position of *pitṛ.* Brahmā then discarded that body as well. Then suddenly it was the day break.

यस्मादहर्देवतानां रात्रिर्या सासुरी स्मृता।
तयोर्मध्ये तु पैत्री या तनुः सा तु गरीयसी॥२१०॥
तस्माद्देवा सुराः सर्वे ऋषयो मानवास्तथा।
उपासंते मुदायुक्ता रात्र्यह्नोर्मध्यमां तनुम्॥२११॥

The gods like the day, while the *asuras* like the night. The period in between the day and night belongs to the *Pitṛs.* Because of that, the gods, *Pitṛs, Ṛṣis* and the humans, adore the body that lives in between day and night.

ततो ह्यन्यां पुनर्ब्रह्मा तनुं वै समगृह्णत।
रजोमात्रात्मिकायां तु मनसा सोसृजत्प्रभुः॥२१२॥
रजःप्रियांस्ततः सोथ मानसानसृजत्सुतान्।
मनस्विनस्ततस्तस्य मानवा जज्ञिरे सुताः॥२१३॥

Then Brahmā took to the body with *Rajoguṇa.* Then, he created the mind-born sons to whom the *rajogunas* were quite dear in human form.

सृष्ट्वा पुनः प्रजाश्चापि स्वां तनुं तामपोहत।
सापविद्धा तनुस्तेन ज्योत्स्ना सद्यस्त्वजायत॥२१४

After their creation, Brahmā again discarded his body. With the discardiug of that body, there emerged the moonlight and the night started beaming with moonlight. Because of this, the people felt pleased with the spread of moonlight.

यस्माद्भवंति संहृष्टा ज्योत्स्नाया उद्भवे प्रजाः।
इत्येतास्तनवस्तेन ह्यपविद्धा महात्मना॥२१५॥
सद्यो रात्र्यहनी चैव संध्या ज्योत्स्ना च जज्ञिरे।
ज्योत्स्ना संध्या अहश्चैव सत्त्वमात्रात्मकं त्रयम्॥

Thus, after discarding of the bodies by the moon, there had been the night, day and further moonlights were spread. The moonlight, the evening and the day are the symptoms of the auspiciousness.

तमोमात्रात्मिका रात्रिः सा वै तस्मान्निशात्मिका।
तस्माद्देवा दिवातन्वा तुष्ट्या सृष्टा मुखात्तु वै॥२१७
यस्मात्तेषां दिवा जन्म बलिनस्ते वै दिवा।
तन्वा ययासुरान् रात्रौ जघनादसृजत्प्रभुः॥२१८॥

The night is characterised by the quality of darkness. Therefore, it is called as *Niśā*. Because the Devas were created by the day through delight and out of Brahmā's mouth, they are said to be day born and are powerful by day.

प्राणेभ्यो निशिजन्मानो बलिनो निशि तेन ते।
एतान्येव भविष्याणां देवानामसुरैः सह॥२१९॥
पितॄणां मानवानां च अतीतानागतेषु वै।
मन्वंतरेषु सर्वेषु निमित्तानि भवंति हि॥२२०॥

The lord created the *asuras* during nights. Since they were born at night, the *asuras* get powerful during the night. These times become the causes for all the past and future Devas, Asuras, Pitṛs and human beings in all the past and future manvantaras.

ज्योत्स्ना रात्र्यहनी संध्या तत्वार्यंभांसि तानि वै।
भांति यत्मात्ततोंभांसि शब्दोयं सुमनीषिभिः॥२२१
भातिर्दीप्तौ निगदितः पुनश्चाथ प्रजापतिः।
सोऽम्भांस्येतानि सृष्ट्वा तु देवमानुषदानवान्॥२२२॥
पितृंश्चैवासृजत्तन्वा आत्मना विविधान्पुनः।
तामुत्सृज्यं तनुं ज्योत्स्नां ततोन्यां प्राप्य स प्रभुः॥
मूर्ति तमोरजःप्रायां पुनरेवाभ्यपूजयत्।
अंधकारे क्षुधाविष्टांस्ततोन्यान्सोसृजत्प्रभुः॥२२४॥

The morning twilight, night day and the evening twilight are the bodies of Brahmā. They are called Āmbhāṁsi. The root *bhā* means to shine. The word Āmbhāṁsi is traced by the learned people to this root. After creating the Prajāpatis, Devas, human beings, Dānavas and *Pitṛs* from his body, he forsook that body which turned into moonlight and assumed another form characterised with passion and darkness. The lord created other beings during the night who were overwhelmed with hunger.

तेन सृष्टाः क्षुधात्मानो अंभांस्यादातुमुद्यताः।
अभांस्येतानि रक्षाम उक्तवंतस्तु तेषु ये॥२२५॥
राक्षसा नाम ते यस्मात् क्षुधाविष्टा निशाचराः।
येब्रुवन्यक्षमोभ्यांसि तेषां हृष्टाः परस्परम्॥२२६॥
तेन ते कर्मणा यक्षा गुह्यका गूढ़कर्मणा।
रक्षेति पालने चापि धातुरेष विभाष्यते॥२२७॥
एवं च यक्षतिर्धातुर्भक्षणे स निरुच्यते।
तं दृष्ट्वा ह्यप्रियेणास्य केशाः शीर्णास्तु धीमतः॥२२८

These hungry beings which were created by him attempted to seize the bodies of the lord. Some of them said– "We shall protect these bodies." They were known as Rākṣasas. They were the night walkers who had been overcome by hunger. Those who said– "We shall eat them up" were called Yakṣas and Guhyakas, because of their secret activity. The root *rakṣa* means 'to protect' and the root *yakṣa* means 'to eat'. On observing the creation, the hair of the intelligent lord Brahmā became withered due to displeasure.

ते शीर्णाश्चोत्थिता ह्यूर्ध्वं ते चैवारुरुधुः प्रभुम्।
हीनास्तच्छिरसो बाला यस्माच्चैवावसर्पिणः॥२२९
व्यालात्मानः स्मृता बाला हीनत्वादहयः स्मृताः।
पतत्वात्पन्नगाश्चैव सर्पाश्चैवावसर्पणात्॥२३०॥
तस्य क्रोधोद्भवो योसौ अग्निगर्भः सुदारुणः।
स तु सर्पान् सहोत्पन्नानाविवेश विषात्मकः॥२३१
सर्पान्सृष्ट्वा ततः क्रुद्धः क्रोधात्मानो विनिर्ममे।
वर्णेन कपिशेनोग्रास्ते भूताः पिशिताशनाः॥२३२॥

Those of the withered hair that slipped off his head and fell downwards, were turned into snakes. Since they were defective, they were known as *Ahis* and because they fell from his head, they were known as *Pannagas* and they are *Sarpas* because they creep. The fire of his terrible anger turned into poison and entered the serpents. This is reason for their having been born with poison. After creating the serpents, the angry lord created the irate souls, who looked as savages in their tawny colour. They were fierce and eaters of flash being goblins. Since they came into beings, they were known as the Bhūtas and Piśācas.

भूतत्वात्ते स्मृता भूताः पिशाचाः पिशिताशनात्।
प्रसन्नं गायतस्तस्य गंधर्वा जज्ञिरे यदा॥२३३॥
धयतीत्येष वै धातुः गानत्वे परिपठ्यते।
धयंतो जज्ञिरे वाचं गंधर्वास्तेन ते स्मृताः॥२३४॥

From him were then born the Gandharvas, who could sing with delight. The root *dhai* means to imbibe. They were born even when they were imbibing speed. Therefore, they were known as Gandharvas.

अष्टस्वेतासु सृष्टासु देवयोनिषु स प्रभुः।
ततः स्वच्छंदतोन्यानि वयांसि वयसासृजत्॥२३५॥

After the eight divine beings had been created, the lord then created the birds from his own youthful stage out of his own inclination.

स्वच्छंदतः स्वच्छंदांसि वयसा च वयांसि च।
पशून्सृष्ट्वा स देवेशोऽसृजत्पक्षिगणानपि॥२३६॥

Since they could move as they please, they are known as such. They are known as *Vayasas* or birds because they were created from his youth. After creating the animals, the lord of gods created the flocks of the winged birds.

मुखतोजाः ससर्जाथ वक्षसश्च वयोसृजत्।
गाश्चैवाथोदराद्ब्रह्मा पार्श्वाभ्यां च विनिर्ममे॥२३७॥
पद्भ्यां चाश्वान् समातङ्गान् रसभानावयान्मृगान्।
उष्ट्रानश्वतरांश्चैव तथान्याश्चैव जातयः॥२३८॥
ओषध्यः फलमूलिन्यो रोमभ्यस्तस्य जज्ञिरे।
एवं पश्वोषधीः सृष्ट्वायूयुजत्सोध्वरे प्रभुः॥२३९॥

The goats were created from his mouth, the sheep from his chest, cows and bulls from his belly and sides. From his feet, he created the horses, elephants, donkeys, deer, camels, mules and other classes of beasts. The plants and the fruit trees were produced from the hair of his body. After creating the cattle and plants, he engaged himself in a sacrifice.

गौरजः पुरुषो मेषो ह्यश्वीश्वतरगर्दभौ।
एतान्ग्राम्यान्पशुनाहुरारण्यान्वै निबोधत॥२४०॥

They call these the domesticated animals *viz.* the cows, bulls, the ram, the horse, mule and donkeys. These are the wild animals as well.

श्वापदो द्विखुरो हस्ती वानराः पक्षिपञ्चमाः।
आदकाः पशवः षष्ठाः सप्तमास्तु सरीसृपाः॥२४१॥
महिषा गवयाक्षाश्च. प्लवङ्गाः शरभा वृकाः।
सिंहस्तु सप्तमस्तेषामारण्याः पशवः स्मृताः॥२४२॥

There are wild animals, the beasts of prey, the cloven hoofed elephants, monkeys, fifthly, the birds, aquatic beasts and the reptiles. The forest animals include buffaloes, *Gavayas* (oxen), bears, monkeys, *Śarabhas*, wolves and the lions.

गायत्रं च ऋचं चैव त्रिवृत्साम रथंतरम्।
अग्निष्टों च यज्ञानां निर्ममे प्रथमान्मुखात्॥ २४३॥

From his front face, he created Gāyatrī and the Mantras, Trivṛta, Sāman, Rathantara and Agniṣṭoma verses.

यजूंषि त्रैष्टुभं छंदस्तोमं पञ्चदशं तथा।
बृहत्सास तथोक्थ्यं च दक्षिणादसृजन्मुखात्॥ २४४

From his southern face, he created Yajuḥ hymns, Triṣṭubha metre, Pañcadaśa stoma, Bṛhat sāman and Ukthya verses.

सामानि जगतीच्छंदस्तोमं सप्तदशं तथा।
वैरूपमतिरात्रं च पश्चिमादसृजन्मुखात्॥ २४५॥

From his western face, he created Sāman, the metre Jagatī, Saptadaśa stoma, Vairūpa sāman and Atirātra verses.

एकविंशमथर्वाणमाप्तोर्यामाणमेव च।
अनुष्टुभं सवैराजमुत्तरादसृजन्मुखात्॥ २४६॥

From his northern face, he created the set of twenty five Atharvan hymns, Āptoya, Aryama, Anuṣṭubha metre and Vairāja metre.

विद्युतोशनिमेघांश्च रोहितेंद्रधनूंषि च।
तेजांसि च ससर्जादौ कल्पस्य भगवान्प्रभुः॥ २४७॥

At the start of the *kalpa*, the lord created lightning, the thunderbolts, the clouds, the ruddy rainbows and the luminaries.

उच्चावचानि भूतानि गात्रेभ्यस्तस्य जज्ञिरे।
ब्रह्मणस्तु प्रजासर्गं सृजतो हि प्रजापतेः॥ २४८॥

The high and low living beings were born from his limbs.

सृष्ट्वा चतुष्टयं पूर्वं देवासुरनरान्पितृन्।
ततोसृजत् स भूतानि स्थावराणि चराणि च॥ २४९॥
यक्षान्पिशाचान् गंधर्वांस्त्वथैवाप्सरसां गणान्।
नरकिन्नररक्षांसि वयःपशुमृगोरगान्॥ २५०॥

After creating the four groups *viz.* Devas, Asuras, Humans and Pitṛs, he created mobile and immobile Yakṣas, Piśācas, Gandharvas, Apsarās, Naras, Kinnaras, Rākṣasas, birds, cattle, wild animals and serpents.

अव्ययं च व्ययं चापि यदिदं स्थाणुजङ्गमम्।
तेषां वै यानि कर्माणि प्राक्सृष्ट्यां प्रतिपेदिरे॥ २५१
तान्येव प्रतिपद्यंते सृज्यमानाः पुनः पुनः।
हिंस्राहिंसे मृदुक्रूरे धर्माधर्मे नृतानृते॥ २५२॥
तद्भाविताः प्रपद्यंते तस्मात्तस्य रोचते।
महाभूतेषु सृष्टेषु इंद्रियार्थेषु मूर्तिषु॥ २५३॥
विनियोगं च भूतानां धातैव व्यदधात्स्वयम्।
केचित्पुरुषकारं तु प्राहुः कर्म सुमानवाः॥ २५४॥
दैवमित्यपरे विप्राः स्वभावं भूतचिंतकाः।
पौरुशं कर्म दैवं च फलवृत्तिस्वभावतः॥ २५५॥
न चैकं न पृथग्भावमधिकं न ततो विदुः।
एतदेवं च नैकं न नामभेदेन नाप्युभे॥ २५६॥
कर्मस्था विषमं ब्रूयुः सत्त्वस्थाः समदर्शनाः।
नाम रूपं च भूतानां कृतानां च प्रपञ्चनम्॥ २५७॥
वेदशब्देभ्य एवादौ निर्ममे स महेश्वरः।
ऋषोणां नामधेयानि याश्च वेदेषु वृत्तयः॥ २५८॥
शर्वर्यंते प्रसूतानां तान्येवैभ्यो ददात्यजः।
एवंविधाः सृष्टयस्तु ब्रह्मणोव्यक्तजन्मनः॥ २५९॥
शर्वर्यंते प्रदृश्यंते सिद्धिमाश्रित्य मानसीम्।
एवंभूतानि सृष्टानि स्थावराणि चराणि च॥ २६०॥
यदास्य ताः प्रजा सृष्टा न व्यवर्धंत सत्तमाः।
तमोमात्रावृतो ब्रह्मातदा शोकेन दुःखितः॥ २६१॥

There are mobile and immobile as well as the changing and unchanging created beings. Whatever activities they had in the previous creation, they resumed the same activities in the present creation as well. They have the same nature etc., whether savage or limit, kind or cruel, righteous or evil, true or false. Urged by their attributes, they adopt and take pleasure in their respective qualities. With the great elements, the objects of senses and the forms, the creator himself settled the application of the elements as objects of the sense organs. Some people say that the human effort is the cause of various activities, others say that it is the divine fate. The materialists say that it is nature. But really the manly effort, working of fate and nature, all depend on nature of the fruit of the result. They are aware that none of these is superior to the other, nor one can be separated from the other. This is their nature. They cannot be all one nor are they two together, because of their having separate entities. Those who abide by the activities may call the result quite contrary; those who abide by the quality of goodness observe impartial outlook. The names and forms of the elements and their future development of the created ones were evolved by the great lord himself at the start itself through the words of the Vedas. The unborn lord assigns names and activities in regard to the Vedas, to the sages born at the end of the night of dissolution, in the same manner as before. Such are the creations of Brahmā of unmanifest origin. The mobile and the immobile beings created through the mental perfection are seen at the end of the night. They resort to the mental perfection. When these excellent objects created by him did not prosper, Brahmā, who had been covered with darkness, became miserable with grief.

ततः स विदधे बुद्धिमर्थनिश्चयगामिनीम्।
अथात्मनि समद्राक्षीत्तमोमात्रां नियामिकाम्॥ २६२॥

रजः सत्त्वं परित्यज्य वर्तमानां स्वधर्मतः।
ततः स तेन दुःखेन दुःखं चक्रे जगत्पतिः॥ २६३॥

Then with the application of his own intellect or wisdom, he reached a definite decision. Then, he visualised within himself that the particles of darkness were the sole controlling factors eschewing both the particles of goodness and passion.

तमश्च व्यनुदत्पश्चाद्रजः सत्त्वं तमावृणोत्।
तत्तमः प्रतिनुन्नं वै मिथुनं समजायत॥ २६४॥

Therefore, the lord of the universe became miserable because of the grief. Then, he produced the *tamas* and the *rajas*, covering both of them with *sattva*. The *tamas* having been thus prodded became a twin.

अधर्मस्तमसो जज्ञे हिंसा शोकादजायत।
ततस्तस्मिन्समुद्भूते मिथुने दारुणात्मिके॥ २६५॥
गतासुर्भगवानासीत्प्रीतिश्चैनमशिश्रियत्।
स्वां तनुं स ततो ब्रह्मा तामपोहत भास्वराम्॥ २६६
द्विधां कृत्वा स्वकं देहमर्धेन पुरुषोभवत्।
अर्धेन नारी सा तस्य शतरूपा व्यजायत॥ २६७॥

Adharma or sin was born of *tamas* and *Hiṁsā* or violence was born of grief. When the pair of the terrible nature originated, the life or vital breaths left the lord and pleasure resorted to him. At that point of time, Brahmā eschewed his resplendent body; bifurcating it with the other half, he created the woman Śatarūpā.

प्रकृतिं भूतधात्रीं तां कामाद्वै सृष्टवान्प्रभुः।
सा दिवं पृथिवीं चैव महिम्ना व्याप्यधिष्ठिता॥ २६८

With love, the lord created Prakṛti, the mother of the elements. With her greatness, she stood pervading heaven and earth.

ब्रह्मणः सा तनुः पूर्वा दिवमावृत्य तिष्ठति।
या त्वर्धात्सृजतो नारी शतरूपा व्यजायत॥ २६९॥

सा देवी नियुतं तप्त्वा तपः परमदुश्चरम्।
भर्तारं दीप्तयशसं पुरुषं प्रत्यपद्यत॥२७०॥

The first half body of Brahmā enveloped heaven and stayed there. The woman Śatarūpā born out of the other half, performed difficult penance for a hundred thousand years and obtained a man of brilliant renown as her husband.

स वै स्वायंभुवः पूर्वं पुरुषो मनुरुच्यते।
तस्यैव सप्ततियुगं मन्वंतरमिहोच्यते॥२७१॥

That man was called Manu at the outset, who was the self born. Seventy sets of four *yugas* constitute his Manvantara.

लेभे स पुरुषः पत्नीं शतरूपामयोनिजाम्।
तया सार्धं स रमते तस्मात्मा रतिरुच्यते॥२७२॥

The man obtained as his wife Śatarūpā who was not born of a womb. He sported with her. Therefore, she is called as Rati.

प्रथमः संप्रयोगात्मा कल्पादौ समपद्यत।
विराजमसृजद् ब्रह्मा सोभवत्पुरुषो विराट्॥२७३॥

The first mental relation of both the souls took place at the start of the *kalpa* when Brahmā created Virāṭ. He became the Virāṭ or massive Puruṣa.

सम्राट् च शतरूपा वै वैराजः स मनुः स्मृतः।
स वैराजः प्रजासर्गं ससर्ज पुरुषो मनुः॥२७४॥

Śatarūpā was empress. The son of Virāṭ *i.e.* Svayambhuva came to be known as Manu. Manu Vairāja created the objects.

वैराजात्पुरुषाद्वीराच्छतरूपा व्यजायत।
प्रियव्रतोत्तानपादौ पुत्रौ द्वौ लोकसंमतौ॥२७५॥

From the valorous son of Virāṭ or Vairāja, Śatarūpā gave birth to two sons, *viz.*, Priyavrata and Uttānapāda, who were honoured by the worlds.

कन्ये द्वे च महाभागे याभ्यां जाता इमाः प्रजाः।
देवी नाम तथाकूतिः प्रसूतिश्चैव ते उभे॥२७६॥

She gave birth to two daughters as well from whom the subjects of the world were born. The gentle ladies were known as Ākūti and Prasūti.

स्वायंभुवः प्रसूतिं तु दक्षाय प्रददौ प्रभुः।
प्राणो दक्ष इति ज्ञेयः सङ्कल्पो मनुरुच्यते॥२७७॥

The lord Svayambhuva Manu gave Prasūti to Dakṣa, who should be known as the *Prāṇa* or the vital breath, while Manu is *Saṁkalpa* or an idea.

रुचेः प्रजापतेः सोथ आकूतिं प्रत्यपादयत्।
आकूत्यां मिथुनं जज्ञे मानसस्य रुचेः शुभम्॥२७८॥
यज्ञश्च दक्षिणा चैव यमलौ संबभूवतुः।
यज्ञस्य दक्षिणायां तु पुत्रा द्वादश जज्ञिरे॥२७९॥

He gave Ākūti to Ruci – the Prajāpati. Ruci, the mind-born son of Brahmā, begot auspicious twins from Ākūti. Yajña and Dakṣiṇā were born as twins. Yajñā begot Dakṣiṇā twelve sons.

यामा इति समाख्याता देवाः स्वायंभुवेंतरे।
एतस्य पुत्रा यज्ञस्य यस्माद्यामाश्च ते स्मृताः॥२८०

The Devas called Yāma were born as his sons in the Svayambhuva Manvantara. Therefore, they too are known as Yāmas.

अजितश्चैव शुक्रश्च गणौ द्वौ ब्रह्मणा कृतौ।
यामाः पूर्वं प्रजाता ये तेऽभवंस्तु दिवौकसः॥२८१॥

Two groups of the Ajitas and Śukras were created by Brahmā. The Yāmas, who were born at the outset, became the dwellers of the heaven.

स्वायंभुवसुतायां तु प्रसूत्यां लोकमातरः।
तस्यां कन्याश्चतुर्विंशद्दक्षस्त्वजनयत्प्रभुः॥२८२॥

Lord Dakṣa begot of Prasūti, the daughter of Svayambhuva, twenty four daughters, who became the mothers of the worlds.

सर्वास्ताश्च महाभागाः सर्वाः कमललोचनाः।
भोगवत्यश्च ताः सर्वाः सर्वास्ता योगमातरः॥२८३॥

All of them were highly blessed having lotus like eyes, were pleasure seeking besides being the yogic mothers.

सर्वाश्च ब्रह्मवादिन्यः सर्वा विश्वस्य मातरः।
श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया तथा॥२८४
बुद्धिर्लज्जा वपुः शांतिः सिद्धिः कीर्तिस्त्रीयोदश।
पत्न्यर्थं प्रतिजग्राह धर्मो दाक्षायणीः प्रभुः॥२८५॥

All of them were the expounders of Brahman as well as the mothers of the universe. Lord Dharma took thirteen daughters of Dakṣa as his wives. They were known by the names of Śraddhā, Lakṣmī, Dhṛti (fortitude), Tuṣṭi (satisfaction), Puṣṭi (nourishment), Medhā (intellect), Kriyā (ritual), Buddhi (wisdom), Lajjā (bashfulness), Vapuḥ (beauty), Śānti (peace), Siddhi (achievement) and Kīrti (renown).

दाराण्येतानि वै तस्य विहितानि स्वयंभुवा।
ताभ्यः शिष्टा यवीयस्त एकादश सुलोचनाः॥२८६॥
सती ख्यात्यथ संभूतिः स्मृतिः प्रीतिः क्षमा तथा।
संनतिश्चानसूया च ऊर्जा स्वाहा स्वधा तथा॥२८७
तास्तथा प्रत्यपद्यंत पुनरन्ये महर्षयः।
रुद्रो भृगुर्मरीचिश्च अंगिराः पुलहः क्रतुः॥२८८॥
पुलस्त्योत्रिर्वसिष्ठश्च पितरोग्निस्तथैव च।
सतीं भवाय प्रायच्छत् ख्यातिं च भृगवे ततः॥२८९
मरीचये च संभूतिं स्मृतिमंगिरसे ददौ।
प्रीतिं चैव पुलस्त्याय क्षमां वै पुलहाय च॥२९०॥
क्रतवे संनतिं नाम अनसूयां तथात्रये।
ऊर्जां ददौ वसिष्ठाय स्वाहामप्यग्नये ददौ॥२९१॥
स्वधां चैव पितृभ्यस्तु तास्वपत्यानिबोधत।
एताः सर्वा महाभागाः प्रजास्वनुसृताः स्थिताः॥

Lord Dharma took these daughters of Dakṣa as his wives. Their younger sisters were the eleven splendid ladies and were known by the names of Khyāti, Sambhūti, Smṛti, Prīti, Kṣamā, Sannati, Anusūyā, Ūrjā, Svāhā, Svadhā. Other great sages took them as their wives, who were known as Rudra, Bhṛgu, Marīci, Aṅgīras, Pulaha, Kratu, Pulastya, Atri, Vasiṣṭha, Agni and the Pitṛs. He gave Satī to Bhava, Khyāti to Bhṛgu, Sambhūti to Marīci, Smṛti to Aṅgīras, Prīti to Pulastya, Kṣamā to Pulaha, Sannati to Kratu, Anusūyā to Atri, Ūrjā to Vasiṣṭha, Svāhā to Agni and Svadhā to Pitṛs. All these ladies were highly blessed. They closely followed their progeny in all the Manvantaras until the dissolution of all the living beings. Now listen to their progeny.

मन्वंतरेषु सर्वेषु यावदाभूतसंप्लवम्।
श्रद्धा कामं विजज्ञे वै दर्पो लक्ष्मीसुतः स्मृतः॥२९३
धृत्यास्तु नियमः पुत्रस्तुष्ट्याः संतोष एव च।
पुष्ट्या लोभः सुतश्चापि मेधापुत्रः श्रुतस्तथा॥२९४॥
क्रियायामभवत्पुत्रो दण्डः समय एव च।
बुद्ध्यां बोधः सुतस्तद्वत्प्रमादोप्युपजायत॥२९५॥
लज्जायां विनयः पुत्रो व्यवसायो वपोः सुतः।
क्षेमः शांतिसुतश्चापि सुखं सिद्धेर्व्यजायत॥२९६॥
यशः कीर्तिसुतश्चापि इत्येते धर्मसूनवः।
कामस्य हर्षः पुत्रो वै देव्यां प्रीत्यां व्यजायत॥२९७
इत्येष वै सुतोदर्कः सर्गो धर्मस्य कीर्तितः।
जज्ञे हिंसा त्वधर्माद्वै निकृतिं चानृतं सुतम्॥२९८॥

Śraddhā gave birth to Kāma, Darpā was the son of Lakṣmī, Niyama of Dhṛti, Santoṣa of Tuṣṭi, Lobha of Puṣṭi, Śruta of Medhā, Daṇḍa and Samaya were born as the sons of Kriyā, Bodha and Pramāda of Buddhi, Vinaya was born of Lajjā, Vyavasāya of Vapuḥ, Kṣema of Śānti, Sukha of Siddhi and Yaśaḥ of Kīrti – these were the sons of Dharma. Harṣa was son of Kāma, born of the gentle lady Prīti. Thus, the creation of Dharma has been specified. Hiṁsā bore to

Adharma, Nikṛti and Anṛta.

निकृत्यां तु द्वयं जज्ञे भयं नरक एव च।
माया च वेदना चापि मिथुनद्वयमेतयोः॥२९९॥
भूयो जज्ञेथ वै माया मृत्युं भूतापहारिणम्।
वेदनायाः सुतश्चापि दुःखं जज्ञे च रौरवः॥३००॥
मृत्योर्व्याधिजराशोकक्रोधासूयाश्च जज्ञिरे।
दुःखोत्तराः सुता ह्येते सर्वे चाधर्मलक्षणाः॥३०१॥
नैषां भार्यास्तु पुत्राश्च सर्वे ह्येते परिग्रहाः।
इत्येष तामसः सर्गो जज्ञे धर्मनियामकः॥३०२॥

Pairs of twins were born of Nikṛti, Bhaya and Naraka; Māyā and Vedanā. Māyā gave birth to Mṛtyu – the dispeller of the living beings. Raurava got a son of Vedanā called Duḥkha. From Mṛtyu were born Vyādhi, Jarā, Śoka, Krodha and Asūyā. All these ending with Duḥkha, had the characteristics of Adharma. These had no wives, nor sons. They live in perpetual chastity. Thus, the Tāmasa creation was evolved with Adharma as the controlling factor.

प्रजाः सृजेति व्यादिष्टो ब्रह्मणा नीललोहितः।
सोभिध्याय सतीं भार्यां निर्ममे ह्यात्मसंभवान्॥३०३
नाधिकान्न च हीनांस्तान्मानसानात्मनः समान्।
सहस्रं हि सहस्राणां सोसृजत्कृत्तिवाससः॥३०४॥

Nīlalohita was directed by Brahmā to create the people. Meditating on his wife Satī, he created thousands of hide clad beings as his mind-born sons, who were neither superior nor inferior, but equal to him.

तुल्यानेवात्मनः सर्वान् रूपतेजोबलश्रुतैः।
पिगंलान्सनिषङ्गाश्च सकपर्दान्सलोहितान्॥३०५॥
विशिष्टान् हरिकेशांश्च दृष्टिघ्नांश्च कपालिनः।
महारूपान्विरूपांश्च विश्वरूपान्स्वरूपिणः॥३०६॥
रथिनश्चर्मिणश्चैव वर्मिणश्च वरूथिनः।
सहस्रशतबाहूंश्च दिव्यान्भौमांतरिक्षगान्॥३०७॥
स्थूलशीर्षानष्टदंष्ट्रान्द्विजिह्वांस्तांस्त्रिलोचनान्।
अन्नादान्पिशिताशांश्च आज्यपान्सोमपानपि॥३०८॥
मीढुषोतिकपालांश्च शितिकंठोर्ध्वरेतसः।
हव्यादाञ्छुतधर्मांश्च धर्मिणो ह्यथबर्हिणः॥३०९॥
आसीनान्धावतश्चैव पञ्चभूतान्सहस्रशः।
अध्यापिनोध्यायिनश्च जपतो युञ्जतस्तथा॥३१०॥
धूमवंतो ज्वलंतश्च नदीमंतोतिदीप्तिनः।
वृधान्बुद्धिमतश्चैव ब्रह्मिष्ठाञ्शुभदर्शनान्॥३११॥
नीलग्रीवान्सहस्राक्षान्सर्वांश्चाथ क्षमाकरान्।
अदृश्यान्सर्वभूतानां महायोगान्महौजसः॥३१२॥
भ्रमंतोभिद्रवंतश्च प्लवंतश्च सहस्रशः।
अयातयामानसृजद्रुद्रानेतान् सुरोत्तमान्॥३१३॥
ब्रह्मा दृष्ट्वाब्रवीदेनं मास्राक्षीरीदृशीः प्रजाः।
स्रष्टव्या नात्मनस्तुल्याः प्रजा देव नमोस्तु ते॥३१४
अन्याः सृज त्वं भद्रं ते प्रजा वै मृत्युसंयुताः।
नारप्स्यंते हि कर्माणि प्रजा विगतमृत्यवः॥३१५॥
एवमुक्तोऽब्रवीदेनं नाहं मृत्युजरान्विताः।
प्रजाः स्रक्ष्यामि भद्रं ते स्थितोहं त्वं सृज प्रजाः॥
एते ये वै मया सृष्टा विरूपा नीललोहिताः।
सहस्राणां सहस्रं तु आत्मनो निस्सृताः प्रजाः॥३१७

They were all equal to him in form, splendour, strength and learning. They were tawny-coloured and were equipped with quivers. They wore matted locks of hair and had reddish complexion. They had special features. Their hair were green and they carried skulls. They could kill with their eyes and had massive figures. All of them were deformed. All of them were of universal forms. They had their own forms. They carried shields, coats of arms and protective front-fenders loaded in their chariots. They had hundreds and thousands of arms. They could move into the heaven and sky, besides walking over the earth. They had strong heads, eight curved fangs each, two tongues and three eyes. They consumed the cooked food. Some of them ate flesh, some consumed *ghee*, some drank *soma* juice. Some of them were beautiful, some had big skulls, some had blue necks. They had sublimated their sexuality. They were partakers of offsprings and were conversant with *Dharma*. They were virtuous and were decorated with peacock feathers fixed to their clubs. Some of them were seated, some were running in groups of five and there were thousands of such groups. Some of them were teachers, while others were students. Some of them performed *japams* and indulged in yogic practices. Some of them emitted smoke and blazed. Some lived on river banks. Some were quite bright, while others were aged and intelligent. They were engaged in meditation on Brahman. They had auspicious vision. Their necks were blue and had thousand eyes. They were mines of mercifulness and patience. They were invisible to living beings. They had great yogic powers and splendour. Thousands of them roamed about, rushed on and jumped up here and there. These excellent beings were created by him just in three hours. Observing them, Brahmā said– "Don't resort to such creation. O lord, salutation to you. Don't create the progeny resembling yourself. Let you meet with welfare. O lord, don't create the people resembling yourself. Create the beings who have to face death. The people who are devoid of death would never be interested in performing the religious rites."At these words of Brahmā, Mahādeva said– "I shall never create people who have to face death and old age. Welfare on to you. I am with you. Therefore, you better carry on the creation. The thousands of tawny-coloured beings who have been created by me shall be known as the valorous Rudra-gaṇas and shall be the deities of Rudra on earth. They will all spread in all the directions, sky and earth.

एते देवा भविष्यंति रुद्रा नाम महाबलाः।
पृथिव्यामंतरिक्षे च दिक्षु चैव परिश्रिताः॥३१८॥
शतरुद्राः समात्मानो भविष्यंतीतियाज्ञिकाः।
यज्ञभाजो भविष्यंति सर्वदेवगणैः सह॥३१९॥
मन्वंतरेषु ये देवा भविष्यंतीह भेदतः।
सार्धं तैरीज्यमानास्ते स्थास्यंतीहायुगक्षयात्॥३२०॥

They will perform a thousand Rudra *yajñas*. They will receive the share in the *yajñas* with the gods. They shall continue till the end of a *yuga*. They will be worshipped with gods in different *yugas*."

एवमुक्तस्तदा ब्रह्मा महादेवेन धीमता।
प्रत्युवाच नमस्कृत्य हृष्यमाणः प्रजापतिः॥३२१॥

At these words of the intelligent Mahādeva, the delightful Brahmā offered his salutation to him and said.

एवं भवतु भद्रं ते यथा ते व्याहृतं विभो।
ब्रह्मणा समनुज्ञाते तथा सर्वमभूत्किल॥३२२॥

"O lord, things will be done as desired by you. Let you meet with welfare." After these words of Brahmā spoken by him, everything was done as expressed by him.

ततःप्रभृति देवेशो न चासूयत वै प्रजाः।
ऊर्ध्वरिताः स्थितः स्थाणुर्यावदाभूतसंप्लवम्॥३२३
यस्मादुक्तः स्थितोस्मीति तस्मात्स्थाणुरिति स्मृतः।
एष देवो महादेवः पुरुषोर्कसमद्युतिः॥३२४॥

Thereafter, Rudra, the lord of gods, made no more creations. He remained static and observed celibacy till the time of dissolution. Then Maheśvara Śiva, who was resplendent like the sun, had uttered that he was standing, therefore, he came to be known as *Sthāṇu*.

अर्धनारीनरवपुस्तेजसा ज्वलनोपमः।
स्वेच्छयासौ द्विधाभूतः पृथक् स्त्री पुरुषः पृथक्॥

Half of his body is that of a female, while the other half is of a male. His lustre resembles the fire. He divided his body into two parts at his own sweet will. One half is that of a male and the other half is that of a female.

स एवैकादशार्धेन स्थितोसौ परमेश्वरः।
तत्र या सा महाभागा शङ्करस्यार्धकायिनी॥३२६॥
प्रागुक्ता तु महादेवी स्त्री सैवेह सती ह्यभूत्।
हिताय जगतां देवी दक्षेणाराधिता पुरा॥३२७॥

The same lord has stationed himself in eleven halves. The great goddess, mentioned earlier as the highly blessed lady, sharing half the body of the lord, became Satī for the good of the worlds. The same goddess was adored by Dakṣa earlier.

कार्यार्थं दक्षिणं तस्याः शुक्लं वाम तथासितम्।
आत्मानं विभजस्वेति प्रोक्ता देवेन शंभुना॥३२८॥
सा तथोक्ता द्विधाभूता शुक्ला कृष्णा च वै द्विजाः।
तस्या नामानि वक्ष्यामि शृण्वंतु च समाहिताः॥

Lord Śiva then asked Brahmā– "For the sake of creation, divide yourself into two, right half being white and the left black." At these words of lord Śiva, O Brāhmaṇas, she bifurcated herself into white and black. I shall mention her names. You listen to me attentively.

स्वाहा स्वधा महाविद्या मेधा लक्ष्मीः सरस्वती।
सती दाक्षायणी विद्या इच्छाशक्तिः क्रियात्मिका॥
अपर्णा चैकपर्णा च तथा चैवैकपाटला।
उमा हैमवती चैव कल्याणी चैकमातृका॥३३१॥
ख्यातिः प्रज्ञा महाभागा लोके गौरीति विश्रुता।
गणांबिका महादेवी नंदिनी जातवेदसी॥३३२॥
एकरूपमथैतस्याः पृथग्देहविभावनात्।
सावित्री वरदा पुण्या पावनी लोकविश्रुता॥३३३॥
आज्ञा आवेशनी कृष्णा तामसी सात्त्विकी शिवा।
प्रकृतिर्विकृता रौद्री दुर्गा भद्रा प्रमाथिनी॥३३४॥
कालरात्रिर्महामाया रेवती भूतनायिका।
द्वापरांतविभागे च नामानीमानि सुव्रताः॥३३५॥

They are Svāhā, Svadhā, Mahāvidyā, Medhā, Lakṣmī, Sarasvatī, Satī, Dākṣāyaṇī, Vidyā, Icchā, Śakti, Kriyātmikā, Aparṇā, Ekaparṇā, Ekapāṭalā, Umā, Haimavatī, Kalyaṇī, Ekamātṛkā, Khyāti, Prajñā, Mahābhāgā, Gaurī, Gaṇāmbikā, Mahādevī, Nandinī and Jātavedasī. These are some of the names when she was one (or before division). After she had divided herself, her names were given as– Sāvitrī, Varadā, Puṇyā, Pāvanī, Lokaviśrutā, Ājañā, Āveśanī, Kṛṣṇā, Tāmasī, Sāttvikī, Śivā, Prakṛti, Vikṛti, Raudrī, Durgā, Bhadrā, Pramāthinī, Kālarātri, Mahāmāyā, Revatī, Bhūtanāśikā. At the end of *Dvāpara yuga*, O sage of excellent rites, her names are as follows.

गौतमी कौशिकी चार्या चण्डी कात्यायनी सती।
कुमारी यादवी देवी वरदा कृष्णपिंगला॥३३६॥
बर्हिध्वजा शूलधरा परमा ब्रह्मचारिणी।
महेंद्रोपेंद्रभगिनी दृष्द्वत्येकशूलधृक्॥३३७॥
अपराजिता बहुभुजा प्रगल्भा सिंहवाहिनी।
शुंभादिदैत्यहंत्री च महामहिषमर्दिनी॥३३८॥
अमोघा विंध्यनिलया विक्रांता गणनायिका।
देव्या नामविकाराणि इत्येतानि यथाक्रमम्॥३३९॥

Gautamī, Kauśiki, Āryā, Caṇḍī, Kātyāyanī, Satī, Kumārī, Yādavī, Devī, Varadā, Kṛṣṇā, Piṅgalā, Bahirdhvajā, Śūladharā, Paramā, Brahmacāriṇī, Mahendropendrabhaginī, Dṛṣadvatī, Ekaśūladhṛk, Aparājitā, Bahubhujā, Pragalbhā, Siṁhavāhinī, Śuṁbhādidaitya-hantrī (the slayer of Daityas like Śumbha and others), Mahāmahiṣamardinī (the suppresser of the demon Mahiṣa), Amoghā, Vindhyanilayā, Vikrāntā and Gaṇanāyikā.

These are the various names of the goddess.

भद्रकाल्या मयोक्तानि सम्यक्फलप्रदानि च।
ये पठंति नरास्तेषां विद्यते न च पातकम्॥३४०॥

The names of Bhadrakālī mentioned by me yield the best results. Those who read these names are devoid of sins.

अरण्ये पर्वते वापि पुरे वाप्यथवा गृहे।
रक्षामेतां प्रयुञ्जीत जले वाथ स्थलेपि वा॥३४१॥
व्याघ्रकुंभीनचोरेभ्यो भयस्थाने विशेषतः।
आपत्स्वपि च सर्वासु देव्या नामानि कीर्तयेत्॥

These names, when used in the forest, on the mountains, in the city or in the house, in water or on dry land, serve as the remedy for saving oneself. When there is the danger from tigers, elephants, kings or thieves or any other adversity, one should repeat them.

आर्यकग्रहभूतैश्च पूतनामातृभिस्तथा।
अभ्यर्दितानां बालानां रक्षामेतां प्रयोजयेत्॥३४३॥

One should repeat these names as a protective measure in the case of children afflicted by the evil eye, evil planets, goblins or mothers.

महादेवीकले द्वे तु प्रज्ञा श्रीश्च प्रकीर्तिते।
आभ्यां देवीसहस्राणि यैर्व्याप्तमखिलं जगत्॥३४४॥

The following two are the parts of the great goddess. They are Prajñā and Śrī. From these two were born thousands of goddesses by whom the entire universe is pervaded.

अनया देवदेवोसौ सत्या रुद्रो महेश्वरः।
आतिष्ठत्सर्वलोकानां हिताय परमेश्वरः॥३४५॥
रुद्रः पशुपतिश्चासीत्पुरा दग्धं पुरत्रयम्।
देवाश्च पशवः सर्वे बभूवुस्तस्य तेजसा॥३४६॥
यः पठेच्छृणुयाद्वापि आदिसर्गक्रमं शुभम्।
स याति ब्रह्मणो लोकं श्रावयेद्वा द्विजोत्तमान्॥३४७

Rudra – Maheśvara, the lord of Devas, stationed himself along with his consort Satī for the benefit of the worlds. He is Parameśvara, Rudra and Paśupati. Formerly, the three cities were burned by him. With his brilliance, Devas became Paśus. The one who reads or listens to the splendid order of the primordial creation attains the world of Brahmā. He, who narrates the same to the excellent Brāhmaṇas, also attains the abode of Brahmā.

इति श्रीलिङ्गमहापुराणे पूर्वभागे सृष्टिविस्तारे नाम
सप्ततितमोऽध्यायः॥७०॥

एकसप्ततितमोऽध्यायः

Chapter 71

Discourse of Nandikeśvara

ऋषय ऊचुः

समासाद्विस्तराच्चैव सर्गः प्रोक्तस्त्वया शुभः।
कथं पशुपतिश्चासीत्पुरं दग्धुं महेश्वरः॥१॥

The *Ṛṣis* said–

The excellent process of creation has been mentioned in brief as well as exhaustively. Now, you tell us how lord Paśupati burnt out the three cities of Tripura.

कथं च पशवश्चासन्देवा सब्रह्मकाः प्रभोः।
मयस्य तपसा पूर्वं सुदुर्गं निर्मितः पुरम्॥२॥
हैमं च राजतं दिव्यमयस्मयमनुत्तमम्।
सुदुर्गं देवदेवेन दग्धमित्येव नः श्रुतम्॥३॥
कथं ददाह भगवान् भगनेत्रनिपातनः।
एकेनेषुनिपातेन दिव्येनापि तदा कथम्॥४॥

O lord, how could all the people with Brahmā turn as *Paśus*? Maya, after performing *tapas*, had built the three cities. These three cities were of the beset and divine nature. They were made in gold, silver and iron. We have heard that lord Śiva, the master of the gods, had burnt out all the three cities. How could Śiva, the destroyer of the eyes of Bhaga, burn all the three cities with a single arrow, though they had been quite splendid?

विष्णुनोत्पादितैर्भूतैर्न दग्धं तत्पुरत्रयम्।
पुरस्य संभवः सर्वो वरलाभः पुरा श्रुतः॥५॥

Those three cities could not be destroyed by the *bhūtas* created by Viṣṇu. We people had learnt about the creation of those cities as well gaining of the boons, earlier.

इदानीं दहनं सर्वं वक्तुमर्हसि सुव्रत।
तेषां तद्वचनं श्रुत्वा सूतः पौराणिकोत्तमः॥६॥

O Suvrata, you kindly narrate the story of the destruction of the three cities in detail.

यथा श्रुतं तथा प्राह व्यासाद्विश्वार्थसूचकात्।

Listening to the words of the *Ṛṣis*, Sūta, who was the best as the knower of the Purāṇas, said– "I shall narrate the same in the same manner as I had learnt from Vyāsa."

सूत उवाच

त्रैलोक्यस्यास्य शापाद्धि मनोवाक्कायसंभवात्॥
निहते तारके दैत्ये तारपुत्रे सबांधवे।
स्कंदेन वा प्रयत्नेन तस्य पुत्रा महाबलाः॥८॥
विद्युन्माली तारकाक्षः कमलाक्षश्च वीर्यवान्।
तपस्तेपुर्महात्मानो महाबलपराक्रमाः॥९॥
तप उग्रं समास्थाय नियमे परमे स्थिताः।
तपसा कर्शयामासुर्देहान् स्वान्दानवोत्तमाः॥१०॥
तेषां पितामहः प्रीतो वरदः प्रददौ वरम्।

Sūta said–

Tāraka, the son of Tāra, troubled the three worlds by his intelligence, body and speech. Because of that, he was killed by Skanda with his family and kins. His sons were quite strong and valorous and were known by the names of Vidyunmālin, Tārakākṣa and Kamalākṣa. All the three of them performed severe *tapas*. When those Dānavas were performing severe austerities, their bodies became very weak. At the same time, Brahmā was pleased with their *tapas* and he asked them to seek for a boon.

दैत्या ऊचुः

अवध्यत्वं च सर्वेषां सर्वभूतेषु सर्वदा॥११॥
सहिता वरयामासुः सर्वलोकपितामहम्।
तानब्रवीत्तदा देवो लोकानां प्रभुख्ययः॥१२॥

The *Daityas* said–

"No one should be able to kill us at any time by anyone. This is the boon we desire." In other words, they intended to be eternal. In this way, all the three of them prayed to Brahmā – the lord of the three worlds. He said to them.

नास्ति सर्वामरत्वं वै निवर्तध्वमतोसुराः।
अन्यं वरं वृणीध्वं वै यादृशं संप्ररोचते॥१३॥

"O *Asuras*, no one is eternal in the world. You shed away this desire and ask for another boon which should be favourable to you."

ततस्ते सहिता दैत्याः संप्रधार्य परस्परम्।
ब्रह्माणमब्रुवन्दैत्याः प्रणिपत्य जगद्गुरुम्॥१४॥

Then all the three Daityas, after consulting among themselves, said to Brahmā – the creator of the universe.

वयं पुराणि त्रीण्येव समास्थाय महीमिमाम्।
विचारिष्याम लोकेश त्वत्प्रसादाज्जगद्गुरो॥१५॥

"O lord of the universe, O protector of the universe, by your grace, let all of us roam about on earth comfortably, at will, living in three cities.

तथा वर्षसहस्रेषु समेष्यामः परस्परम्।
एकीभावं गमिष्यंति पुराण्येतानि चानघ॥१६॥

All of us should meet together in a thousand years. O sinless god, all the three cities should become one.

समागतानि चैतानि यो हन्याद्भगवंस्तदा।
एकेनैवेषुणा देवः स नो मृत्युर्भविष्यति॥१७॥

When all the three cities are united and at that point of time, in case someone destroys the three cities with a single arrow, only then we should meet with death."

एवमस्त्विति तान्देवः प्रत्युक्त्वा प्राविशद्दिवम्।
ततो मयः स्वतपसा चक्रे वीरः पुराण्यथ॥१८॥

Brahmā replied– "Be it so," and thereafter, he left for the heaven. Thereafter, the valorous Maya Dānava with the performing of his *tapas*, built up three cities.

काञ्चनं दिवि तत्रासीदंतरिक्षे च राजतम्।
आयसं चाभवद्भूमौ पुरं तेषां महात्मनाम्॥१९॥

The noble *asuras* established the three cities in the three places. The city of gold was lodged in the heaven, the city of silver was lodged in the sky, the city of iron was lodged on earth.

एकैकं योजनशतं विस्तारायामतः समम्।
काञ्चनं तारकाक्षस्य कमलाक्षस्य राजतम्॥२०॥
विद्युन्मालेश्चायसं वै त्रिविधं दुर्गमुत्तमम्।
मयश्च बलवांस्तत्र दैत्यदानवपूजितः॥२१॥
हैरण्ये राजते चैव कृष्णायसमये तथा।
आलयं चात्मनः कृत्वा तत्रास्ते बलवांस्तदा॥२२॥

One of the cities was spread in a hundred square *yojanas.* The city of Tārakākṣa was made of gold. The city of Kamalākṣa was made of silver and the city of Vidyunmālin was made of iron. Making these cities as their dwelling places, the valorous Dānavas lived there. Those cities in fact were excellent castles.

एवं बभूवुर्दैत्यानामतिदुर्गाणि सुव्रताः।
पुराणि त्रीणि विप्रेंद्रास्त्रैलोक्यमिव चापरम्॥२३॥
पुरत्रये तदा जाते सर्वे दैत्या जगत्त्रये।
पुरत्रयं प्रविश्यैर बभूबुस्तै बलाधिकाः॥२४॥

O sages of holy rites, in this way, all the three cities were turned as the strong facts of the Daityas. O Brāhmaṇas, the three cities assembled the three *lokas.* With the expansion of the three cities, all the Daityas entered in them and became quite strong.

कल्पद्रुमसमाकीर्णं गजवाजिसमाकुलम्।
नानाप्रासादसङ्कीर्णं मणिजालैः समावृतम्॥२५॥

All the three cities had enough of *Kalpavṛkṣas* in them. They had a large number of elephants and steed in them. There were innumerable palaces in those cities.

सूर्यमण्डलसङ्काशैर्विमानैर्विश्वतोमुखैः।
पद्मरागमयैः शुभ्रै शोभितं चंद्रसंन्निभैः॥२६॥
प्रासादैर्गोपुरैर्दिव्यैः कैलासशिखरोपमैः।
शोभितं त्रिपुरं तेषां पृथक्पृथगनुत्तमैः॥२७॥

The planes there resembled the solar region, which had the door openings on all the sides. There were vast buildings in which the ru–s had been studded and looked elegant. Their entrance gates were gigantic and graceful and resembled the peak of the Kailāsa mountain. All the three cities were built separately and were graced by the best of the Dānavas.

दिव्यस्त्रीभिः सुसंपूर्णं गंधर्वैः सिद्धचारणैः।
रुद्रालयैः प्रतिगृहं साग्निहोत्रैर्द्विजोत्तमाः॥२८॥

O excellent Brāhmaṇas, the beautiful cities were filled with beautiful women, Gandharvas, Siddhas and Cāraṇas. Each and every house had a Śiva temple in which the *homa* was performed daily.

वापीकूपतडागैश्च दीर्घिकाभिस्तु सर्वतः।
मत्तमातङ्गयूथैश्च तुरङ्गैश्च सुशोभनैः॥२९॥
रथैश्च विविधाकारैर्विचित्रैर्विश्वेतोमुखैः।
सभा प्रपादिभिश्चैव क्रीडास्थानैः पृथक्पृथक्॥३०॥
वेदाध्ययनशालाभिर्विविधाभिः समंततः।
अधृष्यं मनसाप्यन्यैर्मंयस्यैव च मायया॥३१॥
पतिव्रताभिः सर्वत्र सेवितं मुनिपुङ्गवाः।
कृत्वापि सुमहत्पापमपापैः शङ्करार्चनात्॥३२॥
दैत्येश्वरैर्महाभागैः सदारैः ससुतैर्द्विजाः।
श्रौतस्मार्तार्थधर्मज्ञैस्तद्धर्मनिरतैः सदा॥३३॥
महादेवेतरं त्यक्त्वा देवं तस्यार्चनं स्थितैः।
व्यूढोरस्कैर्वृषस्कंधैः सर्वायुधधरैः सदा॥३४॥
सर्वदा क्षुधितैश्चैव दावाग्निसदृशेक्षणैः।
प्रशांतैः कुपितैश्चैव कुब्जैर्वामनकैस्तथा॥३५॥
नीलोत्पलदलप्रख्यैर्नीलकुंचितमूर्धजैः।
नीलाद्रिमेरुसङ्काशैर्नीरदोपमनिःस्वनैः।
मयेन रक्षितैः सर्वैः शिक्षितैर्युद्धलालसैः॥३६॥
अथ समररतैः सदा समंताद्
शिवपदपूजनया सुलब्धवीर्यैः।
रविमरुदमरेंद्रसन्निकाशैः सुर
मथनैः सुदृढैः सुसेवितं तत्॥३७॥

The cities were surrounded from all the sides with wells, tanks, step-wells and the vast lakes. The herds of intoxicated elephants, the horses of excellent breeds and the astonishing types of chariots could be seen everywhere in large numbers. There were drinking sheds, assemblies, playgrounds, etc. Different kinds of halls and chambers for the study of the Vedas could be found everywhere. The cities were well fortified and made unassailable or impregnable even mentally by others, due to the illusory power of Māyā. O excellent sages, these cities were frequented by chaste ladies everywhere. There were large number of Daityas living in those cities. Although they committed grave sins, they got rid of them by adoring lord Śiva. O Brāhmaṇas, the leading Daityas were highly blessed. They lived with their wives and sons. They were conversant with the holy rites as laid down in the *Śrutis and Smṛtis.* They were engaged in those virtuous rites always. They discarded all the lords except lord Śiva and were engaged in the worship of lord Śiva alone. They had broad chests and shoulders resembling the bulls. They could make use of all the weapons. They were always hungry. Their eyes were shining like the forest fire. Some of them were peaceful, some were infuriated. Some were dwarfish and some had hump backs. They had the lustre of blue lotus flowers. They had curly and dark hair. They resembled the blue mountain and the Meru. Their voice resembled that of the rumbling clouds. All of them were protected by Māyā. They were well-trained and were desirous of fighting. The three cities were frequented by the firm and steadfast suppressers of the gods, who were interested in the fighting always and all round who had perfectly achieved prowess and strength by the adoration of Śiva and who resembled the sun in lustre, wind and the king of immortal beings.

सेंद्रा देवा द्विजश्रेष्ठा द्रुमा दावाग्निना यथा।
पुरत्रयाग्निना दग्धा ह्यभवन्दैत्यवैभवात्॥३८॥

O excellent Brāhmaṇas, Indra and other gods were burning with jealousy due to the grandeur of the three cities as the forest fire burns the trees in the forest.

अथैवं ते तदा दग्धा देवा देवेश्वरं हरिम्।
अभिवंद्य तदा प्राहुस्तमप्रतिमवर्चसम्॥३९॥

Thus, with the glory of the Daityas, all the gods burning with jealousy with the Daityas, went to lord Viṣṇu and offered their salutation to him.

सोपि नारायणः श्रीमान् चिंतयामास चेतसा।
किं कार्यं देवकार्येषु भगवनिति स प्रभुः॥४०॥
तदा सस्मार वै यज्ञं यज्ञमूर्तिर्जनार्दनः।
यज्वा यज्ञभुगीशानो यज्वनां फलदः प्रभुः॥४१॥

On the other hand, lord Viṣṇu also thought as to how the task of the gods be accomplished. Then Viṣṇu, the form of *yajña*, remembered that he himself is the performer of *yajña* and the bestower of the reward for the performing of the *yajña*.

ततो यज्ञः स्मृतस्तेन देवकार्यार्थसिद्धये।
देवं ते मुरुषं चैव प्रणेमुस्तुष्टुवुस्तदा ॥४२॥

For the accomplishment of the task of the gods, Yajña himself appeared before lord Viṣṇu in human form. He offered his salutation to lord Viṣṇu and praised him.

भगवानपि तं दृष्ट्वा यज्ञं प्राह सनातनम्।
सनातनस्तदा सेन्द्रान्देवा नालोक्य चाच्युतः॥४३॥

Lord Viṣṇu also, looking at Yajña and the other gods including Indra, said.

श्रीविष्णुरुवाच

अनेनोपसदा देवा यजध्वं परमेश्वरम्।
पुरत्रयविनाशाय जगत्त्रयविभूतये॥४४॥

Lord Viṣṇu said–

"O gods, for the destruction of the three cities, perform the *Upasad-yajña* for the pleasure of Śiva."

सूत उवाच

अथ तस्य वचः श्रुत्वा देवदेवस्य धीमतः।
सिंहनादं महत्कृत्वा यज्ञेषं तुष्टुवुः सुराः॥४५॥

Sūta said–

Listening to the words of Viṣṇu, the lord of the intelligent gods, roared like lion and praised the god of *yajña*.

ततः संचिंत्य भगवान् स्वयमेव जनार्दनः।
पुनः प्राह स सर्वांस्तांस्त्रिदशांस्त्रिदशेश्वरः॥४६॥

Thereafter, lord Viṣṇu again thought over the matter and spoke to the gods.

हत्वा दग्ध्वा च भूतानि भुक्त्वाचान्यायतोऽपि वा।
यजेद्यदि महादेवमपापो नात्र संशयः॥४७॥

"Even after killing the people and burning them, and after enjoying the worldly pleasures with the earnings by illegal means, if a person worships Śiva, then also he is relieved of the sins. There is no doubt about it.

अपापा नैव हंतव्याः पापा एव न संशयः।
हंतव्याः सर्वयत्नेन कथं वध्याः सुरोत्तमाः॥४८॥
असुरा दुर्मदाः पापा अपि देवैर्महाबलैः।
तस्मान्न वध्या रुद्रस्य प्रभावात्परमेष्ठिनः॥४९॥

There is no doubt that the friends and the people who do not commit sins should not be killed. Only the sinners are liable to be killed. How should the excellent gods kill the wicked *asuras*? Though they are the sinners and the gods are extremely resourceful, but because of the grace of lord Parameṣṭhin Rudra, they cannot be killed.

कोहं ब्रह्माथवा देवा दैत्या देवारिसूदनाः।
मुनयश्च महात्मनः प्रसादेन विना प्रभोः॥५०॥

What am I without the grace of Śiva? Then who is Brahmā, O gods? Who are the Daityas? Who is the destroyer of the enemies of the gods?

यः सप्तविंशको नित्यः परात्परतरः प्रभुः।
विश्वामरेश्वरो वंद्यो विश्वाधारोमहेश्वरः॥५१॥

And who are the noble souls? Śiva is the lord. He is greater than the greatest. He is eternal. He is comprised of the twenty seven *tattvas.* He is adorable. He is the lord of eternal beings. He is Maheśvara and the base of the universe.

स एव सर्वदेवेशः सर्वेषामपि शङ्करः।
लीलया देवदैत्येंद्रविभागमकरोद्धरः॥५२॥

He alone is the lord of gods. It is he who had divided the gods and the *asuras.*

तस्यांशमेकं संपूज्य देवा देवत्वमागताः।
ब्रह्मा ब्रह्मत्वमापन्नो ह्यहं विष्णुत्वमेव च॥५३॥

By adoring his *aṁśa,* the gods have achieved to the position of being eternal. Brahmā had achieved the position of Brahmāhood, while I have attained the position of Viṣṇu.

तमपूज्य जगत्यस्मिन् कः पुमान् सिद्धिमिच्छति।
तस्मात्तेनैव हंतव्या लिङ्गार्चनविधेर्बलात्॥५४॥

Who can achieve success in the world without adoring him? Therefore, by adoring Śiva in the form of a *liṅga* in a suitable form, lord Śiva is pleased. The Daityas can be destroyed by him alone.

धर्मनिष्ठाश्च ते सर्वे श्रौतस्मार्तविधौ स्थिताः।
तथापि यजमानेन रौद्रेणोपसदा प्रभुम्।
रुद्रमिष्ट्वा यथान्यायं जेष्यामो दैत्यसत्तमान्॥५५॥
सतारकाक्षेण मयेन गुप्तं
स्वस्थं च गुप्तं स्फटिकाभमेकम्।
को नामं हंतुं त्रिपुरं समर्थो
मुक्त्वा त्रिनेत्रं भगवंतमेकम्॥५६॥

All the Dānavas are true to their *Dharma* and follow the provisions of the Śrutis and Smṛtis. Still by adorning lord Śiva by means of *Upasad-yajña,* we shall be able to be victorious over the Daityas killing them. Except the three-eyed lord Śiva, no one else would be able to destroy the Tripura. All the three cities are fully secured by Tārakākṣa and Maya. The three cities have the lustre of the crystal stone and are well established in themselves.

सूत उवाच
एवमुक्त्वा हरिश्चेष्ट्वा यज्ञेनोपसदा प्रभुम्।
उपविष्टो ददर्शाथ भूतसंघान्सहस्रशः॥५७॥

Sūta said–

Thus speaking, lord Viṣṇu then adored lord Śiva by means of *Upasad-yajña.*

शूलशक्तिगदाहस्तान् टङ्कोपलशिलायुधान्।
नानाप्रहरणोपेतान्नानावेषधरांस्तदा॥५८॥
कालाग्निरुद्रसङ्काशान् कालरुद्रोपमांस्तदा।
प्राह देवो हरिः साक्षात्प्रणिपत्य स्थितान् प्रभुः॥५९

All of them were carrying tridents, *śaktis, gadā, upala,* rocks, etc. besides several other weapons for attack and had taken to many forms resembling Rudra of the time of dissolution. Thereafter, lord Viṣṇu, while seating there, found thousands of goblins present before him, offering their salutation to him and stood there attentively. Lord Viṣṇu then spoke to them.

विष्णुरुवाच
दग्ध्वा भित्त्वा च भुक्त्वा च गत्वा दैत्यपुरत्रयम्।
पुनर्यथागतं वीरा गंतुमर्हथ भूतये॥६०॥

Lord Viṣṇu said–

O great warriors, go to Tripuras of the Daityas. Burn them. Break them and swallow them. Thereafter, you return in the same way as you go to those places.

ततः प्रणम्य देवेशं भूतसंघाः पुरत्रयम्।
प्रविश्य नष्टास्ते सर्वे शलभा इव पावकम्॥६१॥

Thereafter, the groups of goblins offered their salutation to lord Viṣṇu and entered Tripura. All of them were destroyed there as fireflies burn in the fire.

ततस्तु नष्टास्ते सर्वे भूता देवेश्वराज्ञया।
ननृतुर्मुमुदुश्चैव जगुर्दैत्याः सहस्रशः॥६२॥
तुष्टुवुर्देवदेवेशं परमात्मानीश्वरम्।
ततः पराजिता देवा ध्वस्तवीर्याः क्षणेन तु॥६३॥
सेन्द्राः सङ्गम्य देवेशमुपेन्द्रं धिष्ठिता भयात्।
तान्दृष्ट्वा चिंतयामास भगवान्पुरुषोत्तमः॥६४॥

At the command of the lord of the Daityas, all the *Bhūtagaṇas* were destroyed. Thousands of the Daityas felt delighted while dancing and singing. All of them offered prayer to lord Rudra, the noble soul. All the gods including Indra were all defeated in a moment, having lost all the strength. Then, they reached Viṣṇu, the lord of the gods and feeling panicky, sought for his help. Observing them in such a pitiable condition, lord Viṣṇu thought.

किं कृत्यमिति संतप्तः संतप्तान्सेन्द्रकान् क्षणम्।
कथं तु तेषां दैत्यानां बलं हत्वा प्रयत्नतः॥६५॥
देवकार्य्यं करिष्यामि प्रसादात्परमेष्ठिनः।
पापं विचारतो नास्ति धर्मिष्ठानां न संशयः॥६६॥

"What should be done?" Thus thinking and finding the painful gods with Indra, he himself felt grieved. He again thought after sometime– "Making all the efforts, I shall kill the demon army without the grace of Śiva." After deep thinking it appears that the Daityas are quite religious minded people and are free of sins.

तस्माद्दैत्या न वध्यास्ते भूतैश्चोपसदोद्भवैः।
पापं नुदति धर्मेण धर्मे सर्वं प्रतिष्ठितम्॥६७॥
धर्मादैश्वर्यमित्येषा श्रुतिरेषा सनातनी।
दैत्याश्चैते हि धर्मिष्ठाः सर्वे त्रिपुरवासिनः॥६८॥
तस्मादवध्यतां प्राप्ता नान्यथा द्विजपुङ्गवाः।
कृत्वापि सुमहत्पापं रुद्रमभ्यर्चयंति ये॥६९॥
मुच्यंते पातकैः सर्वैः पद्मपत्रमिवांभसा।
पूजया भोगसंपत्तिरवश्यं जायते द्विजाः॥७०॥
तस्मात्ते भोगिनो दैत्या लिङ्गार्चनपरायणाः।
तस्मात्कृत्वा धर्मविघ्नमहं देवाः स्वमायया॥७१॥
दैत्यानां देवकार्यार्थं जेष्येहं त्रिपुरं क्षणात्।

This is the reason that the Daityas could not be destroyed with the Bhūtagaṇas. They destroy the sins with the use of *Dharma*. Everything is based on *Dharma*. All the Daityas living in Tripura are religious-minded. "O excellent Brāhmaṇas, they have achieved nectarhood, otherwise not. Fortunes are achieved by practising *Dharma*. This fact is eternally popular. Those people adore Rudra. Therefore, they, inspite of committing grave crimes, by the grace of Śiva, are freed from the sins. The sins cannot cast their shadow over them, in the same way as the lotus leaf remains unaffected with water, while remaining in it. O Brāhmaṇas, by worshipping Śiva, the worldly pleasures can surely be achieved. Therefore, those people are devoted to the worship of *Śiva liṅga* and are enjoying all the comforts and bliss. Therefore, O gods, I, with the use of my *Māyā*, shall create obstructions in their religious activities and for the sake of the gods, I shall overpower Tripura in a moment."

सूत उवाच

विचार्यैवं ततस्तेषां भगवान्पुरुषोत्तमः।
कर्तुंव्यवस्तिश्चाभूद्धर्मविघ्नं सुरारिणाम्॥७२॥
असृजच्च महातेजाः पुरुषं चात्मसंभवम्।
मायी मायामयं तेषां धर्मविघ्नार्थमच्युतः॥७३॥

Sūta said–

Thus thinking, Viṣṇu resolved to create obstructions in the religious activities of the Daityas. The immensely illustrious Viṣṇu, in order to create obstructions in the religious activities of the Daityas, create an illusory person from his body.

शास्त्रं च शास्तासर्वेषामकरोत्कामरूपधृक् ।
सर्वसंमोहनं मायी दृष्टप्रत्ययसंयुतम्॥७४॥

Then Viṣṇu – the ruler of all, the person who could assume any form at will, the wielder of *Māyā*, evolved a holy book which could attract any one and that had within its basic principles, the belief what is seen.

एतत्स्वाङ्गभवायैव पुरुषायोपदिश्य तु।
मायी मायामयं शास्त्रं ग्रंथषोडशलक्षकम्॥७५॥

This sacred treatise contained a million, six hundred thousand verses. Lord Viṣṇu taught this scripture to the Puruṣa born of his own limbs.

श्रौतस्मार्तविरुद्धं च वर्णाश्रमविवर्जितम्।
इहैव स्वर्गनरकं प्रत्ययं नान्यथा पुनः॥७६॥
तच्छास्त्रमुपदिश्यैव पुरुषायाच्युतः स्वयम्।
पुरत्रयविनाशाय प्राहैनं पुरुषं हरिः॥७७॥

It was against those treatises that followed the Śrutis and Smṛtis. It was devoid of discipline pertaining to four classes, four castes and stages of life. It was taught in it that heaven and hell were on earth itself. There was no belief otherwise. Viṣṇu himself taught this scripture to that Puruṣa. For the destruction of the three cities, he said to the Puruṣa.

गंतुमर्हसि नाशाय भो तूर्णं पुरवासिनाम्।
धर्मास्तथा प्रणश्यंतु श्रौतस्मार्ता न संशयः॥७८॥

"It undoubtedly behoves you to go there for the quick destruction of the people of the three cities. May their *dharma's* in pursuit of *Śrutis* and *Smṛtis* be destroyed.

ततः प्रणम्य तं मायी मायाशास्त्रविशारदः।
प्रविश्य तत्पुरं तूर्णं मुनिर्मायां तदाकरोत्॥७९॥

The wielder of *Māyā*, the expert in descriptive scriptures, bowed to him. After entering those cities, the sage at once created his *Māyā*.

मायया तस्य ते दैत्याः पुरत्रयनिवासिनः।
श्रौतं स्मार्तं च संत्यज्य तस्य शिष्यास्तदाभवन्॥८०

On account of his *Māyā*, those Daityas, who were living in those cities, discarded their holy rites based on *Śrutis* and *Smṛtis* and became his disciples.

तत्युजुश्च महादेवं शङ्करं परमेश्वरम्।
नारदोपि तदा माया नियोगान्मायिनः प्रभोः॥८१॥
प्रविश्य तत्पुरं तेन मायिना सह दीक्षितः।
मुनिः शिष्यैः प्रशिष्यैश्च संवृतः सर्वतः स्वयम्॥८२

They discarded Śiva, Mahādeva, the great Īśvara, at the behest of the lord, the wielder of *Māyā*, Nārada, the practitioner of deception, who entered the three cities and associated himself, surrounded on all the sides by his disciples and their disciples.

स्त्रीधर्मं चाकरोत्स्त्रीणां दुश्चारफलसिद्धिदम्।
चक्रुस्ताः सर्वदा लब्ध्वा सद्य एव फलं स्त्रियः॥८३
जनासक्ता बभूवुस्ता विनिंद्य पतिदेवताः।
अद्यापि गौरवात्तस्य नारदस्य कलौ मुनेः॥८४॥
नार्यश्चरंति संत्यज्य भर्तॄन्स्वैरं वृथाधमाः।
स्त्रीणां माता पिता बंधुः सखा मित्रं च बांधवः॥
भर्ता एव न संदेहस्तथाप्यासहमायया।
कृत्वापि सुमहत्पापं या भर्तुः प्रेमसंयुता॥८६॥
प्राप्नुयात्परमं स्वर्गं नरकं च विपर्ययात्।
पुरैका मुनिशार्दूलाः सर्वधर्मान् सदा पतिम्॥८७॥
संत्यज्यापूजयन्साध्व्यो देवानन्याञ्जगद्गुरुन्।
ताः स्वर्गलोकमासाद्य मोदंते विगतज्वराः॥८८॥

He ordained the rules for conduct of women which gave them the benefit of unchaste activities. They followed those rules and received the results immediately. Those women started finding fault with the women who were faithful to their husbands. Even today in the age of Kali, the base women give honour to Nārada, disown their husbands and move about at will. In fact, it is the husband who is the mother, father, kinsman, comrade, friend and relative unto the women. There is no doubt about it. Still he said thus through his *Māyā.* In fact the women who loves her husband shall attain the greatest heaven even after committing a grave sin. The one who does contrary to this, falls in hell. O excellent sages, the chaste ladies, forsook all the *Dhamras*, all the gods and other preceptors of the universe and adored their husbands always. After attaining the heavenly world, they became free from ailments and rejoiced. But those who were the followers of *Māyā* were fallen in hell. Therefore, it is the husband who is the greatest goal.

नरकं च जगामान्या तस्माद्भर्ता परा गतिः।
तथापि भर्तॄन्स्वांस्त्यक्त्वा बभूवुः स्वैरवृत्तयः॥८९
मायया देवदेवस्य विष्णोस्तस्याज्ञया प्रभोः।
अलक्ष्मीश्च स्वयं तस्य नियोगात्त्रिपुरं गता॥९०॥
या लक्ष्मीस्तपसा तेषां लब्धा देवेश्वरादजात्।
बहिर्गता परित्यज्य नियोगाद्ब्रह्मणः प्रभोः॥९१॥

Still on account of the *Māyā* of the lord of Devas and at the instance of lord Viṣṇu, the women discarded their husbands and turned self-willed, besides being unrestrained in their conduct. Then the misfortunes reached the three cities at the behest of lord Viṣṇu himself. The glory and the prosperity which had been achieved from Brahmā – the unborn lord, the lord of the gods, discarded them and lift the three cities.

बुद्धिमोहं तथाभूतं विष्णुमायाविनिर्मितम्।
तेषां दत्त्वा क्षणं देवस्तासां मायी च नारदः॥९२॥
सुखासीनौ ह्यसंभ्रांतौ धर्मविघ्नार्थमव्ययौ।
एवं नष्टे तदा धर्मे श्रौतस्मार्ते सुशोभने॥९३॥
पाषण्डे ख्यापिते तेन विष्णुना विश्वयोनिना।
त्यक्ते महेश्वरे दैत्यैस्त्यक्ते लिङ्गार्चने तथा॥९४॥
स्त्रीधर्मे निखिले नष्टे दुराचारे व्यवस्थिते।
कृतार्थ इव देवेशो देवैः सार्धमुपापतिम्॥९५॥
तपसा प्राप्य सर्वज्ञं तुष्टाव पुरुषोत्तमः।

The lord Viṣṇu thus spread delusion of the intellect by the *Māyā* of Viṣṇu. The Puruṣa deluded the Daityas and Nārada – the wielder of *Māyā* deluded the women folks. In order to create obstacles in *Dharma*, these two were comfortably lodged there. They were unexcited and unchanging, when the splendid *Dharma* pertaining to *Śrutis* and *Smṛtis* disappeared, when heresy was proclaimed by Viṣṇu, the source of origin of the universe; when Maheśvara and the worship of *Śivaliṅga* was abandoned by Daityas; when the virtuous activities of the women entirely disappeared and the evil conduct was stabilised. Then Viṣṇu, the lord of the gods, felt content. After performing penance, he approached the lord of Umā along with the gods and eulogised him.

श्रीभगवानुवाच

महेश्वराय देवाय नमस्ते परमात्मने॥९६॥
नारायणाय शर्वाय ब्रह्मणे ब्रह्मरूपिणे।
शाश्वताय ह्यनंताय अव्यक्ताय च ते नमः॥९७॥

Lord Viṣṇu said–

"Salutation to you, O lord Maheśvara, the great soul, salutation to Nārāyaṇa, Śarva, Brahmā, the form of Brahman. Salutation to the permanent one, the infinite one and the unmanifest one."

सूत उवाच

एवं स्तुत्वा महादेवं दण्डवत्प्रणिपत्य च।

जजाप रुद्रं भगवान्कोटिवारं जले स्थितः॥९८॥
देवाश्च सर्वे ते देवं तुष्टुवुः परमेश्वरम्।
सेंद्राः ससाध्याः सयमाः सरुद्राः समरुद्गणा॥९९॥

Sūta said–

Thus offering prayer to lord Śiva, in order to prostrate before lord Śiva, Viṣṇu recited the Rudramantra a crore of times. Besides all the gods including Indra, Sādhyas, Yama, Rudra and Rudragaṇas offered prayer to Śiva.

देवा ऊचुः

नमः सर्वात्मने तुभ्यं शङ्करायार्तिहारिणे।
रुद्राय नीलरुद्राय कद्रुद्राय प्रचेतसे॥१००॥

The gods said–

O universal soul, salutation to you. O Śiva, the remover of miseries, salutation to you. O Rudra, O blue-throated one, Kadrudra and Pracetas, salutation to you.

गतिर्नः सर्वदास्माभिर्वंद्यो देवारिमर्दनः।
त्वमादिस्त्वमनंतश्च अनंतश्चाक्षयः प्रभुः॥१०१॥

You are the sole destination for us. You are the destroyer of the enemies of the gods. You are always adorable for us. You are eternal, beyond measure, everlasting and beyond limit.

प्रकृतिः पुरुषः साक्षात्स्रष्टा हर्ता जगद्गुरो।
त्राता नेता जगत्यस्मिन्द्विजानां द्विजवत्सल॥१०२॥

O lord of the universe, you yourself are Prakṛti as well as Puruṣa. You are the creator, protector, as well as the destroyer. You are the leader of the Brāhmaṇas in this world. You are the one who loves the Brāhmaṇas.

वरदो वाङ्मयो वाच्यो वाच्यवाचकवर्जितः।
याज्यो मुक्त्यर्थमीशानो योगिभिर्योगविभ्रमैः॥१०३
हृत्पुण्डरीकसुषिरे योगिनां संस्थितः सदा।
वदंति सूरयः संतं परं ब्रह्मस्वरूपिणम्॥१०४॥

You are the bestower of boons. You are beyond speech. You can be visible. You are beyond the speaker and the speech. You are advised by the *yogīs* as well those who practice the *yogas.* You always reside in the cavity of the lotus like heart of the *yogins.* The learned people conceive you as *Sat* and Brahman besides the supreme being.

भवंतं तत्त्वमित्यार्यास्तेजारोशिं परात्परम्।
परमात्मानमित्याहुरस्मिञ्जगति तद्विभो॥१०५॥

O lord, the excellent *Ṛṣis* say that you are the *tattva* and are the heap of lustre. You are greater then the greatest and are the supreme soul of the world.

दृष्टं श्रुतं स्थितं सर्वं जायमानं जगद्गुरो।
अणोरल्पतरं प्राहुर्महतोपि महत्तरम्॥१०६॥

O preceptor of the world, you are the one who is visible, the one who is heard, established and self-born besides being everything. You are smaller than the smallest and bigger than the biggest.

सर्वतः पाणिपादं त्वां सर्वतोक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठसित॥१०७॥

You have your hands and feet everywhere. You have your eyes everywhere and the heads everywhere. Your ears are everywhere. You stand covering the entire universe.

महादेवनिर्देश्यं सर्वज्ञं त्वामनामयम्।
विश्वरूपं विरूपाक्षं सदाशिवमनामयम्॥१०८॥
कोटिभास्करसङ्काशं कोटिशीतांशुसन्निभम्।
कोटिकालाग्निसङ्काशं षड्विंशकमनीश्वरम्॥१०९॥
प्रवर्तकं जगत्यस्मिन्प्रकृतेः प्रपितामहम्।
वदंति वरदं देवं सर्वावासं स्वयंभुवम्॥११०॥

People call you as Mahādeva. You are all pervading, omniscient, without command, universal form, Virūpākṣa, Sadāśiva, free of ailment. You have the lustre of a crores of suns. You are like crores of moons for giving light. You are like crores of the fires of the time of dissolution. You are the lord of twenty six *tattvas.* You are the controller. You are the creator of Prakṛti and inspire the same to work. You are the great Grandsire; you are bestower of boons, besides being self born. You are abode of everything.

श्रुतय: श्रुतिसारं त्वां श्रुतिसारविदो जना:॥१११॥
अदृष्टमस्माभिरनेकमूर्ते
विना कृतं यद्भवताथ लोके।
त्वमेव दैत्यान्सुरभूतसंघान्
देवान्नरान्स्थावरजङ्गमांश्च॥११२॥
पाहि नान्या गति: शंभो विनिहत्यासुरोत्तमान्।
मायया मोहिता: सर्वे भवत: परमेश्वर॥११३॥
यथा तरङ्गा लहरीसमूहा
युध्यंति चान्योन्यमपांनिधौ।
जलाश्रयादेव जडीकृताश्च
सुरासुरास्तद्वदजस्य सर्वम्॥११४॥

The learned people, who are well-versed in the essence of the Vedas, call you as the essence of the Vedas. O lord, having many forms, nothing is visible in the world which could develop without you. You alone protect the Daityas, Devas, the goblins, gods, humans besides the mobile and immobile beings. O Śaṁbhu, we people have no other go. You kindly protect us killing the demons. (This is our prayer for you). All are influenced with your *Māyā.* O Parameśvara, just as the waves and billows in the ocean come in clash with one another and ultimately turn into water, so also the *Devas* and *Asuras* and all the creations of Brahmā (struggling with one another) are ultimately absorbed in the ocean, turning themselves into water. Similarly, the gods of the creation of Brahmā and Asuras fight among themselves and ultimately are absorbed in yourself.

सूत उवाच

य इदं प्रातरुत्थाय शुचिर्भूत्वा जपेन्नर:।
शृणुयाद्वा स्तवं पुण्यं सर्वकाममवाप्नुयात्॥११५॥

Sūta said–

A person, who getting up in the morning and getting purified, recites this auspicious prayer or listens to it, all his desires are fulfilled.

स्तुतस्त्वेवं सुरैर्विष्णोर्जपेन च महेश्वर:।
सोम: सोमामथालिंग्य नंदिदत्तकर: स्मयन्॥११६॥
प्राह गंभीरया वाचा देवानालोक्य शङ्कर:।
ज्ञातं मयेदमधुना देवकार्यं सुरेश्वरा:॥११७॥
विष्णोर्मायाबलं चैव नारदस्य च धीमत:।
तेषामधर्मनिष्ठानां दैत्यानां देवसत्तमा:॥११८॥
पुरत्रयविनाशं च करिष्येहं सुरोत्तमा:।

At the prayer offered by the gods and with the recitation of Viṣṇu, lord Śiva was pleased. Then Śiva embracing Umā, placed his head over Nandī. Then, he looking at the gods, spoke in deep voice– "O gods, I have understood the task of the gods. I am quite aware of the strength of the *Māyā* of Viṣṇu and the intelligence of Nārada. O excellent gods, I shall cause the destruction of all those Daityas engaged in the evil activities and shall destroy the three cities as well.

सूत उवाच

अथ सब्रह्मका देवा: सेंद्रोपेंद्रा: समागता:॥११९॥
श्रुत्वा प्रभोस्तदा वाक्यं प्रणेमुस्तुष्टुवुश्चते।
अप्येतदंतरं देवी देवमालोक्य विस्मिता॥१२०॥
लीलांबुजेन चाहत्य कलमाह वृषध्वजम्।

Sūta said–

Then the gods arrived there along with

Brahmā, Indra, Viṣṇu. On hearing the words of the lord, they bowed in reverence to him and eulogised him. In the meantime, the goddess glanced at the lord with surprise. She hit the bull-bannered deity with her toy lotus and said.

देव्युवाच

क्रीडमानं विभो पश्य षण्मुखं रविसन्निभम्॥१२१॥
पुत्रं पुत्रवतां श्रेष्ठं भूषितं भूषणैः शुभैः।
मुकुटैः कटकैश्चैव कुण्डलैर्वलयैः शुभैः॥१२२॥
नूपुरैश्छन्नवारैश्च तथा ह्युदरबन्धनैः।
किंकिणीभिरनेकाभिर्हैमेरश्वत्थपत्रकैः॥१२३॥
कल्पकद्रुमजैः पुष्पैः शोभितैरलकैः शुभैः।
हारैर्वारीजरागादिमणिचित्रैस्तथाङ्गदैः॥१२४॥
मुक्ताफलमयैर्ह्यारैः पूर्णचन्द्रसमप्रभैः।
तिलकैश्च महादेव पश्य पुत्रं सुशोभनम्॥१२५॥

Devī said–

Looking at her son Kārttikeya with six faces bearing the lustre of the sun, she spoke to Śiva– "O best among those having the sons, he is well adorned with all the ornaments. He is playing. O excellent one, he is wearing ornaments like coronets, bangles, ear-rings, bracelets, anklets, waistbands, tinkling bells, golden fig leaves, etc. His forelocks are bedecked with flowers of *kalpa* tree. His necklace is studded with ru–s and other precious gems. He is adorned with shoulder ornaments and necklaces of pearls having the lustre of full moon. He has the caste marks on his forehead. O Mahādeva, you look at your splendid son.

अंकितं कुंकुमाद्यैश्च वृत्तं भसितनिर्मितम्।
वक्त्रवृंदं च पश्येश वृंदं कामलकं यथा॥१२६॥
नेत्राणि च विभो पश्य शुभानि त्वं शुभानि च।
अञ्जनानि विचित्राणि मङ्गलार्थं च मातृभिः॥१२७॥
गङ्गादिभिः कृत्तिकाद्यैः स्वाहया च विशेषतः।
इत्येवं लोकमातुश्च वाग्भिः संबोधितः शिवः॥१२८
न ययौ तृप्तिमीशानः पिबन्स्कंदाननामृतम्।
न सस्मार च तान्देवान्दैत्यशस्त्रनिपीडितान्॥१२९॥

He is marked with saffron. A circular mark has been made with ashes, O lord see the row of faces like the cluster of lotus flowers. O lord, look at his splendid eyes and also the mark of collyrium applied by his mother Gaṅgā, Kṛttikā and Svāhā as an auspicious benediction. When Śiva was so addressed by Umā – the mother of the worlds, he started imbibing nectar from the faces of Skanda. But still he was not satisfied with the same. He, for a moment, forgot even the presence of gods there, who having been tortured by the Daityas, had collected there.

स्कंदमालिंग्य चाघ्राय नृत्य पुत्रेत्युवाच ह।
सोपि लीलालसो बालो ननर्तार्तिहरः प्रभुः॥१३०॥

He then embraced his son Skanda and smelling his head, said to him– "O son, you dance." The boy who could remove the pain of others, then started dancing in ecstasy.

सहैव ननृतुश्चान्ये सह तेन गणेश्वराः।
त्रैलोक्यमखिलं तत्र ननर्तेशाज्ञया क्षणम्॥१३१॥

With him, Gaṇeśvaras also started dancing. Thereafter, in a moment, at the command of Śiva, all the three worlds also started dancing.

नागाश्च ननृतः सर्वे देवाः सेंद्रपुरोगमाः।
तुष्टुवुर्गणपाः स्कंदं मुमोदांबा च मातरः॥१३२॥
ससृजुः पुष्पवर्षाणि जगुर्गंधर्वकिन्नराः।
नृत्यामृतं तदा पीत्वा पार्वतीपरमेश्वरौ।
अवापतुस्तदा तृप्तिं नंदिना च गणेश्वराः॥१३३॥

The Nāgas as well the gods with Indra also started dancing. The Gaṇeśvaras offered prayer to Skanda, Umā and other mothers were delighted. Gandharvas and Kinnaras also sang and danced. Enjoying the nectar of dance, Pārvatī and Parameśvara felt satisfied with Nandī and the Gaṇeśvaras.

ततः स नंदी सह षण्मुखेन
तथा च सार्ध गिरिराजपुत्र्या।
विवेश दिव्यं भवनं भवोपि
यथांबुदोऽन्यांबुदमंबुदाभः॥१३४॥

Thereafter, lord Śiva with Nandī, Skanda and Pārvatī, entered the divine house as a cloud enters other clouds. At that point of time, Śiva also resembled the lustre of clouds.

द्वारस्य पार्श्वे ते तस्थुर्देवा देवस्य धीमतः।
तुष्टुवुश्वच महादेवं किञ्चिदुद्विग्नचेतसः॥१३५॥

Then gods kept on waiting at the gate of Śiva. The gods who were feeling uneasy in their minds, offered prayer to Śiva.

किंतु किंत्विति चान्योन्यं प्रेक्ष्य चैतत्समाकुलाः।
पापा वयमिति ह्यन्ये अभाग्याश्चेति चापरे॥१३६॥

They started talking with one another. Finding the gods upset, they conversed with one another– "The Daityas are quite fortunate. We people are sinners." Some of them said– "We are unfortunate."

भाग्यवंतश्च दैत्येंद्रा इति चान्ये सुरेश्वराः।
पूजाफलमिमं तेषामित्यन्ये नेति चापरे॥१३७॥

The gods in the front uttered– "Daityas are fortunate." Some of the gods said– "This is the reward for their severe *tapas.*" Still some of them said– "No".

एतस्मिन्नंतरे तेषां श्रुत्वा शब्दाननेकशः।
कुंभोदरो महातेजा दण्डेनाताडयत्सुरान्॥१३८॥

In the meantime, listening to their talk of disappointment, a Śivagaṇa named Kumbhodara started beating the god with his *daṇḍa.*

दुद्रुवुस्ते भयाविष्टा देवा हाहेतिवादिनः।
अपतन्मुनयश्चान्ये देवाश्च धरणीतले॥१३९॥

The gods were frightened and they started crying and rushing back. Some of the gods and *Ṛṣis* fell down on the ground.

अहो विधेर्बलं चेति मुनयः कश्यपादयः।
दृष्ट्वापि देवदेवेशं देवानां चासुरद्विषाम्॥१४०॥
अभाग्यान्न समासं तु कार्यमित्यपरे द्विजाः।
प्रोचुर्नमः शिवायेति पूज्य चाल्पतरं हृदि॥१४१॥

Then Kaśyapa and other *Ṛṣis* said– "Our fate is on the adverse side." Other learned people said– "Even after meeting lord Śiva, the protector of gods and the destroyer of the Daityas, due to misfortune, our tasks has not been established." Still some of them said– "*Oṁ Namaḥ Śivāya*, salutation to Śiva with their hearts fill'ed with devotion.

ततः कपर्दीं नंदीशो महादेवप्रियो मुनिः।
शूली माली तथा हाली कुण्डली वलयी गदी॥१४२
वृषमारुह्य सुश्वेतं ययौ तस्याज्ञया तदा।
ततो वै नंदिनं दृष्ट्वा गणः कुंभोदरोपि सः॥१४३॥
प्रणम्य नंदिनं मूर्ध्ना सह तेन त्वरन्ययौ।
नंदी भाति महातेजा वृषपृष्ठे वृषध्वजः॥१४४॥
सगणाो गणसेनानीर्मेघपृष्ठे यथा भवः।
दशयोजनविस्तीर्णं मुक्ताजालैरलंकृतम्॥१४५॥
सितातपत्रं शैलादेराकाशमिव भाति तत्।
तत्रांतर्बद्धमाला सा मुक्ताफलमयी शुभा॥१४६॥

At the command of lord Maheśvara, his friend Nandī arrived before Śiva mounted over the white bull. Wearing the locks of hair over the head, he held the trident and a club in his hands. He was wearing the garlands, *hāras, kuṇḍalas* and the wristlets. Finding Nandī there, Kumbhodara quickly went with him. Nandī, who was riding an illustrious bull, held a bull-bannered flag in his hand.

He was the commander of the *gaṇas* and was accompanied with *gaṇas*, as if he himself was Mahādeva. The white *chatra* of Nandī was spread in ten *yojanas*. It was tied from within with pearl beads. The hanging rosary of white beads looked like the Gaṅgā falling from the head of Śiva.

गङ्गाकाशान्निपतिता भाति मूर्ध्निविभोर्यथा।
अथ दृष्ट्वा गणाध्यक्षं देवदुंदुभयः शुभाः॥१४७॥
नियोगाद्वज्रिणः सर्वे विनेदुर्मुनिपुङ्गवाः।
तुष्टुवुश्च गणेशानं वाग्भिरिष्टप्रदं शुभम्॥१४८॥
यथा देवा भवं दृष्ट्वा प्रीतिकंटकितत्वचः।
नियोगाद्वज्रिणो मूर्ध्नि पुष्पवर्षं च खेचराः॥१४९॥
ववृषुश्च सुगंधाढ्यं नंदिनो गगनोदितम्।
वृष्ट्या तुष्टस्तदा रेजे तुष्ट्या पुष्ट्या यथार्थया॥१५०॥
नंदी भवश्चांद्रया तु स्नातया गंधवारिणा।
पुष्पैर्नानाविधैस्तत्र भाति पृष्ठं वृषस्य तत्॥१५१॥
सङ्कीर्णं तु दिवः पृष्ठं नक्षत्रैरिव सुव्रताः।
कुसुमैः संवृताः नंदी वृषपृष्ठे रराज सः॥१५२॥
दिवः पृष्ठे यथा चंद्रो नक्षत्रैरिव सुव्रताः।
तं दृष्ट्वा नंदिनं देवाः सेंद्रोपेंद्रास्तथाविधम्॥१५३॥
तुष्टुवुर्गणपेशानं देवदेवमिवामरम्।

O *Ṛṣis*, finding Nandī – the lord of *gaṇas* of this type, the divine big drums were sounded at the command of Indra for his welcome. He also praised him uttering sweet words like the gods getting delighted at the sight of lord Śiva. At the command of Indra, the movers in the sky showered rain of flowers over Nandī which appeared like the stars spreading in the sky. Thus, the back of the bull Nandī was covered with the fragrant flowers. O Suvratas, visualising that form, Indra with all the gods, besides Viṣṇu praised him as if Nandī was another Mahādeva.

देवा ऊचुः

नमस्ते रुद्रभक्ताय रुद्रजाप्यरताय च॥१५४॥
रुद्रभक्तार्तिनाशाय रौद्रकर्मरताय ते।
कूष्माण्डगणनाथाय योगिनां पतये नमः॥१५५॥
सर्वदाय शरण्याय सर्वज्ञायार्तिहारिणे।
वेदानां पतये चैव वेदवेद्याय ते नमः॥१५६॥
वज्रिणे वज्रदंष्ट्राय वज्रिवज्रनिवारिणे।
वज्रालंकृतदेहाय वज्रिणाराधिताय ते॥१५७॥
रक्ताय रक्तनेत्राय रक्ताबंरधराय ते।
रक्तानां भवपादब्जे रुद्रलोकप्रदायिने॥१५८॥
नमः सेनाधिपतये रुद्राणां पतये नमः।
भूतानां भुवनेशानां पतये पापहारिणे॥१५९॥
रुद्राय रुद्रपतये रौद्रपापहराय ते।
नमः शिवाय सौम्याय रुद्रभक्ताय ते नमः॥१६०॥

The gods said–

Salutation to you, O devotee of Śiva. You are absorbed in reciting *mantra* of Śiva. You remove the pain of Rudra's devotees. You please Rudra and you are engaged in activities, salutation to you. Salutation to you with the gaṇas of Kūṣmāṇḍa. Salutation to the master of the *yogins*. Salutation to the one who bestows everything. Salutation to the one who provides refuge, the all knowledgeable one and the one who removes the pain of others. You are the lord of the Vedas and can be known by means of the Vedas, salutation to you. Salutation to the holder of *vajra*, salutation to the carrier of thunderbolt and salutation to the one who removes the effect of Indra's *vajra*. Salutation to the one having the body decorated with Vajra and who is adored by Indra – the holder of Vajra. Salutation to the one with red complexion, having red eyes and the one who is clad in red garments. Saḷutation to the bestower of Rudraloka and who is devoted to the lotus like feet of Rudra. Salutation to the chief of the army and the lord of Rudras, lord of Bhūtas and the lord of

Bhuvanas. Salutation to the remover of sins. Salutation to Rudra and the lord of Rudras. Salutation to Śiva, Saumya and the devotees of Rudra.

सूत उवाच

ततः प्रीतो गणाध्यक्षः प्राह देवांश्छिलात्मजः।
रथं च सारथिं शंभोः कार्मुकं शरमुत्तमम्॥१६१॥
कर्तुमर्हथ यत्नेन नष्टं मत्वा पुरत्रयम्।
अथ ते ब्रह्मणा सार्धं तथा वै विश्वकर्मणा॥१६२॥
रछं चक्रुः सुसंरब्धा देवदेवस्य धीमतः॥१६३॥

Sūta said–

Having been thus prayed by the gods, Nandī – the son of Śilāda and the lord of *gaṇas*, was delighted. Then he said to the gods– "You better arrange for an excellent charioteer, bow, excellent arrow, keeping in view the immediate destruction of Tripuras." Thereafter, the gods, with the help of the divine architect Viśvakarmā and Brahmā, together got a chariot made for the intelligent lord Śambhu.

इति श्रीलिङ्गमहापुराणे पूर्वभागे पुरदाहे नंदिकेश्वरवाक्यं
नाम एकसप्ततितमोऽध्यायः॥७१॥

द्विसप्ततितमोऽध्यायः

Chapter 72

Rudra's chariot for destruction of Tripura

सूत उवाच

अथ रुद्रस्य देवस्य निर्मितो विश्वकर्मणा।
सर्वलोकमयो दिव्यो रथो यत्नेन सादरम्॥१॥

Sūta said–

Thereafter, Viśvakarmā respectfully built a divine chariot for the lord Śiva.

सर्वभूतमयश्चैव सर्वदेवनमस्कृतः।
सर्वदेवमयश्चैव सौवर्णः सर्वसंमतः॥२॥

It was identical with the universe and the gods offered their salutation to the same. It was divine and built in gold and was held by the people in great honour.

रथाङ्गं दक्षिणं सूर्यो वामङ्गं सोम एव च।
दक्षिणं द्वादशारं हि षोडशारं तथोत्तरम्॥३॥

The sun served as the right and the moon served as the left wheel of the chariot. There were twelve spokes in the right wheel and sixteen spokes in the left wheel.

अरेषु तेषु विप्रेंद्राश्चादित्या द्वादशैव तु।
शशिनः षोडशारेषु कला वामस्य सुव्रताः॥४॥

O learned Brāhmaṇas, the spokes of the right wheel of the chariot portrayed the twelve Ādityas and in the left wheel of the chariot, the sixteen digits of the moon were represented.

ऋक्षाणि च तदा तस्य वामस्यैव तु भूषणम्।
नेम्यः षड्तवश्चैव तयोर्वै विप्रपुङ्गवाः॥५॥

The constellations were the ornaments of the left wheel. O excellent Brāhmaṇas, the six seasons were the rims of the chariot.

पुष्करं चांतरिक्षं वै रथनीडश्च मंदरः।
अस्ताद्रिरुदयाद्रिश्च उभौ तौ कूबरौ स्मृतौ॥६॥

The sky was the roof of the chariot and the Mandara mountain was the interior of the chariot. The mountains of the rising and the setting suns were the two pillars of the chariot to which the yoke was fixed.

अधिष्ठानं महामेरुराश्रयाः केसराचलाः।
वेगः संवत्सरस्तस्य अयने चक्रसङ्गमौ॥७॥

The Mahāmeru was the driver's seat in the chariot. The Kesara mountain served as the backrest of the driver's seat. The year was the speed of the chariot and the two transits of the sun were the joints of the wheels.

मुहूर्ता बंधुरास्तस्य शम्याश्चैव कलाः स्मृताः।
तस्य काष्ठाः स्मृता घोणा चाक्षजण्डा क्षणाश्च वै॥८॥

The *Muhūrtas* were the holes to fix the nails or pins and the *kalās* were the pins of the yoke. The *kāṣṭhās* were its nostrils and the *kṣamas* were its axles.

निमेषाश्चानुकर्षाश्च ईषा चास्य लवाः स्मृताः।
द्यौर्वरूथं रथस्यास्य स्वर्गमोक्षावुभौ ध्वजौ॥९॥

The *nimeṣas* were its axle trees and the *lavas* constituted its shafts. The sky was the coat of the chariot. The heaven and salvation were its flags.

धर्मो विरागो दण्डोस्य यज्ञा दण्डाश्रयाः स्मृताः।
दक्षिणाः संधयस्तस्य लोहाः पञ्चाशदग्नयः॥१०॥

Virtue and detachment were its staffs and the sacrifices were the support of the staffs. The monetary gifts were the joints and the fifty fires were the iron pieces or belts.

युगांतकोटी तौ तस्य धर्मकामावुभौ स्मृतौ।
ईषादण्डस्तथाव्यक्तं बुद्धिस्तस्यैव नड्वलः॥११॥

Dharma and *Kāma* (love) were the tips of the two yokes. The unmanifest principle was the pole shaft while the cosmic intellect was its connecting shaft.

कोणस्तथा ह्यहङ्कारो भूतानि च बलं स्मृतम्।
इंद्रियाणि च तस्यैव भूषणानि समंततः॥१२॥

The ego was its angular points, the elements were its strength and the sense organs were its ornamental fittings all round.

श्रद्धा च गतिरस्यैव वेदास्तस्य हयाः स्मृताः।
पदानि भूषणान्येव षडङ्गा न्युपभूषणम्॥१३॥

Śraddhā (faith) was its movement. The Vedas were its horses. The *padās* (words) of the Vedas were its ornaments and the six ancillaries were its jewels.

पुराणन्यायमीमांसाधर्मशास्त्राणि सुव्रताः।
वालाश्रयाः पटाश्चैव सर्वलक्षणसंयुताः॥१४॥

O Suvratas, the Purāṇas, literature on logic, *Mīmāṁsā* and the *Dharmaśāstras* were the curtains of the chariot made of cloth and the supporters of the tails. It was equipped with all these characteristics.

मंत्रा घंटाः स्मृतास्तेषां वर्णाः पादास्तथाश्रमाः।
अवच्छेदो ह्यनंतस्तु सहस्रफणभूषितः॥१५॥

The *mantras*, syllables, feet and the four stages in life were the bells. The serpent Ananta possessing a thousand hoods formed its bounding limit.

दिशः पादा रथस्यास्य तथा चोपदिशश्च ह।
पुष्कराद्याः पताकाश्च सौवर्णा रत्नभूषिताः॥१६॥

The quarters and interstices were the pillars of the chariot. The Puṣkara and other clouds were its golden banners studded with jewels.

समुद्रास्तस्य चत्वारो रथकंबलिकाः स्मृताः।
गङ्गाद्याः सरितः श्रेष्ठाः सर्वाभरणभूषिताः॥१७॥
चामरासक्तहस्ताग्राः सर्वाः स्त्रीरूपशोभिताः।
तत्रतत्र कृतस्थानाः शोभयाञ्चक्रिरे रथम्॥१८॥

The four ocean formed the blankets spread over its surface. The Gaṅgā and other rivers appeared splendid in female forms, adorned with all the ornaments holding the flywhisks in their hands. They occupied different parts in the chariot beautifying the same.

आवहाद्यास्तथा सप्त सोपानं हैममुत्तमम्।
सारथिर्भगवान्ब्रह्मा देवाभीषुधरा : स्मृताः॥१९॥

The seven layers of winds, *Āvaha* etc. were the seven excellent golden steps. The charioteer was none else than Brahmā himself, who held the reins in his hands.

प्रतोदो ब्रह्मणस्तस्य प्रणवो ब्रह्मदैवतम्।
लोकालोकाचलस्तस्य ससोपानः समंततः॥२०॥
विषमश्च तदाबाह्यो मानसाद्रिः सुशोभनः।
नासाः समंततस्तस्य सर्व एवाचलाः स्मृताः॥२१॥

Praṇava with Brahman for its deity was the whip. The mountain lokāloka was its landing ground with stairs all round. The splendid Mānasa mountain was its precipice. The other mountains served as its noses all round.

तलाः कपोताः कापोताः सर्वे तलनिवासिनः।
मेरुरेव महाछत्रं मंदरः पार्श्वडिंडिमः॥२२॥

The Tala and the residents thereof constituted its pigeon holes and the pigeons. The mountain Meru was the great umbrella while Mandara constituted its side drum.

शैलेंद्र कार्मुकं चैव ज्या भुजङ्गाधिपः स्वयम्।
कालरात्र्या तथैवेह तथेन्द्रधनुषा पुनः॥२३॥

Himavān, the king of mountain, was his bow and Vāsuki – the serpent, was the bow string, along with *Kālarātri* (the night of nightmares) and the *Indradhanuṣa* (rainbow).

घंटा सरस्वती देवी धनुषः श्रुतिरूपिणी।
इषुर्विष्णुर्महातेजाः शल्यं सोमः शरस्य च॥२४॥

Sarasvatī was the bell of the bow in the form of *Śrutis* (Vedas). Viṣṇu, of great splendour, was the arrow and Soma was the tip of the arrow.

कालाग्निस्तच्छरस्यैव साक्षात्तीक्ष्णः सुदारुणः।
अनीकं विषसंभूतं वायवो वाजकाः स्मृताः॥२५॥

The Kālāgni fire at the end of *kalpa* was the sharp and the terrible tip of the arrow. The army originated from the waters. The winds were the feathers fixed to the arrow.

एवं कृत्वा रथं दिव्यं कार्मुकं च शरं तथा।
सारथिं जगतां चैव ब्रह्माणं प्रभुमीश्वरम्॥२६॥
आरुरोह रथं दिव्य रणमण्डनधृग्भवः।
सर्वदेवगणैर्युक्तं कंपयन्निव रोदसी॥२७॥

In this way, the divine chariot, the bow and the arrow were made. Brahmā, the lord of the lokas, was made the charioteer. Śiva, adorned with the coat of arms, together with all the gods, shaking the earth as well as the sky, mounted over the chariot.

ऋषिभिः स्तूयमानश्च वंद्यमानश्च वंदिभिः।
उपनृत्यश्चाप्सरसां गणैर्नृत्यविशारदैः॥२८॥
सुशोभमानो वरदः संप्रेक्ष्यैव च सारथिम्।
तस्मिन्नारोहति रथं कल्पितं लोकसंभृतम्॥२९॥
शिरोभिः पतिता भूमिं तुरगा वेदसंभवाः।
अथाधस्ताद्रथस्यास्य भगवान् धरणीधरः॥३०॥
वृषेन्द्ररूपी चोत्थाप्य स्थापयामास वै क्षणम्।
क्षणांतरे वृषेंद्रोपि जानुभ्यामगमद्धराम्॥३१॥

Being prayed by the *Ṛṣis* and adorned by the bards, besides the groups of *Apsarās* danced before lord Śiva. After lord Śiva mounted the chariot in which various types of weapons had been stored, it became quite heavy. Then all the four Vedas which had served as its horses, could not bear the load of the chariot. The chariot collapsed and fell down head on over the earth. Then lord Viṣṇu, the protector of the earth, took to the form of a bullock, lifted up the chariot from below and tried to re-establish it. By the very next moment, the horses tumbled over their knees.

अभीषुहस्तो भगवानुद्यम्य च हयान् विभुः।
स्थापयामास देवस्य वचनाद्वै रथं शुभम्॥३२॥

Then at the command of lord Śiva, Brahmā was holding the reins, lifted up the horses and placed the chariot again over its wheels.

ततोश्वांश्चोदयामास मनोमारुतरंहसः।
पुराण्युद्दिश्य खस्थानि दानवानां तरस्विनाम्॥३३॥

Then the horses which moved with the speed of wind and the mind, were driven in the sky towards the Tripura.

अथाह भगवान् रुद्रो देवानालोक्य शङ्करः।
पशूनामाधिपत्यं मे दत्तं हन्मि ततोऽसुरान्॥३४॥

Then glancing at the gods, lord Rudra said– "Bestow the lordship of the animals on me, after which I shall be able to destroy the *Asuras.*

पृथक्पशुत्वं देवानां तथान्येषां सुरोत्तमाः।
कल्पयित्यैव वध्यास्ते नान्यथा नैव सत्तमाः॥३५॥

O excellent gods, after giving over the souls of the gods as well as the animals to me, it would be possible to kill the Daityas and not otherwise."

इति श्रुत्वा वचः सर्वं देवदेवस्य धीमतः।
विषादमगमन् सर्वे पशुत्वं प्रति शंकिताः॥३६॥

Listening to the words of the learned Śiva, the gods developed a doubt. They were upset with this change and felt disgusted.

तेषां भावं ततो ज्ञात्वा देवस्तानिदमब्रवीत्।
मा वोस्तु पशुभावेस्मिन् भयं विबुधसत्तमाः॥३७॥

Realising about the state of their minds, Śiva spoke– "O excellent gods, you should not be afraid of becoming *Paśu.* You listen to the redemption of the animalhood and act accordingly.

श्रूयतां पशुभावस्य विमोक्षः क्रियतां च सः।
यो वै पाशुपतं दिव्यं चरिष्यति स मोक्ष्यति॥३८॥

A person who will perform the *Pāśupatavrata*, he would be relieved of the position of *Paśu*, He would achieve the greatest goal.

पशुत्वादिति सत्यं च प्रतिज्ञातं समाहिताः।
ये चाप्यन्ये चरिष्यंति व्रतं पाशुपतं मम॥३९॥
मोक्ष्यंति ते न संदेहः पशुत्वात्सुरसत्तमाः।
नैष्ठिकं द्वादशाब्दं वा तदर्धं वर्षकत्रयम्॥४०॥
शुश्रूषां कारयेद्यस्तु स पशुत्वाद्विमुच्यते।
तस्मात्परमिदं दिव्यं चरिष्यथ सुरोत्तमाः॥४१॥

O pure ones, I solemnly promise this to you. O excellent Devas, there is no doubt in this and those others too who perform the Pāśupata rite will be liberated from the state of being a *Paśu.* He who renders service steadily for twelve years or even half of the period or even for three years, can be liberated from that state. Hence, O excellent Devas, perform this great and divine *vrata.*

तथेति चाब्रुवन्देवाः शिवे लोकनमस्कृते।
तस्माद्वै पशवः सर्वे देवासुरनराः प्रभोः॥४२॥
रुद्रः पशुपतिश्चैव पशुपाशविमोचकः।
यः पशुस्तत्पशुत्वं च व्रतेनानेन संत्यजेत्॥४३॥
तत्कृता न च पापीयानिति शास्त्रस्य निश्चयः।
ततो विनायकः साक्षाद्बालोऽबालपराक्रमः॥४४॥
अपूजितस्तदा देवैः प्राह देवान्निवारयन्।

The Devas then said to Śiva who is adored the world over– "It will be done,". That is why the *devas, asuras* and human beings are called *Paśus.* Rudra is the lord of Paśus and the liberator of the *Paśus* for the bondages. He who is *Paśu* shall discard that state through this holy rite. The scriptures declare that even after committing the sins, he does not become a sinner. At the same time, Vināyaka as a boy, behaving like an adult, forbade the Devas as he had not been appropriately worshipped by the gods and said.

श्रीविनायक उवाच

मामपूज्य जगत्यस्मिन् भक्ष्यभोज्यादिभिः शुभैः॥
कः पुमान्सिद्धिमाप्नोति देवो वा दानवोपि वा।
ततस्तस्मिन् क्षणादेव देवकार्ये सुरेश्वराः॥४६॥
विघ्नं करिष्ये देवेश कथं कर्त्तुं समुद्यताः।
ततः सेंद्राः सुराः सर्वे भीताः संपूज्य तं प्रभुम्॥४७॥
भक्ष्यभोज्यादिभिश्चैव उण्डरैश्चैव मोदकैः।
अब्रुवंस्ते गणेशानं निर्विघ्नं चास्तु नः सदा॥४८॥
भवोप्यनेकैः सुकुमैर्गणेशं
भक्ष्यैश्च भोज्यैः सुरसैः सुगंधैः।
आलिंग्य चाघ्राय सुतं तदानीम-
पूजयत्सर्वसुरेन्द्रमुख्यः॥४९॥
संपूज्य पूज्यं सह देवसंघै-
र्विनायकं नायकमीश्वराणाम्।
गणेश्वरैरेव नगेंद्रधन्वा
पुरत्रयं दग्धुमसौ जगाम॥५०॥

Vināyaka said–

"Which man may be a Deva or a Dānava who attains perfection in the world without worshipping me, offering enough of splendid food stuffs and other edibles. Therefore, O leading Devas, I shall cause obstructions in your cause. O excellent Devas, how is it that you had thought of performing this task without worshipping me?" Thereafter, all the gods including Indra were frightened. After worshipping that lord and propitiating him with all kinds of eatables and other foodstuffs, besides leaves and sweets, they spoke to lord Gaṇeśa– "Let our task be achieved now without any obstructions." Lord Rudra, the foremost of the leading chiefs, embraced his son and kissed him over the head. Then he worshipped and adored Gaṇeśa with flowers of sweet fragrance and juicy eatables besides other foodstuffs. After adoring Vināyaka, the leader of the commanders, worthy of being worshipped, lord Rudra, having the lord of mountains as his bow, started along with a group of the gods and the leaders of the Gaṇas in order to burn the three cities.

तं देवदेवं सुरसिद्धसंघा
महेश्वरं भूतगणाश्च सर्वे।
गणेश्वरा नंदिमुखास्तदानीं
स्ववाहनैरन्वयुरीशमीशाः॥५१॥

The groups of Gods and the Siddhas, Bhūtas, Gaṇas and their lords beginning with Nandī, followed the lord Īśa, Maheśvara, the lord of the gods with their respective vehicles.

अग्रे सुराणां च गणेश्वराणां
तदाथ नंदी गिरिराजकल्पम्।
विमानमारुह्य पुरं प्रहर्तुं
जगाम मृत्युं भगवानिवेशः॥५२॥

He was mounted over the chariot as big as the lord of mountains. Nandin went ahead of the gods and the chief of the *gaṇas* in order to strike at the three cities, like the great lord of Īśa going ahead to strike the god of death.

यान्तं तदानीं तु शिलादमपुत्र-
मारुह्य नागेंद्रवृषाश्ववर्यान्।
देवास्तदानीं गणपाश्च सर्वे
गणा ययुः स्वायुधचिह्नहस्ताः॥५३॥

Mounting over the majestic elephants, huge bulls and royal horses, the Devas, the lords of *gaṇas*, accompanied with other *gaṇas*, carrying their weapons and symbols in their hands, followed their leader Nandī.

खगेंद्रमारुह्य नगेंद्रकल्पं
खगध्वजो वामत एव शंभोः।
जगाम तुर्णं जगतां हिताय
पुरत्रयं दग्धुमलुप्तशक्तिः॥५४॥

Mounted over the lord of birds, Garuḍa, resembling the lord of mountains, lord Viṣṇu – the bird-bannered, possessing great prowess, hurriedly went ahead on the left of Rudra in order to burn the three cities for the welfare of the universe.

तं सर्वदेवाः सुरलोकनाथं
समंततश्चान्वयुरप्रमेयम्।
सुरासुरेशं शितशक्तिटङ्क-
गदात्रिशूलासिवरायुधैश्च॥५५॥

Viśveśa, the lord of all the gods, the lord of all the lokas, the lord of all the gods and Daityas, followed Śiva beyond comparison, carrying all their weapons like the spears, *śaktis*, *taṅkas*, iron clubs, tridents, swords etc.

रराज मध्ये भगवान्सुराणां
विवाहनो वारिजपत्रवर्णः।
यथा सुमेरोः शिखाराधिरूढः
सहस्ररश्मिर्भगवान्सुतीक्ष्णः॥५६॥

Lord Viṣṇu, riding Garuḍa, having the complexion of lotus leaf, was resplendent among the gods, as the lord sun shines with thousand rays over the peak of the Sumeru mountain.

सहस्रनेत्रः प्रथमः सुराणां
गजेन्द्रमारुह्य च दक्षिणेऽस्य।
जगाम रुद्रस्य पुरं निहंतुं
यथोरगांस्तत्र तु वैनतेयः॥५७॥

The thousand-eyed Indra, seated over Airāvata elephant, marched on the right of lord Śiva to attack on Tripura, as Garuḍa gets ready to attack the serpents.

तं सिद्धगंधर्वसुरेंद्रवीराः
सुरेंद्रवृंदाधिपमिंद्रमीशम्।
समंततस्तुष्टुवुरिष्टदं ते
जयेति शक्रं वरपुष्पवृष्ट्या॥५८॥

O warriors, all the chiefs of the Gandharvas and the gods offered prayer around Indra who fulfilled all the desires of the gods and wished for the victory of the gods raising slogans, showering flowers at the same time in their honour.

तदा ह्यहल्योपपतिं सुरेशं
जगतपतिं देवपतिं दिविष्ठाः।
प्रणेमुरालोक्य सहस्रनेत्रं
सलीलमंबातनयं यथेंद्रम्॥५९॥

All of those who were lodged in the heaven, offered their salutation to Indra, the other husband of Ahalyā, who was the lord of the world as well, who resembled Kārttikeya, the son of Umā, engaged in sports.

यमपावकवित्तेशा वायुर्निर्ऋतिरेव च।
अपां पतिस्तथेशानो भवं चानुसमागताः॥६०॥

The gods like Yama, Agni, Vāyu, Nirṛti, Varuṇa and Īśāna followed lord Śiva.

वीरभद्रो रणे भद्रो नैर्ऋत्यां वै रथस्य तु।
वृषभेंद्रं समारुह्य रोमजैश्च समावृतः॥६१॥
सेवां चक्रे पुरं हंतुं देवदेवं त्रियंबकम्।
महाकालो महातेजा महादेव इवापरः॥६२॥
वायव्यां सगणैः सार्धं सेवाञ्चक्रे रथस्य तु॥६३॥
षण्मुखोपि सह सिद्धचारणैः
सेनया च गिरिराजसन्निभः।
देवनाथगणवृंदसंवृतो
वारणेन च तथाग्निसंभवः॥६४॥

Vīrabhadra, who was well-versed in the battle ground, followed in the south-west side of the chariot. He was mounted on a huge bull and was surrounded by the beings born of his nails. He, therefore, served the three-eyed lord of the Devas in order to destroy the cities of the *Asuras*. Mahākāla of great splendour who resembled Mahādeva, served the chariot on its north-western side. The six-faced Kārttikeya who resembled the king of mountains, born of the fire god and who was surrounded by the army of the Devas, served the chariot with Siddhas, Cāraṇas, warriors and elephants.

विघ्नं गणेशोप्यसुरेश्वराणां
कृत्वा सुराणां भगवानविघ्नम्।
विघ्नेश्वरो विघ्नगणैश्च सार्धं
तं देशमीशानपदं जगाम॥६५॥

After creating obstructions for the leading *asuras* and after removing obstacles of the gods, the Gaṇeśa went to the camp of Īśāna, accompanied by his followers.

काली तदा कालनिशाप्रकाशं
शूलं कपालाभरणा करेण।
प्रकंपयंती च तदा सुरेंद्रान्
महासुरासृङ्मधुपानमत्ता॥६६॥
मत्तेभगामी मदलोलनेत्रा
मत्तैः पिशाचैश्च गणैश्च मत्तैः।
मत्तेभचर्मांबरवेष्टिताङ्गी
ययौ पुरस्ताच्च गणेश्वरस्य॥६७॥

The terrific goddess Kālī, holding a skull cup in her hand, having intoxicating eyes, surrounded by the intoxicated *Gaṇas* and *Piśācas*, with her eyes rolling in intoxication, mounted over the intoxicated elephant, marched forward. She was clad only in the elephant hide, holding a trident in her hands and drank the blood of the *asuras* like the wine. She terrified the *asuras*, had red eyes and marched ahead of Gaṇeśa.

तां सिद्धगंधर्वपिशाचयक्षविद्याधराहींद्रसुरेन्द्रमुख्याः।
प्रणेमुरुच्चैरभितुष्टुवुश्च जयेति देवीं हिमशैलपुत्रीम्॥

Salutation was offered by Siddhas, Gandharvas, Piśācas, Vidyādharas, Serpents and the prominent gods to Pārvatī, the daughter of Himavān. They praised her also in loud voice at the same time. They shouted slogans of her victory at the same time.

मातरः सुरवरारिसूदनाः सादरं सुरगणैः सुपूजिताः।
मातरं ययुरथ स्ववाहनैः स्वैर्गणैर्ध्वजधरैः समंततः॥

The mothers like Brāhmī, Māheśvarī and others, getting adored by the groups of gods, were sure to destroy the demons. All of them getting surrounded by their attendants from all the four sides, were mounted over their vehicles and followed lord Śiva.

दुर्गारूढमृगाधिपा दुरतिगा दोर्दंडवृंदैः शिवा
बिभ्राणांकुशशूलपाशपरशुं चक्रासिशङ्खायुधम्।
प्रौढादित्यसहस्रवह्निसदृशैर्नेत्रैर्दहंती पथं
बालाबलपराक्रमा भगवती दैत्यान्प्रहर्तुं ययौ॥७०॥

The goddess Durgā mounted over a lion marched on for attacking the Daityas. They marched forward to attack over Tripura. She was such an auspicious goddess whose command could never be neglected. She held in her hand different types of attributes like goad, spear, noose, discus, sword and the conch. She burnt the paths with her eyes burning like the thousand of the suns and the fires. Inspite of her being a woman, her resplendence was unique among the ladies.

तं देवमीशं त्रिपुरं निहंतुं
तदा तु देवेंद्ररविप्रकाशाः।
गजैर्हयैः सिंहवरैः रथैश्च
वृषैर्ययुस्ते गणराजमुख्याः॥७१॥

The chiefs of the *gaṇas*, who were as resplendent as the sun and Indra, were marching on, riding over the horses, lions, chariots, behind lord Śiva for the destruction of Tripura.

हलैश्चफालैर्मुसलैर्भुशुण्डैर्गिरींद्रकूटैर्गिरिसन्निभास्ते।
ययुः पुरस्ताद्धि महेश्वरस्य सुरेश्वरा भूतगणेश्वराश्च॥

The chiefs of the gods and the goblins were carrying the ploughs, ploughshares, clubs, missiles and the peaks of the lofty mountains.

तथेंद्रपद्मोद्भवविष्णुमुख्याः
सुरा गणेशाश्च गणेशमीशम्।
जयेति वाग्भिर्भगवंतमूचुः
किरीटदत्ताञ्जलयः समंतात्॥७३॥
ननृतुर्मुनयः सर्वे दण्डहस्ता जटाधराः।
ववृषुः पुष्पवर्षाणि खेचराः सिद्धचारणाः।
पुरत्रयं च विप्रेंद्रा प्राणदत्सर्वतस्तथा॥७४॥

All the gods including Indra, Brahmā – born of lotus and Viṣṇu, surrounded Gaṇeśvara from all the sides and offered their salutation to him, lowering their crowns and shouting the slogans of victory. The *Munis*, wearing the matted locks of hair, danced at the same time holding the *daṇḍas* in their hands. The Siddhas who dwelt in the sky, besides the Cāraṇas and others, showered flowers. O excellent Brāhmaṇas, all the three cities echoed from all the sides.

गणेश्वरैर्देवगणैश्च भृङ्गी
समावृतः सर्वगणेंद्रवर्यः।
जगाम योगी त्रिपुरं निहंतु
विमानमारुह्य तथा महेंद्रः॥७५॥

The Yogins and Bhṛṅgīs were surrounded by the excellent gods and Gaṇeśvaras like Indra. Mounted over the planes, they moved on to attack the city of Tripura.

केशो विगतवासाश्च महाकेशो महाज्वरः।
सोमवल्लीः सवर्णश्च सोमपः सेनकस्तथा॥७६॥
सोमधृक् सूर्यवाचश्च सूर्यपेषणकस्तथा।
सूर्याक्षः सूरिनामा च सुरः सुंदर एव च॥७७॥
प्रकुदः ककुदंतश्च कंपनश्च प्रकंपनः।
इंद्रश्चेंद्रजयश्चैव महाभीर्भीमकस्तथा॥७८॥
शताक्षश्चैव पञ्चाक्षः सहस्राक्षो महोदरः।
यमजिह्वः शताश्वश्च कण्ठनः कंठपूजनः॥७९॥
द्विशिखस्त्रिशिखश्चैव तथा पञ्चशिखो द्विजः।
मुण्डोर्धमुण्डो दीर्घश्च पिशाचास्यः पिनाकधृक्॥८०॥
पिप्ललायतनश्चैव तथा ह्यङ्गारकाशनः।
शिथिलः शिथिलास्यश्च अक्षपादो ह्यजः कुजः॥८१
अजवक्त्रो हयवक्त्रो जगवक्त्रोर्ध्ववक्त्रकः।
इत्याद्याः परिवार्येशं लक्ष्यलक्षणवर्जिताः॥८२॥
वृंदशस्तं समावृत्य जग्मुः गणैर्वृताः।
सहस्राणां सहस्राणि रुद्राणामूर्ध्वरेतसाम्॥८३॥
समावृत्य महादेवं देवदेवं महेश्वरम्।
दग्धुं पुरत्रयं जग्मुः कोटिकोटिगणैर्वृताः॥८४॥

The leaders of the *Gaṇas* surrounding Īśa, surrounding Śiva, marched on to conquer Tripura. They include– Keśa, Vigatavasas, Mahākeśa, Mahājvara, Somavallī, Savarṇa, Somapa, Senaka, Somadhṛka, Sūryavāca, Sūryapeṣaṇaka, Sūryākṣa, Sūrināma, Sura, Sundara, Prakuda, Kakudanta, Kampana, Prakampana, Indra, Indrajaya, Mahābhīmaka, Śatākṣa, Pañcākṣa, Sahasrākṣa, Mahodara, Yamajihva, Śatāśva, Kaṇṭhana, Kaṇṭhapūjana, Dviśikha, Triśikha, Pañcaśikha, Muṇḍa, Ardhamuṇḍa, Dīrgha, Piśācāsya, Pinākadhṛka, Pippalāyatana, Aṅgārakāsana, Śithila, Śithilāsya, Akśapāda, Aja, Kuja, Ajava, Kṣayavaktra, Gajavaktra, Urdhvavaktra and others. All of them surrounded lord Śiva in groups and went ahead. There were thousands and thousands of Rudras of sublimated sexuality surrounded by the crores and crores of *gaṇas*. They surrounded Mahādeva, Maheśvara, the lord of Devas and marched on to burn the cities.

त्रयस्त्रिंशत्सुराश्चैव त्रयश्च त्रिशतास्तथा।
त्रयश्च त्रिसहस्राणि जग्मुर्देवाः समंततः॥८५॥

The thirty three and three hundred and

three and three thousand and three Devas marched forward on all sides.

मातरः सर्वलोकानां गणानां चैव मातरः।
भूतानां मातरश्चैव जग्मुर्देवस्य पृष्ठतः॥८६॥

The mothers of the world, the mothers of the *gaṇas*, the lord of the *gaṇas* and the mothers of the *bhūtas* followed the lord.

भाति मध्ये गणानां च रथमध्ये गणेश्वरः।
नभस्यमलनक्षत्रे तारामध्य इवोडुराट्॥८७॥

Gaṇeśvara was seated in the middle of the chariot surrounded by the *gaṇas* and looked like the moon appearing in the spotless sky surrounded by the stars.

रराज देवी देवस्य गिरिजा पार्श्वसंस्थिता।
तदा प्रभावतो गौरी भवस्येव जगन्मयी॥८८॥

The daughter of Himavān – the mother of the universe, known as the goddess Umā, was seated to the left of lord Śiva and looked graceful with the lustre of lord Śiva.

शुभावती तदा देवी पार्श्वसंस्था विभाति सा।
चामरासक्तहस्ताग्रा सा हेमांबुजवर्णिका॥८९॥

Śubhāvati, the auspicious goddess, possessing all the auspicious symbols, holding the flywhisk in her hand, having the grace of gold, was lodged to the left.

अथ विभाति विभोर्विशदं वपुर्भ–
सितभासितमंबिकया तया।
सितामिवाभ्रमहो इह विद्युता
नभसि देवपतेः परमेष्ठिनः॥९०॥

The pure white body of the supreme lord and the lord of the gods, was shining with *bhasma.* In the company of Ambikā, he was shining like the white clouds in the sky with streaks of lightning.

भातींद्रधनुषाकाशं मेरुणा च यथा जगत्।
हिरण्यधनुषा सौम्यं वपुः शंभोः शशिद्युति॥९१॥

The glitter of the golden bow resembled the lustre of the moon. The resplendent body of lord Śiva with his bow appeared like the Meru mountain with rainbow.

सितातपत्रं रत्नांशुमिश्रितं परमेष्ठिनः।
यथोदये शशाङ्कस्य भात्यखण्डं हि मण्डलम्॥९२॥

The white umbrella of Śiva was shining like the rising moon.

सदुकूला शिवे रक्ता लंबिता भाति मालिका।
छत्रांता रत्नजाकाशात्पतंतीव सरिद्वरा॥९३॥

The gemset necklace round the neck of Śiva suspended along with his silken upper robe near the extremity of umbrella, was shining like the excellent river Gaṅgā flowing from the sky.

अथ महेंद्रविरिंचिविभाव–
सुप्रभृतिभिर्नतपादसरोरुहः।
सह तदा च जगाम तयांबया
सकललोकहिताय पुरत्रयम्॥९४॥

After this, Śiva, whose lotus like feet are worshipped by Indra, Brahmā and Agni, accompanied with Ambā, proceeded towards Tripura for the benefit of the world.

दग्धुं समर्थो मनसा क्षणेन
चराचरं सर्वमिदं त्रिशूली।
किमत्र दग्धुं त्रिपुरं पिनाकी
स्वयं गतश्चात्र गणैश्च सार्धम्॥९५॥

Lord Śiva, who is competent enough to burn the entire mobile and immobile world in a movement, then why did he go with the army of his *gaṇas* to burn the Tripuras?

रथने किं चेषुवरेण तस्य
गणैश्च किं देवगणैश्च शंभोः।
पुरत्रयं दग्धुमलुप्तशक्तेः
किमेतदित्याहुरजेंद्रमुख्याः॥९६॥

Then the gods, Brahmā and Viṣṇu,

besides Indra said– "Of what use is the chariot to Śiva? Of what use is the excellent arrow to him? Of what use in the groups of gods to him? The all powerful lord himself is competent enough to burn Tripura. What is the use of the display of all the might?

मन्वाम नूनं भगवान्पिनाकी
लीलार्थमेतत्सकलं प्रवर्तुम्।
व्यवस्थितश्चेति तथान्यथा
चेदाडंबरेणास्य फलं किमन्यत्॥९७॥

We think that all this is the display of the sport of lord Śiva, the carrier of Pināka bow. Otherwise what other benefits has he to derive from the elaborate show?"

पुरत्रयस्यास्य समीपवर्ती
सुरेश्वैर्नन्दिमुखैश्च नंदी।
गणैर्गणेशस्तु रराज देव्या
जगद्रथो मेरुरिवाष्टशृङ्गैः॥९८॥

Delighted in the company of the prominent gods and *gaṇas* headed by Nandī, and for the globe as his chariot, he shone with the goddess like the mountain Meru with its eight peaks. As he reached near the city, he became more and more resplendent.

अथ निरीक्ष्य सुरेश्वरमीश्वरं
सगणमद्रिसुतासहितं तदा।
त्रिपुररङ्गतलोपरि संस्थितः
सुरगणोनुजगाम स्वयं तथा॥९९॥

On seeing Īśvara, the lord of gods, seating in the centre of the three cities with his *gaṇas*, besides the daughter of Himavat, the groups of gods followed him.

जगत्त्रयं सर्वमिवापरं तत्
पुरत्रयं तत्र विभाति सम्यक्।
नरेश्वरैश्चैव गणैश्च देवैः
सुरेतरैश्च त्रिविधैर्मुनींद्राः॥१००॥

O excellent sages, the three cities appeared like another units of three worlds which were occupied by prominent man, the *gaṇas*, the gods and the three types of *asuras.*

अथ सज्यं धनुः कृत्वा शर्वः संधाय तं शरम्।
युक्त्वा पाशुपतास्त्रेण त्रिपुरं समर्चिंतयत्॥१०१॥

Then Śarva tied up the string of the bow, fitted with arrow, joined it with the miraculous weapon and thought of aiming it towards Tripura, stretching its cord.

तस्मिंस्थिते महादेवे रुद्रे विततकार्मुके।
पुराणि तेन कालेन जग्मुरेकत्वमाशु वै॥१०२॥

When lord Śiva stood with the well drawn bow, at the same time all the three cities were joined together.

एकीभावं गते चैव त्रिपुरे समुपागते।
बभूव तुमुलो हर्षो देवतानां महात्मनाम्॥१०३॥

When all the three cities were joined together, then all the gods with great souls felt delighted.

ततो देवगणाः सर्वे सिद्धाश्च परमर्षयः।
जयेति वाचो मुमुचुः संस्तुवंतोष्टमूर्तिनम्॥१०४॥

Then all the Siddhas, Devarṣis and Gods shouted the slogans of victory and prayed to the Aṣṭamūrti Śiva.

अथाह भगवान्ब्रह्मा भगनेत्रनिपातनम्।
पुष्ययोगेपि संप्राप्ते लीलावशमुमापतिम्॥१०५॥

Subsequently, on the arrival of the auspicious *Puṣya yoga*, lord Brahmā sportingly said to Śiva, the lord of Umā, the destroyer of the eyes of Bhaga.

स्थाने तव महादेव चेष्टेयं परमेश्वर।
पूर्वदेवाश्च देवाश्च समास्तव यतः प्रभो॥१०६॥

"O Parameśvara, O Maheśvara, the Gods and Asuras are similar before you.

तथापि देवा धर्मिष्ठाः पूर्वदेवाश्च पापिनः।
यतस्तस्माज्जगन्नाथ लीलां त्यक्तुमिहार्हसि॥१०७॥

Still the gods are devoted to *dharma* and the asuras are sinful. Therefore, O lord of the universe, you shed away your sport.

किं रथेन ध्वजेनेश तव दग्धुं पुरत्रयम्।
इषुणा भूतसंघैश्च विष्णुना च मया प्रभो॥१०८॥
पुष्ययोगे त्वनुप्राप्ते पुरं दग्धुमिहार्हसि।
यावन्न यांति देवेश वियोगं तावदेव तु॥१०९॥
दग्धुमर्हसि शीघ्रं त्वं त्रीण्येतानि पुराणि वै।
अथ देवो महादेवः सर्वज्ञस्तदवैक्षत॥११०॥
पुरत्रयं विरूपाक्षस्तत्क्षणाद्भस्म वै कृतम्।
सोमश्च भगवान्विष्णुः कालाग्निर्वायुरेव च॥१११॥
शरे व्यवस्थिताः सर्वे देवमूचुः प्रणम्य तम्।
दग्धमप्यथ देवेश वीक्षणेन पुरत्रयम्॥११२॥
अस्मद्धितार्थं देवेशं शरं मोक्तुमिहार्हसि।
अथ संमृज्य धनुषो ज्यां हसन् त्रिपुरार्दनः॥११३॥

O Īśa, O lord, what is the use of burning Tripura with the chariot, flag, arrow, Brahma or myself or the *bhūtas*? The Puṣyayoga has arrived. Before the three cities get separated, you reduce them to ashes, by that time." Then Virūpākṣa – Mahādeva, the omniscient one, reduced Tripura to ashes. Then all the gods like the moon, Viṣṇu, Kālāgni and the wind god, collectively offered their salutation to lord Śiva and said to him– "O Deveśa, with your mere look, Tripura has been reduced to ashes; still for the welfare of the world, you should shoot the arrow. Thereafter, O leading Brāhmaṇas, Tripurārī Īśvara lifted the bow and stretching its string upto the ear, smilingly shot the arrow.

मुमोच बाणं विप्रेंद्रा व्याकृष्याकर्णमीश्वरः।
तत्क्षणात्त्रिपुरं दग्ध्वा त्रिपुरांतकरः शरः॥११४॥
देवदेवं समासाद्य नमस्कृत्वा व्यवस्थितः।
रेजे पुरत्रयं दग्धं दैत्यकोटिशतैर्वृतम्॥११५॥
इषुणा तेन कल्पांते रुद्रेणेव जगत्त्रयम्।
ये पूजयंति तत्रापि दैत्या रुद्रं सबांधवाः॥११६॥
गाणपत्यं तदा शंभोर्ययुः पूजाविधेर्बलात्।
न किञ्चिदब्रुवन्देवाः सेंद्रोपेंद्रा गणेश्वराः॥११७॥
भयाद्देवं निरीक्ष्यैव देवीं हिमवतः सुताम्।
दृष्ट्वा भीतं तदानीकं देवानां देवपुङ्गवः॥११८॥
किं चेत्याह तदा देवान्प्रणेमुस्तं समंततः॥११९॥
ववंदिरे नंदिनमिंदुभूषणं
ववंदिरे पर्वतराजसंभवाम्।
ववंदिरे चाद्रिसुतासुतं प्रभुं
ववंदिरे देवगणा महेश्वरम्॥१२०॥
तुष्टाव हृदये ब्रह्मा देवैः सह समाहितः।
विष्णुना च भवं देवं त्रिपुरारातिमीश्वरम्॥१२१॥

The Tripuras were burnt in a moment by the arrow and returned to the lord. It offered its salutation to lord Śiva and stood besides him. Tripura was filled with bodies of the hundreds and thousands of dead *daityas*. At the end of the *kalpa*, Tripura resembled the three *lokas* which were reduced to ashes. However, in Tripura itself, such of the Daityas who were devoted to Śiva, they together with their kins and families achieved the abode of Śiva on the basis of their devotion. All the gods with Indra, Viṣṇu and Gaṇeśvaras looked at Śiva and the daughter of Himālaya with awe, but could speak nothing due to panic. Finding the gods feeling panicky, Rudra asked them– "What is to be done next?" But all of them bowed to him from all the sides. They saluted Nandī who was having moon as ornament. They offered their salutation to the daughter of the king of mountain, Gaṇeśa and Maheśvara. With apt attention, Brahmā eulogised lord Bhava, Īśvara, the enemy of Tripuras with Viṣṇu and other gods.

श्रीपितामह उवाच

प्रसीद देवदेवेश प्रसीद परमेश्वर।
प्रसीद जगतां नाथ प्रसीदानंददाव्यय॥१२२॥

Brahmā said–

O lord of the chiefs of the Devas, be pleased. O Parameśvara, be pleased. O lord of the worlds, be pleased, O eternal lord, bestower of bliss, be pleased.

पञ्चास्य रुद्ररुद्राय पञ्चाशत्कोटिमूर्तये।
आत्मत्रयोपविष्टाय विद्यातत्त्वाय ते नमः॥१२३॥

O Rudra of five faces, salutation to you; salutation to the one having fifty crores of physical forms. Salutation to the principle of learning, seated over the three fold *Ātmā.*

शिवाय शिवतत्त्वाय अघोराय नमोनमः।
अघोराष्टतत्त्वाय द्वादशात्मस्वरूपिणे॥१२४॥

Salutation to the one having eight forms – Aghora and others. Salutation to the one having forms of tender souls.

विद्युत्कोटिप्रतीकाशमष्टकाशं सुशोभनम्।
रूपमास्थाय लोकेस्मिन् संस्थिताय शिवात्मने॥

Salutation to the soul of Śiva stationed in this world after adopting the excellent form, resembling crores of lightnings and the one having sway over the eight quarters.

अग्निवर्णाय रौद्राय अंबिकार्धशरीरिणे।
धवलश्यामरक्तानां मुक्तिदायामराय च॥१२६॥

Salutation to the terrific one of the fiery complexion. Salutation to the one with Ambikā serving as half of his body. Salutation to the immortal being and to the one who bestows salvation to those of white, black and red colour.

ज्येष्ठाय रुद्ररूपाय सोमाय वरदाय च।
त्रिलोकाय त्रिदेवाय वषट्काराय वै नमः॥१२७॥

Salutation to the senior one, Rudra, together with Soma and Umā and the one who is the bestower of the boons. Salutation to the lord of the three worlds, Trideva and to *Vaṣaṭkāra.*

मध्ये गगनरूपाय गगनस्थाय ते नमः।
अष्टक्षेत्राष्टरूपाय अष्टतत्त्वाय ते नमः॥१२८॥

Salutation to the one who is lodged in the middle of the sky. Salutation to Aṣṭakṣetra and Aṣṭamūrti. Salutation to the one possessing the eight *tattvas.*

चतुर्धा च चतुर्धा च चतुर्धा संस्थिताय च।
पञ्चधा पञ्चधा चैव पञ्चमंत्रशरीरिणे॥१२९॥

Salutation to the one stationed in three different sets of four and two different sets of five and salutation to the one having five *mantras* as his physical form.

चतुःषष्टिप्रकाराय अकाराय नमोनमः।
द्वात्रिंशत्तत्त्वरूपाय उकाराय नमोनमः॥१३०॥

Salutation to the letter '*A*' of sixty four types, salutation to letter '*U*' of the form of thirty two principles.

षोडशात्मस्वरूपाय मकाराय नमोनमः।
अष्टधात्मस्वरूपाय अर्धमात्रात्मने नमः॥१३१॥

Salutation to letter '*M*' having the sixteen forms of Ātman. Salutation to the deity in the eight forms of half a *mātrā.*

ओंकाराय नमस्तुभ्यं चतुर्धा संस्थिताय च।
गगनेशाय देवाय स्वर्गेशाय नमोनमः॥१३२॥

Salutation to you, to the *Oṁkāra* stationed in four ways. Salutation to the lord of space and to the lord of heaven.

सप्तलोकाय पातालनरकेशाय वै नमः।
अष्टक्षेत्राष्टरूपाय परात्परतराय च॥१३३॥

Salutation to the lord having the seven worlds as his form, salutation to the lord of Pātāla (nether worlds) and Naraka – the hell.

Salutation to the deity with eight forms in eight holy shrines. Salutation to the lord who is greater than the greatest.

सहस्रशिरसे तुभ्यं सहस्राय च ते नमः।
सहस्रपादयुक्ताय शर्वाय परमेष्ठिने॥१३४॥

Salutation to you having a thousand heads, salutation to Śarva possessing a thousand feet and salutation to Parameṣṭhin.

नवात्मतत्त्वरूपाय नवाष्टात्मात्मशक्तये।
पुनरष्टप्रकाशाय तथाष्टाष्टकमूर्तये॥१३५॥

Salutation to the one with the form of nine principles of the soul, salutation to the one having nine times eight souls and *ātmaśaktis*. Salutation to the one having eight times eight physical forms.

चतुःषष्ट्यात्मतत्त्वाय पुनरष्टविधाय ते।
गुणाष्टकवृतायैव गुणिने निर्गुणाय ते॥१३६॥

Salutation to the one possessing sixty four principles of soul; salutation to the one stationed in the eight different forms; salutation to the one encompassed by the eight *guṇas*; salutation to the one who is with as well as without attributes.

मूलस्थान नमस्तुभ्यं शाश्वतस्थानवासिने।
नाभिमण्डलसंस्थाय हृदि निस्स्वनकारिणे॥१३७॥

Salutation to the one who is stationed at the root; salutation to the one who is lodged in the eternal abode; salutation to the one lodged in the central region; salutation to the one who is the cause of sound and the heart.

कंधरे च स्थितायैव तालुरंध्रस्थिताय च।
भ्रूमध्ये संस्थितायैव नादमध्ये स्थिताय च॥१३८॥

Salutation to the one who is lodged in the neck, to the one who is lodged in the aperture of the cymbals, to the one who is lodged in the centre of the eyebrows and to the one who is stationed in the centre of the sound.

चंद्रबिंबस्थितायैव शिवाय शिवरूपिणे।
वह्निसोमार्करूपाय षट्त्रिंशच्छक्तिरूपिणे॥१३९॥

Salutation to Śiva lodged in the centre of the moon-disc; salutation to the auspicious form, to the one having the form of fire, moon and sun. Salutation to the one having the form of thirty six *śaktis.*

त्रिधा संवृत्य लोकान्वै प्रसुप्तभुजगात्मने।
त्रिप्रकारं स्थितायैव त्रेताग्निमयरूपिणे॥१४०॥

Salutation to the one who is the soul of the serpents which is asleep coiling the universe thrice; salutation to the one having the forms of three-fold sacrificial fires.

सदाशिवाय शांताय महेशाय पिनाकिने।
सर्वज्ञाय शरण्याय सद्योजाताय वै नमः॥१४१॥

Salutation to Sadāśiva, to the Pināka bearing Maheśa; salutation to the omniscient one who is worthy of taking refuge; salutation to Sadyojāta.

अघोराय नमस्तुभ्यं वामदेवाय ते नमः।
तत्पुरुषाय नमोस्तु ईशानाय नमोनमः॥१४२॥

Salutation to Aghora, to Vāmadeva, Tatpuruṣa and Īśāna.

नमस्त्रिंशत्प्रकाशाय शांतातीताय वै नमः।
अनंतेशाय सूक्ष्माय उत्तमाय नमोस्तु ते॥१४३॥

Salutation to thirty types of light, salutation to the one who is peaceful outwardly.

एकाक्षाय नमस्तुभ्यमेकरुद्राय ते नमः।
नमस्त्रिमूर्तये तुभ्यं श्रीकंठाय शिखण्डिने॥१४४॥

Salutation to the endless one, subtle and the best. Salutation to Śrīkaṇṭha, salutation to Śikhaṇḍin.

अनंतासनसंस्थाय अनंतायांतकारिणे।
विमलाय विशालाय विमलाङ्गाय ते नमः॥१४५॥

Salutation to Ananta; salutation to the one who occupies the seat of Ananta, the one who is the cause of being the endless one; salutation to the idea and salutation to the one having spotless limbs.

विमलासनसंस्थाय विमलार्थार्थरूपिणे।
योगपीठांतरस्थाय योगिने योगदायिने॥१४६॥

Salutation to the one who occupies the spotless seat. Salutation to the one having riches for auspicious purpose; salutation to the yogī who is lodged in yogapīṭha. Salutation to the bestower of the *yoga*.

योगिनां हृदि संस्थाय सदा नीवारशूकवत्।
प्रत्याहाराय ते नित्यं प्रत्याहाररताय ते॥१४७॥

Salutation to the one lodged in the hearts of the *yogins* like the *śuka* (rice piece) in the *Nivāra* (wild rice husk).

प्रत्याहाररतानां च प्रतिस्थानस्थिताय च।
धारणायै नमस्तुभ्यं धारणाभिरताय ते॥१४८॥
धारणाभ्यासयुक्तानां पुरस्तात्संस्थिताय च।
ध्यानाय ध्यानरूपाय ध्यानगम्याय ते नमः॥१४९॥

Salutation to you appearing as *Pratyāhāra*, *Dhāraṇā* (retention) and *Dhyāna* (meditation), of the form of *Dhāraṇā* and *Dhyāna* both and the one who could be achieved through *Dhyāna*.

ध्येयाय ध्येयगम्याय ध्येयध्यानाय ते नमः।
ध्येयानामपि ध्येयाय नमो ध्येयतमाय ते॥१५०॥

Salutation to the one who is adored by others, the one who is the most worthy of all, salutation to him.

समाधानाभिगम्याय समाधानाय ते नमः।
समाधानरतानां तु निर्विकल्पार्थरूपिणे॥१५१॥

Salutation to the one who could be achieved by different means. Salutation to the one who himself is the means, the one who is lodged in the hearts of the people engaged in meditation.

दग्धोद्धृतं सर्वमिदं त्वयाद्य
जगत्त्रयं रुद्र पुरत्रयं हि।
कस्तोतुमिच्छेत्कथमीदृशं त्वां
स्तोष्येह तुष्टाय शिवाय तुभ्यम्॥१५२॥

With the destruction of Tripura by you today, all the three *lokas* feel delighted. Who could have such an unprecedented prowess? We don't have courage enough to offer prayer to you, but still, O Śiva, I offer prayer to you in order to please you.

भक्त्या च तुष्ट्याद्भुतदर्शनाच्च
मर्त्या अमर्त्या अपि देवदेव।
एते गणाः सिद्धगणैः प्रणामं
कुर्वंति देवेश गणेश तुभ्यम्॥१५३॥

O lord of the gods, thanks to their devotion, satisfaction and astonishing appearance, as a result of which the gods, humans, *gaṇas* and Siddhas offer their salutation to you. O lord of the *gaṇas*! salutation to you.

निरीक्षणादेव विभोसि दग्धुं
पुरत्रयं चैव जगत्त्रयं च।
लीलालसेनांबिकया क्षणेन
दग्धं किलेषुश्च तदाथ मुक्तः॥१५४॥

कृतो रथश्चेषुवरश्च शुभ्रं
शरासनं ते त्रिपुरक्षयाय।
अनेकयत्नैश्च मयाथ तुभ्यं
फलं न दृष्टं सुरसिद्धसंघैः॥१५५॥

O lord, you are powerful enough to burn not only the three cities, but the three worlds with your single glance. But you yourself while sporting with Ambā, burnt the three cities to ashes and shot the arrow thereafter.

रथो रथी देववरो हरिश्च
रुद्रः स्वयं शक्रपितामहौ च।

त्वमेव सर्वे भगवन् कथं तु
स्तोष्ये ह्यतोष्यं प्रणिपत्य मूर्ध्ना॥१५६॥

O lord, you are yourself the chariot, charioteer, Viṣṇu and the master, besides Rudra's Śakti and Grandsire being all in all. How can I offer prayer to you properly? You are of much higher standard than the one to whom the prayer is offered. I offer my salutation to you lowering my head.

अनंतपादस्त्वमनंतबाहु-
रनंतमूर्धांतकरः शिवश्च।
अनंतमूर्तिः कथमीदृशं त्वां तोष्ये
ह्यतोष्यं कथमीदृशं त्वाम्॥१५७॥

O Śiva, you have innumerable arms, innumerable feet, innumerable heads, salutation to you. You put an end to things being bestower of the welfare at the same time. What type of prayer could be offered by a person like me? How can I please a person with such a temperament?

नमोनमः सर्वविदे शिवाय
रुद्राय शर्वाय भवाय तुभ्यम्।
स्थूलाय सूक्ष्माय सुसूक्ष्मसूक्ष्म-
सूक्ष्माय सूक्ष्मार्थविदे विधात्रे॥१५८॥

Salutation to the one who is well aware of everything. Salutation to you, O Rudra, Bhava and Rudra. Salutation to the one who is gross, subtle and subtle of all the subtle beings. Salutation to the one who is aware of the meaning of subtle.

स्रष्ट्रे नमः सर्वसुरासुराणां
भर्त्रे च हर्त्रे जगतां विधात्रे।
नेत्रे सुराणामसुरेश्वराणां
दात्रे प्रशास्त्रे मम सर्वशास्त्रे॥१५९॥

Salutation to the one who creates the *asuras* and the gods, their sustainer besides being their destroyer. Salutation to the creator of the lokas. Salutation to the lord of the Devas as well as the *asuras*. Salutation to the donor, the ruler and all the scriptures.

वेदांतवेद्याय सुनिर्मलाय
वेदार्थविद्भिः सततं स्तुताय।
वेदात्मरूपाय भवाय तुभ्य-
मंताय मध्याय सुमध्यमाय॥१६०॥

Salutation to the one who could be known by means of *Vedānta*. Salutation to the spotless one. Salutation to the one who is known to those well-versed in the meanings of the Vedas and is praised by them constantly. Salutation to Bhava, the soul of the Vedas. Salutation to the one having the beginning, middle and end.

आद्यन्तशून्याय च संस्थिताय
तथा त्वशून्याय च लिंगिने च।
अलिंगिने लिङ्गमयाय तुभ्यं
लिङ्गाय वेदादिमयाय साक्षात्॥१६१॥

Salutation to the one having beginning, end and *Śūnya*. The one who is beyond expression, salutation to you. Salutation to the form of liṅga; salutation to the one without liṅga; salutation to one who is liṅga of the beginning of the Vedas.

रुद्राय मूर्धाननिकृन्तनाय
ममादि देवस्य च यज्ञमूर्तेः।
विध्वांतभङ्गं मम कर्तुमीश
दृष्ट्वैव भूमौ करजाग्रकोट्या॥१६२॥

Salutation to the one who did not severe my head. Salutation to Ādideva and the form of *yajña*. O Deva, in order to remove my darkness, you removed my head with the tip of the nail of my finger. I was punished for the sin committed by me.

अहो विचित्रं तव देवदेव
विचेष्टितं सर्वसुरासुरेश।
देहीव देवैः सह देवकार्यं
करिष्यसे निर्गुणरूपतत्त्व॥१६३॥

O lord of the gods and the *asuras*, your activities are astonishing. You are without attributes and the *tattva* without any form. You will establish the task of the gods like those having the bodies.

एकं स्थूलं सूक्ष्ममेकं सुसूक्ष्मं
मूर्तामूर्तं मूर्तमेकं ह्यमूर्तम्।
एकं दृष्ट वाङ्मयं चैकमीशं ध्येयं
चैकं तत्त्वमत्राद्भुतं ते॥१६४॥

You have both the gross and the subtle *tattvas.* One is subtle, one is with form and the other is formless. One is pleasant to look at and the other is invisible. One is worthy of meditation, which is wonderful, O Īśa.

स्वप्ने दृष्टं यत्पदार्थं ह्यलक्ष्यं
दृष्टं नूनं भाति मन्ये न चापि।
मूर्तिर्नो वै देवमीशान देवैर्लक्ष्या
यत्नैवप्यलक्ष्यं कथं तु॥१६५॥

O lord, the element which is visualised in dream is invisible. I think the thing which is definitely seen, besides being invisible, your divine form which is beyond the reach of the gods inspite of making all the efforts, still the form of *liṅga* is visible.

दिव्यः क्व देवेश भवत्प्रभावो
वयं क्व भक्तिः क्व च ते स्तुतिश्च।
तथापि भक्त्या विलपंतमीश
पितामहं मां भगवन्क्षमस्व॥१६६॥

O lord of the gods, where is your divine prowess? Where are we? Where is the devotion; where is your prayer, still, O lord, forgive me, who though a primeval being, am lamenting getting inspired by the devotion.

सूत उवाच

य इमं शृणुयाद्द्विजोत्तमा
भुवि देवं प्रणिपत्य वा पठेत।
स च मुञ्चति पापबंधनं भव-
भक्त्या पुरशासितुः स्तवम्॥१६७॥

Sūta said–

O excellent Brāhmaṇas, he who listens to these hymns of the destroyer of the *puras* or the one who reads them after bowing in reverence to the lord on the ground, is relieved of all the sins.

श्रुत्वा च भक्त्या चतुराननेन
स्तुतो हसञ्शैलसुतां निरीक्ष्य।
स्तवं तदा प्राह महानुभावं
महाभुजो मंदरशृङ्गवासी॥१६८॥

On hearing the hymn, the mighty-armed resident of the peak of the Mandara mountain who was worshipped devotedly by the four-faced deity, looked smilingly at the daughter of the mountain and said to Brahmā of great honour.

शिव उवाच

स्तवेनानेन तुष्टोस्मि तव भक्त्या च पद्मज।
वरान् वरय भद्रं ते देवानां च यथेप्सितान्॥१६९॥

Lord Śiva said–

O born of lotus, I am pleased with the hymn of prayer as your devotion. Let you meet with welfare. You ask for any boon as desired by the gods.

सूत उवाच

ततः प्रणम्य देवेशं भगवान्पद्मसंभवः।
कृताञ्जलिपुटो भूत्वा प्राहेदं प्रीतमानसः॥१७०॥

Sūta said–

When all the gods bowing in reverence to the lord of the gods, the lotus born Brahmā was delighted in his mind and he then spoke with folded hands in reverence.

श्रीपितामह उवाच

भगवन्देवदेवश त्रिपुरांतक शङ्कर।
त्वयि भक्ति परां मेऽद्य प्रसीद परमेश्वर॥१७१॥

Brahmā said–

O lord Śiva, O lord of the chiefs of the gods, O destroyer of Tripura, O Parameśvara, be pleased and bestow on me the greater devotion for you.

देवानां चै सर्वेषां त्वयि सर्वार्थदेश्वर।
प्रसीद भक्तियोगेन सारथ्येन च सर्वदा॥१७२॥

O lord, you are the bestower of all the riches on the gods. Be pleased with our devotion for you. Be pleased with me serving as my charioteer.

जनार्दनोपि भगवान्नमस्कृत्य महेश्वरम्।
कृताञ्जलिपुटो भूत्वा प्राह सांबं त्रियंबकम्॥१७३॥

Viṣṇu also offered his salutation to the lord as well as Pārvatī with folded hands and said.

वाहनत्वं तवेशान नित्यमीहे प्रसीद मे।
त्वयि भक्ति च देवेश देवदेव नमोस्तु ते॥१७४॥
सामर्थ्यं च सदा मह्यं भवंतं वोढुमीश्वरम्।
सर्वज्ञत्वं च वरद सर्वगत्वं च शङ्कर॥१७५॥

"O lord be pleased with me. Salutation to you, O lord, salutation to you. I always aspire to be your vehicle. Let me remain devoted to you. I shall always possess the strength to carry you. Let me be omniscient and be able to move everywhere at will.

सूत उवाच

तयोः श्रुत्वा महादेवो विज्ञप्तिं परमेश्वरः।
सारथ्ये वाहनत्वे च कल्पयामास वै भवः॥१७६॥

Sūta said–

On hearing the desires of Brahmā and Viṣṇu, Śiva engaged them as his vehicle as well as the charioteer, granting the boon desired by them.

दत्त्वा तस्मै ब्रह्मणे विष्णवे
च दंग्ध्वा दैत्यान्देवदेवो महात्मा।
सार्धं देव्या नंदिना भूतसंघै-
रंतर्धानं कारयामास शर्वः॥१७७॥

After burning the Tripuras and the Daityas, and bestowing the boons over Brahmā and Viṣṇu, lord Śiva – the lord of all the gods, disappeared with Pārvatī, Nandī and all other goblins.

ततस्तदा महेश्वरे गते रणाद्गणैः सह।
सुरेश्वरा सुविस्मिता भवं प्रणम्य पार्वतीम्॥१७८॥
ययुश्च दुःखवर्जिताः स्ववाहनैर्दिवं ततः।
सुरेश्वरा मुनीश्वरा गणेश्वराश्च भास्कराः॥१७९॥

After the departure of lord Śiva with his *gaṇas* to his own region, Indra felt surprised. He also offering his salutation to Śiva and Pārvatī, getting relieved of the misery, retired to the heaven using his own vehicle.

त्रिपुरारेरिमं पुण्यं निर्मितं ब्रह्मणा पुरा।
यः पठेच्छ्राद्धकाले वा दैवे कर्मणि च द्विजाः॥१८०
श्रावयेद्वा द्विजान् भक्त्या ब्रह्मलोकं स गच्छति।
मानसैर्वाचिकैः पापैस्तथा वै कायिकैः पुनः॥१८१
स्थूलैः सूक्ष्मैः सूसूक्ष्मैश्च महापातकसंभवैः।
पातकैश्च द्विजश्रेष्ठा उपपातकसंभवैः॥१८२॥
पापैश्च मुच्यते जंतुः श्रुत्वाऽध्यायमिमं शुभम्।
शत्रवो नाशमायांति संग्रामे विजयी भवेत्॥१८३॥
सर्वरोगैर्न बाध्येत आपदो न स्पृशंति तम्।
धनमायुर्यशो विद्यां प्रभावमतुलं लभेत्॥१८४॥

O Brāhmaṇas, when the auspicious *stotra* of Śiva composed by the meritorious Brahmā is being recited by a person with devotion at the time of performing Śrāddha or when recited to the Brāhmaṇas for the sake of the welfare of the gods, he surely proceeds to Brahmaloka. O excellent Brāhmaṇas, such a person is totally relieved of all the sins relating to the speech as well as the body. He is also freed from the gross as well as the subtle sins, besides other great sins or small petty omission. A person in fact is relieved of all the sins by listening to this chapter. His enemies get destroyed and he becomes virtuous in the battle. No ailments can make him suffer. The miseries or misfortunes cannot touch him. There is a tremendous increase in his riches, age, glory, learnings and his influence.

इति श्रीलिङ्गमहापुराणे पूर्वभागे त्रिपुरदाहे ब्रह्मस्तवो नाम
द्विसप्ततितमोऽध्यायः॥७२॥

त्रिसप्ततितमोऽध्यायः

Chapter 73

Worship of Śivaliṅga as prescribed by Brahmā

सूत उवाच

गते महेश्वरे देवे दग्ध्वा च त्रिपुरं क्षणात्।
सदस्याह सुरेंद्राणां भगवान्पद्मसंभवः॥१॥

Sūta said–

After the departure of Maheśvara and the burning of the Tripuras, then Brahmā spoke in the assembly of the gods.

पितामह उवाच

संत्यज्य देवदेवेशं लिङ्गमूर्तिं महेश्वरम्।
तारपौत्रो महातेजास्तारकस्य सुतो बली॥२॥
तारकाक्षोपि दितिजः कमलाक्षश्च वीर्यवान्।
विद्युन्माली च दैत्येशः अन्ये चापि सबांधवाः॥३॥
त्यक्त्वा देवं महादेवं मायया च हरेः प्रभोः।
सर्वे विनष्टाः प्रध्वस्ताः स्वपुरैः पुरसंभवैः॥४॥
तस्मात्सदा पूजनीयो लिङ्गमूर्तिः सदाशिवः।
यावत्पूजा सुरेशानां तावदेव स्थितिर्यतः॥५॥
पूजनीयः शिवो नित्यं श्रद्धया देवपुङ्गवैः।
सर्वलिङ्गमयो लोकः सर्वं लिङ्गे प्रतिष्ठितम्॥६॥

Brahmā said–

With the Māyā of Viṣṇu, by neglecting the worship of lord Śiva, the Tripuras as well as the Rākṣasas who lived therein were destroyed. The glorious Rākṣasas were the grandsons of Tāra and were the sons of Bali–Tāraka. The valorous demons like Tārakākṣa, Kamalākṣa, Vidyunmālī – the king of Daityas and all others have been killed with their kiths and kins. All of them discarded the adoration of Śiva and have met with their destruction. Therefore, lord Śiva should always be worshipped in the form of *Śivaliṅga* as Sadāśiva. The gods enjoy comforts only upto the time they keep on adoring lord Śiva with devotion. The entire world has the shape of an oval. Everything is enshrined in oval or *liṅga.*

तस्मात्संपूजयेल्लिंगं य इच्छेत्सिद्धिमात्मनः।
सर्वे लिङ्गार्चनादेव देवा दैत्याश्च दानवाः॥७॥
यक्षा विद्याधराः सिद्धा राक्षसाः पिशिताशनाः।
पितरो मुनयश्चापि पिशाचाः किन्नरादयः॥८॥
अर्चयित्वा लिङ्गमूर्तिं संसिद्धा नात्र संशयः।
तस्माल्लिंगं यजेन्नित्यं येन केनापि वा सुराः॥९॥

Therefore, the one who is desirous for the protection of the soul, should worship the *Śivaliṅga.* It is by means of worshipping the *liṅga*, the gods, the Daityas, Dānavas, Yakṣas, Vidyādharas, Siddhas, Piśitāsanas, manes, sages, Piśācas, Kinnaras and others have achieved the *siddhis*. There is no doubt about it.

पशवश्च वयं तस्य देवदेवस्य धीमतः।
पशुत्वं च परित्यज्य कृत्वा पाशुपतं ततः॥१०॥
पूजनीयो महादेवो लिङ्गमूर्तिः सनातनः।
विशोध्य चैव भूतानि पञ्चभिः प्रणवैः समम्॥११॥
प्राणायामैः समायुक्तैः पञ्चभिः सुरपुङ्गवाः।
चतुर्भिः प्रणवैश्चैव प्राणायामपरायणैः॥१२॥
त्रिभिश्च प्रणवैर्देवाः प्राणायामैस्तथाविधैः।
द्विधा न्यस्य तथोंकारं प्राणायामपरायणः॥१३॥
ततश्चोंकारमुच्चार्य प्राणापानौ नियम्य च।
ज्ञानामृतेन सर्वांगान्यापूर्य प्रणवेन च॥१४॥
गुणत्रयं चतुर्धाख्यमहङ्कारं च सुव्रताः।
तन्मात्राणि च भूतानि तथा बुद्धींद्रियाणि च॥१५॥
कर्मेंद्रियाणि संशोध्य पुरुषं युगलं तथा।
चिदात्मानं तनुं कृत्वा चाग्निर्भस्मेति संस्पृशेत्॥१६
वायुर्भस्मेति च व्योम तथांभो पृथिवी तथा।
त्रियायुषं त्रिसंध्यं च धूलयेद्भसितेन यः॥१७॥
स योगी सर्वतत्त्वज्ञो व्रतं पाशुपतं त्विदम्।
भवेन पाशमोक्षार्थं कथितं देवसत्तमाः॥१८॥
एवं पाशुपतं कृत्वा संपूज्य परमेश्वरम्।
लिङ्गे पुरा मया दृष्टे विष्णुना च महात्मना॥१९॥
पशवो नैव जायंते वर्षमात्रेण देवताः।
अस्माभिः सर्वकार्याणां देवमभ्यर्च्य यत्नतः॥२०॥
बाह्ये चाभ्यंतरे चैव मन्ये कर्तव्यमीश्वरम्।
प्रतिज्ञा मम विष्णोश्च दिव्यैषा सुरसत्तमाः॥२१॥

Description of Pāśupata-*vrata*

We people are the *Paśus* for the intelligent Mahādeva, the god of gods. Leaving aside the *Paśutva* or animalhood, one should perform the auspicious *Pāśupata vrata*. One should worship lord Mahādeva enshrined in the *liṅga*. Five *Praṇavas* should be used for the purification of *Pañcabhūtas*. O excellent gods, the process should be repeated with five *Praṇavas*. Thereafter, it should be repeated with three and then with two *Praṇavas*. Thereafter, it should be repeated with equal number of the *Praṇavas* during the performing of *prāṇāyāma*. Thereafter, reciting *oṁkāra*, *prāṇa* and *Apāna* should be restricted. Then he should dip his limbs in the nectar of knowledge and *Praṇava*. He should then purify the three *guṇas* and then to the *ahaṁkāra* and *tanamātrās*. O Suvrata gods, then he, while purifying *jñānendriyas* and *karmendriyas*, should also purify two Puruṣas, and Cidātmā should touch the fire *bhasma*. Then he should say– "The wind, *Vyoma* (the sky), water and the earth are also the ashes." Thereafter, he should apply bhasma over his body thrice in a day, *viz.* morning, noon and evening and by so doing, the person is enlightened of all the *tattvas* on earth. This is called *Pāśupata vrata*. O excellent gods, this process is meant for salvation which has been revealed by the lord Maheśvara himself. By performing the *Pāśupata vrata* in this manner and by adoring lord Mahādeva in *liṅga* form by lord Viṣṇu, he has been witnessed by both of us. O gods, by following *Pāśupata vrata*, the people are relieved from *Paśutva* in a year. By performing the internal and external worship of lord Mahādeva, all the other *vratas* should be performed. O excellent gods, this is the divine resolve of myself and Viṣṇu.

मुनीनां च न संदेहस्तस्मात्संपूजयेच्छिवम्।
सा हानिस्तन्महच्छिद्रं स मोहः सा च मूकता॥२२॥
यत्क्षणं वा मुहूर्तं वा शिवमेकं न चिंतयेत्।
भवभक्तिपरा ये च भवप्रणतचेतसः॥२३॥
भवसंस्मरणोद्युक्ता न ते दुःखस्य भाजनम्।
भवनानि मनोज्ञानि दिव्यमाभरणं स्त्रियः॥२४॥

धनं वा तुष्टिपर्यंतं शिवपूजाविधेः फलम्।
ये वांछंति महाभोगान् राज्यं च त्रिदशालये।
तेऽर्चयंतु सदा कालं लिङ्गमूर्तिं महेश्वरम्॥२५॥

There is no doubt that this is the firm resolve of the sages as well. Therefore, Śiva should be worshipped. In case a person does not think of Śiva even for a moment, then it amounts to loss. This is the big hole. This is the *Māyā*. This is the silence. One who worships Śiva for a while or for a moment, or who remains devoted to lord Śiva, or offers him his mental salutation, or tries to recollect his name, he can never face misery. The reward for the adoration of Śiva results in having a beautiful dwelling place, divine and beautiful ornaments, wealth and riches to one's satisfaction. The people who are desirous of enormous worldly pleasures and the rule of heaven, should always worship Śiva in the form of *liṅga*.

हत्वा भित्त्वा च भूतानि दग्ध्वा सर्वमिदं जगत्॥२६
यजेदेकं विरूपाक्षं न पापैः स प्रलिप्यते।
शैलं लिङ्गं मदीयं हि सर्वदेवनमस्कृतम्॥२७॥
इत्युक्त्वा पूर्वमभ्यर्च्य रुद्रं त्रिभुवनेश्वरम्।
तुष्टाव वाग्भिरिष्टाभिर्देवदेवं त्रियंबकम्॥२८॥
तदाप्रभृति शक्राद्याः पूजयामासुरीश्वरम्।
साक्षात्पाशुपतं कृत्वा भस्मोद्धूलितविग्रहाः॥२९॥

So much so that after killing all the living beings and after burning the entire world, in case, one worships lord Śiva, then he is never involved in the sin. My *Śivaliṅga* made of stone is adored by all the gods who offer salutation to the same. After thus speaking, Brahmā worshipped Śiva, the lord of gods having three eyes, lord of the three worlds, and then offered prayer to him with sweet words. Since then, Indra and other gods, while performing *Pāśupata vrata* and applying ashes over their bodies, started worshipping Śiva.

इति श्रीलिङ्गमहापुराणे पूर्वभागे
ब्रह्मप्रोक्तलिङ्गार्चनविधिर्नाम त्रिसप्ततितमोऽध्यायः॥७३॥

चतुःसप्ततितमोऽध्यायः

Chapter 74

Consecrating Śiva Liṅga

सूत उवाच
लिङ्गानि कल्पयित्वैवं स्वाधिकारानुरूपतः।
विश्वकर्मा ददौ तेषां नियोगाद्ब्रह्मणः प्रभोः॥१॥

Sūta said–

At the command of lord Brahmā, Viśvakarmā made different types of *Śivaliṅgas* and gave them to the gods for their worshipping them.

इन्द्रनीलमयं लिङ्गं विष्णुना पूजितं सदा।
पद्मरागमयं शक्रो हैमं विश्रवसः सुतः॥२॥

Viṣṇu adored the *liṅga* made of sapphire, Indra worshipped the *liṅga* made of ruby. The son of Viśravas adored the *liṅga* made of gold.

विश्वेदेवास्तथा रौप्यं वसवः कांतिकं शुभम्।
आरकूटमयं वायुरश्विनौ पार्थिवं सदा॥३॥

Viśvedevas worshipped the *liṅga* made of silver. Vasus worshipped the *liṅga* made of auspicious magnet, Vāyu adored *liṅga* made of brass, while Aśvins worshipped the earthen *liṅga*.

स्फटिकं वरुणो राजा आदित्यास्ताम्रनिर्मितम्।
मौक्तिकं सोमराड् धीमांस्तथा लिङ्गमनुत्तमम्॥४॥

Ananta worshipped the *liṅga* made of

cord, Rākṣasas and Daityas adored *liṅga* of iron.

अनंताद्या महानागाः प्रवालकमयं शुभम्।
दैत्या ह्ययोमयं लिङ्गं राक्षसाश्च महात्मनः॥५॥

Varuṇa adored the *liṅga* of crystal, Ādityas of copper *liṅga*, the intelligent Soma (the moon) adored the excellent *liṅga* of pearls.

त्रैलोहिकं गुह्यकाश्च सर्वलोहमयं गणाः।
चामुण्डा सैकतं साक्षान्मातरश्च द्विजोत्तमाः॥६॥

Guhyakas adored the *liṅga* made of three metals, the *gaṇas* worshipped the *liṅga* made of all the metals. Cāmuṇḍā and other mothers adored the *liṅga* made of sand.

दारुजं नैर्ऋतिर्भक्त्या यमो मारकतं शुभम्।
नीलाद्याश्च तथा रुद्राः शुद्धं भस्ममयं शुभम्॥७॥

Nairṛti adored the *liṅga* with devotion, carved out of wood. Yama worshipped the *liṅga* made of emerald, Rudras adored the *liṅga* of ashes.

लक्ष्मीवृक्षमयं लक्ष्मीर्गुहो वै गोमयात्मकम्।
मुनयो मुनिशार्दूलाः कुशाग्रमयमुत्तमम्॥८॥

Lakṣmī adored the *liṅga* made of wood apple fruit. Guha worshipped the *liṅga* made of the cowdung. O excellent sages, *Ṛṣis* adored the *liṅga* made of the *kuśā* grass.

वामाद्याः पुष्पलिङ्गं तु गंधलिङ्गं मनोन्मनी।
सरस्वती च रत्नेन कृतं रुद्रस्य वाम्भसा॥९॥

Vāmadeva and others worshipped the *liṅga* made of flowers and Manonmanī adored the *liṅga* made of fragrance. Sarasvatī worshipped the *liṅga* of gems.

दुर्गा हैमं महादेवं सवेदिकमनुत्तमम्।
उग्रा पिष्टमयं सर्वे मंत्रा ह्याज्यमयं शुभम्॥१०॥

The goddess Durgā adored *liṅga* made of gold lodged over a pedestal. All the *mantras* worshipped *ugra* form of Śiva's sacrifice with splendid *liṅga* made of *ghee.*

वेदाः सर्वे दधिमयं पिशाचाः सीसनिर्मितम्।
लेभिरे च यथायोग्यं प्रसादाद्ब्रह्मणः पदम्॥११॥

The Vedas worshipped the *liṅga* of curds, Piśācas worshipped the *liṅga* of lead. All the worshippers attained the appropriate regions by the grace of Brahmā.

बहुनात्र किमुक्तेन चराचरमिदं जगत्।
शिवलिङ्ग समभ्यर्च्य स्थितमत्र न संशयः॥१२॥

It is of no use talking much. There is no doubt that it was due to their worshipping *liṅga* that the universe of mobiles and immobiles could stand.

षड्विधं लिङ्गमित्याहुर्द्रव्याणां च प्रभेदतः।
तेषां भेदाश्चतुर्युक्तचत्वारिंशदिति स्मृताः॥१३॥
शैलजं प्रथमं प्रोक्तं तद्धि साक्षाच्चतुर्विधम्।
द्वितीयं रत्नजं तच्च सप्तधा मुनिसत्तमाः॥१४॥
तृतीयं धातुजं लिङ्गमष्टधा परमेष्ठिनः।
तुरीयं दारुजं लिङ्गं तत्तु षोडशधोच्यते॥१५॥
मृन्मयं पञ्चमं लिङ्गं द्विधा भिन्नं द्विजोत्तमाः।
षष्ठं तु क्षणिकं लिङ्गं सप्तधा परिकीर्तितम्॥१६॥

It is said that there are six types of *liṅgas* made of different types of materials. They are sub-divided in forty-four sub-divisions. The first type of *liṅgas* are called Śailaja or made of stone rock. It has four sub-divisions. O excellent sages, the second type is made of jewels which has seven sub-divisions. The third type originates from metals and it has eight sub-divisions. The fourth type of *liṅgas* originates from wood and it is of sixteen sub-divisions. O excellent Brāhmaṇas, the fifth type of *liṅga* is made of clay which has two sub-divisions. The sixth type of *liṅga* is known as *kṣaṇika* (momentary) which has seven sub-divisions.

श्रीप्रद रत्नजं लिङ्गं शैलजं सर्वसिद्धिकरं।
धातुजं धनदं साक्षाद्दारुजं भोगसिद्धिदम्॥१७॥

The *liṅga* made of jewels bestows fortunes, the one originating from rock bestows all the success. The *liṅga* made of metal bestows wealth and the worship of *liṅga* made of wood, yields worldly pleasures.

मृन्मयं चैव विप्रेंद्राः सर्वसिद्धिकरं शुभम्।
शैलजं चोत्तमं प्रोक्तं मध्यमं चैव धातुजम्॥१८॥

O excellent Brāhmaṇas, the *liṅga* of clay is splendid and bestows all the success. The *liṅga* made of rock stone is extremely excellent and *liṅga* of metals is of medium type.

बहुधा लिङ्गभेदाश्च नव चैव समासतः।
मूले ब्रह्मा तथा मध्ये विष्णुस्त्रिभुवनेश्वरः॥१९॥
रुद्रोपरि महादेवः प्रणवाख्यः सदाशिवः।
लिङ्गवेदी महादेवी त्रिगुणा त्रिमयांबिका॥२०॥

Liṅgas are of numerous types. In brief, they are of nine types. Brahmā is lodged at the root of the *liṅga*, while Viṣṇu, the lord of the three worlds, is lodged in the middle. Rudra is lodged in the upper part, besides Mahādeva, Sadāśiva, who is also called *Praṇava*. The pedestal of the *liṅga* is the great goddess possessing three *guṇas* and the mother with three attributes.

तया च पूजयेद्यस्तु देवी देवश्च पूजितौ।
शैलजं रत्नजं वापि धातुजं वापि दारुजम्॥२१॥
मृन्मयं क्षणिकं वापि भक्त्या स्थाप्य फलं शुभम्।
सुरेंद्रांभोजगर्भाग्नियमांबुपधनेश्वरैः॥२२॥
सिद्धविद्याधराहीन्द्रैर्यक्षदानवकिन्नरैः।
स्तूयमानः सुपुण्यात्मा देवंदुंदुभिनिःस्वनैः॥२३॥
भूर्भुर्वःस्वर्महर्लोकान्क्रमाद्वै जनतः परम्।
तपः सत्यं पराक्रम्य भासयन् स्वेन तेजसा॥२४॥
लिङ्गस्थापनसन्मार्गनिहितस्वायतासिना।
आशु ब्रह्माण्डमुद्भिद्य निर्गच्छेन्निर्विशङ्कया॥२५॥

The goddess as well as the lord is adored by the person who worships with the pedestal. The splendid *liṅga*, whether of rock or of jewel or metal or of wood, or of clay or of the momentary type, should be installed with devotion. The result is excellent. The person who worships *liṅga* is eulogised by Indra, Brahmā, Agni, Yama, Varuṇa, Kubera, Siddhas, Vidyādharas, the king of serpents, Yakṣas, Dānavas and Kinnaras with the sounds of the divine drums. He becomes a meritorious soul. He shines brilliantly with splendour, gradually occupies the passes through Bhūḥ, Bhuvaḥ, Svaḥ and Mahar lokas and then beyond the Janaloka, he shall go to *tapas* and *satya*, illuminating there with his own lustre. He shall pierce the cosmic egg with the large sword deposited in the holy path in which the *liṅga* had been installed.

शैलजं रत्नजं वापि धातुजं वापि दारुजम्।
मृन्यमं क्षणिकं त्यक्त्वा स्थापयेत्सकलं वपुः॥२६॥
विधिना चैव कृत्वा तु स्कंदोमासहितं शुभम्।
कुंदगोक्षीरसङ्काशं लिङ्गं यः स्थापयेन्नरः॥२७॥
नृणां तनुं समास्थाय स्थितो रुद्रो न संशयः।
दर्शनात्स्पर्शनात्तस्य लभंते निर्वृतिं नराः॥२८॥
तस्य पुण्यं मया वक्तुं सम्यग्युगशतैरपि।
शक्यते नैव विप्रेंदास्तस्माद्वै स्थापयेत्तथा॥२९॥
सर्वेषामेव मर्त्याना विभोर्दिव्यं वपुः शुभम्।
सकलं भावनायोग्यं योगिनामेव निष्कलम्॥३०॥

After eschewing the *liṅga* of stone rock, or of jewel or of metals or of clay or of momentary type, he shall establish the entire body in the *liṅga*. A person who installs the excellent *liṅga* with white as the *kunda* flower or the milk of the cow in accordance with the provision of the scriptures, together with Umā and Skanda, becomes Rudra himself in human form. By touching him or seeing him, a person achieves enormous bliss. O excellent Brāhmaṇas, the merit achieved by such a person cannot be described in hundreds of *yugas*. Therefore, one should consecrate the *liṅga* in the above manner. The *Sakala* (with attributes) with divinely resplendent body of the lord is worthy of being conceived by all men. But *Niṣkala* (without attributes) and the divinely splendid body can only be conceived by a Yogī.

इति श्रीलिङ्गमहापुराणे पूर्वभागे शिवलिङ्गभेद-
संस्थापनादिवर्णनं नाम चतुःसप्ततितमोऽध्यायः॥७४॥

* * *

पञ्चसप्ततितमोऽध्यायः

Chapter 75

Advaita philosophy of Śiva

ऋषय ऊचुः

निष्कलो निर्मलो नित्यः सकलत्वं कथं गतः।
वक्तुमर्हसि चास्माकं यथा पूर्वं यथा श्रुतम्॥१॥

The *Ṛṣis* said–

Lord Śiva is without attributes, spotless and eternal. How did he achieve the position with attributes? You kindly enlighten us on this point in the same way as you have done earlier.

सूत उवाच

परमार्थविदः केचिदूचुः प्रणवरूपिणम्।
विज्ञानमिति विप्रेंद्राः श्रुत्वा श्रुतिशिरस्यजम्॥२॥

Sūta said–

O excellent Brāhmaṇas, those who are well-versed with reality, realise Śiva in the form of *Praṇava*. They, listening to the Vedic *Saṁhitās*, consider him as the one without birth. In other words, lord Śiva is conceived by some people as *Praṇava*, while by others as the form of *jñāna* (knowledge).

शब्दादिविषयं ज्ञानं ज्ञानमित्यभिधीयते।
तज्ज्ञानं भ्रांतिरहितमित्यन्ये नेतिं चापरे॥३॥

The awareness of the words is known as knowledge. Some of the learned persons believe that the knowledge without confusion is the real knowledge. Some of them believe that there is no such thing.

यज्ज्ञानं निर्मलं शुद्धं निर्विकल्पं निराश्रयम्।
गुरुप्रकाशकं ज्ञानमित्यन्ये मुनयो द्विजाः॥४॥

O Brāhmaṇas, other sages are of the view that the knowledge which is pure is devoid of impurities, having no alternative objects and needs no support, besides is made manifest through a teacher and that is the real knowledge.

ज्ञानेनैव भवेन्मुक्तिः प्रसादो ज्ञानसिद्धये।
उभाभ्यां मुच्यते योगी तत्रानंदमयो भवेत्॥५॥

Only the complete knowledge leads to salvation. For achieving the complete knowledge, the grace of the lord is essential. Both of them help the *yogī* to achieve salvation and making him blissful.

वदंति मुनयः केचित्कर्मणा तस्य सङ्गतिम्।
कल्पनाकल्पितं रूपं संहृत्य स्वेच्छयैव हि॥६॥

Some of the sages believe that it should have the link with the noble deeds as well. By one's own free will, the form that is conceived fancifully, shall be withdrawn.

द्यौर्मूर्धा तु विभोस्तस्य खं नाभिः परमेष्ठिनः।
सोमसूर्याग्नयो नेत्रं दिशः श्रोत्रं महात्मनः॥७॥

चरणौ चैव पातालं समुद्रस्तस्य चांबरम्।
देवास्तस्य भुजाः सर्वे नक्षत्राणि च भूषणम्॥८॥
प्रकृतिस्तस्य पत्नी च पुरुषो लिङ्गमुच्यते।
वक्त्राद्वै ब्रह्मणः सर्वे ब्रह्मा च भगवान्प्रभुः॥९॥
इंद्रोपेंद्रौ भुजाभ्यां तु क्षत्रियाश्च महात्मनः।
वैश्याश्चोरुप्रदेशात्तु शूद्राः पादात्पिनाकिनः॥१०॥
पुष्करावर्तकाद्यास्तु केशास्तस्य प्रकीर्तिताः।
वायवो घ्राणजास्तस्य गतिः श्रौतं स्मृतिस्तथा॥११

The heaven is the head of the lord, the sky is his naval, *viz.* the sun, the moon and the fire are his eyes. The directions are the ears of the great soul. Pātālas are his feet. The ocean is his garment. The gods are his arms. The constellations are his ornaments. The Prakṛti stands for his wife and Puruṣa stands for his *liṅga*. All the Brāhmaṇas, Indra, Brahmā and Viṣṇu emerged from his mouth. Kṣatriyas were born of his arms. The Vaiśyas were born of his thighs, while Śūdras emerged out of his feet. Puṣkara, Āvartaka and the clouds represent his hair. The wind emerged out of his nostrils. *Śrutis* and *Smṛtis* are his movements.

अथानेनैव कर्मात्मा प्रकृतेस्तु प्रवर्तकः।
पुंसां तु पुरुषः श्रीमान् ज्ञानगम्यो न चान्यथा॥१२

Śiva himself is the form of Karma. By means of his global body, he makes the Prakṛti to work. He is the operator. The virtuous people can reach him by means of complete knowledge and not otherwise.

कर्मयज्ञसहस्रेभ्यस्तपोयज्ञो विशिष्यते।
तपोयज्ञसहस्रेभ्यो जपयज्ञो विशिष्यते॥१३॥
जपयज्ञसहस्रेभ्यो ध्यानयज्ञो विशिष्यते।
ध्यानयज्ञात्परो नास्ति ध्यानं ज्ञानस्य साधनम्॥१४

The *yajña* of recitation is thousand times better than the *tapoyajña*. *Dhyāna yajña* is better than the recitation *yajña*. Nothing is better than *dhyāna yajña*. Nothing is greater than the meditation.

यदा समरसे निष्ठो योगी ध्यानेन पश्यति।
ध्यानयज्ञरतस्यास्य तदा सन्निहितः शिवः॥१५॥

When a *yogī* visualises by means of meditation, getting engaged in *dhyāna yajña*, Śiva appears in the same.

नास्ति विज्ञानिनां शौचं प्रायश्चित्तादिचोदना॥
विशुद्धा विद्यया सर्वे ब्रह्मविद्याविदो जनाः॥१६॥

All the people are purified with *Brahmajñāna*. There is no expiatory rite or any other injunction in regard to the people well-versed in knowledge, nor is any purificatory rite prescribed for them.

नास्ति क्रिया च लोकेषु सुखं दुःखं विचारतः।
धर्माधर्मौ जपो होमो ध्यानिनां सन्निधिः सदा॥१७॥

For the people engaged in meditation, no rite has been prescribed for them. Pleasure or pain, *dharma* or *adhrama*, *jñāna* or *ajñāna*–this would be clear by thinking.

परानंदात्मकं लिङ्गं विशुद्धं शिवमक्षरम्।
निष्कलं सर्वगं ज्ञेयं योगिनां हृदि संस्थितम्॥१८॥

Liṅga is spotless, bestows welfare, besides being everlasting. It is highly blissful, is of attributeless form, devoid of *guṇas* and is all pervading. It always remains enshrined in the heart of the *yogīs*.

लिङ्गं तु द्विविधं प्राहुर्बाह्यमाभ्यंतरं द्विजाः।
बाह्यं स्थूलं मुनिश्रेष्ठाः सूक्ष्ममाभ्यंतरं द्विजाः॥१९॥

O Brāhmaṇas, *Liṅga* is of two types, *viz.* internal and external. O Sages, the *sthūla liṅga* is the outer one, while the subtle is the interior one.

कर्मयज्ञरताः स्थूलाः स्थूललिङ्गार्चने रताः।
असतां भावनार्थाय नान्यथा स्थूलविग्रहः॥२०॥

The devotees who are engaged in the

worship of *sthūla liṅga* are known as *sthūla* devotees. They remain engaged in performing *karmas* and other religions activities. In order to awaken the knowledge in the subtle or the gross devotees, the gross *liṅga* is needed.

आध्यात्मिकं च यल्लिंगं प्रत्यक्षं यस्य नो भवेत्।
असौ मूढो बहिः सर्वं कल्पयित्वैव नान्यथा॥२१॥
ज्ञानिनां सूक्ष्मममलं भवेत्प्रत्यक्षमव्ययम्।
यथा स्थूलमयुक्तानां मृत्काष्ठाद्यैः प्रकल्पितम्॥२२॥

The spiritual *liṅga* is not meant for them who visualise things from the outward form and not otherwise. Irrespective of the gross *liṅga* having been made of clay, wood or of any other material, it is meant for ordinary devotees. The subtle or the internal *liṅga* is meant for the *yogīs* alone.

अर्थो विचारतो नास्तीत्यन्ये तत्त्वार्थवेदिनः।
निष्कलः सकलश्चेति सर्वं शिवमयं ततः॥२३॥

Those who are well-versed in the *tattvas* say that object on consideration is non-existent. Therefore, everything – the Niṣkala and Sakala is of the nature of Śiva.

व्योमैकमपि दृष्टं हि शरावं प्रति सुव्रताः।
पृथक्त्वं चापृथक्त्वं च शङ्करस्येति चापरे॥२४॥

Although both are one, still they, according to the reflection of the sun in different vases from the sky, are seen separately. Similarly Śiva is one as well as divided.

प्रत्ययार्थं हि जगतामेकस्थोपि दिवाकरः।
एकोपि बहुधा दृष्टो जलाधारेषु सुव्रताः॥२५॥

O *Suvratas,* other thinkers feel that though the sun is one, but the same is divided into several rivers, vases, plates separately and provides the different looks. This example has been cited in order to convince the people.

जंतवो दिवि भूमा च सर्वे वै पाञ्चभौमिकाः।
तथापि बहुला दृष्टा जातिव्यक्तिविभेदतः॥२६॥

All the living beings of the heaven and earth have been developed with the five elements *viz.*, earth, fire, water, wind and the sky. Still because of the difference in species, they are seen in multiples of forms as different individuals.

दृश्यते श्रूयते यद्यत्तत्तद्विद्धि शिवात्मकम्।
भेदो जनानां लोकेस्मिन्प्रतिभासो विचारतः॥२७॥

You take it for granted that whatever is visible in the world or is heard, that has the form of Śiva. The difference among the people on deliberation is merely an illusion.

स्वप्ने च विपुलान् भुक्त्वा मर्त्यः सुखी भवेत्।
दुःखी च भोगं दुःखं च नानुभूतं विचारतः॥२८॥

After witnessing the extensive pleasures in dream, a person may be happy or miserable. But on pondering, we understand that neither the pleasures nor the misery has been experienced in reality.

एवमाहुस्तथान्ये च सर्वे वेदार्थतत्त्वगाः।
हृदि संसारिणां साक्षात्सकलः परमेश्वरः॥२९॥
योगिनां निष्कलो देवो ज्ञानिनां च जगन्मयः।
त्रिविधं परमेशस्य वपुर्लोके प्रशस्यते॥३०॥

Those who are well-versed in the interpretation of the Vedas, they and the other people speak similarly about the worldly affairs. Śiva, the supreme lord with attributes, is lodged in hearts of the worldly people. The lord, devoid of the attributes, appears in the heads of the *yogīs* and is identical with the universe. He appears to the people with wisdom only. The physical body of the lord is of three types.

निष्कलं प्रथमं चैकं ततः सकलनिष्कलम्।
तृतीयं सकलं चैव नान्यथेति द्विजोत्तमाः॥३१॥

O excellent Brāhmaṇas, the first one is *Niṣkala*, the second one is *Sakala-Niṣkala*, while the third one is *Sakala* alone.

अर्चयंति मुहु: केचित्सदा सकलनिष्कलम्।
सर्वज्ञं हृदये केचिच्छिवलिङ्गे विभावसौ॥३२॥
सकलं मुनय: केचित्सदा संसारवर्तिन:।
एवमभ्यर्ययंत्येव सदारा: ससुता नरा:॥३३॥

Some people adore lord in *Sakala-Niṣkala* form, some of them worship the lord in the heart or in the form of *liṅga* or fire. Others worship the lord in *Sakala* form with his spouse and the sons.

यथा शिवस्तथा देवी यथा देवी तथा शिव:।
तस्मादभेदबुद्ध्यैव सप्तविंशत्प्रभेदत:॥३४॥
यजंति देहे बाह्ये च चतुष्कोणे षडस्रके।
दशारे द्वादशारे च षोडशारे त्रिरस्रके॥३५॥

As is the case with Śiva, so is the case with the goddess Umā also known as Pārvatī. As is the goddess, so is Śiva. Therefore, the people worship the deities with the consciousness of non-difference. They worship the twenty seven principles in the body as well as outside, in mystic diagrams of four, six and ten angles on twelve, sixteen and three sides.

स स्वेच्छया शिव: साक्षाद्देव्या सार्धं स्थित: प्रभु:।
संतारणार्थं च शिव: सदसद्व्यक्तिवर्जित:॥३६॥

Śiva – the lord, devoid of difference of *Sat* and *Asat*, is lodged of his own free will together with the goddess for the protection of the world.

तमेकमाहुर्द्विगुणं च केचित्
केचित्तमाहुस्त्रिगुणात्मकं च।
ऊचुस्तथा तं च शिवं तथान्ये
संसारिणं वेदविदो वदंति॥३७॥

Some call him one, while others call him one with two *guṇas.* Some call him *Triguṇa* (possessing three *guṇas*). Some call him Śiva. Others who are well-versed in the Vedas speak about him as the cause of the universe.

भक्त्या च योगेन शुभेन युक्ता
विप्रा: सदा धर्मरता विशिष्टा:।
यजंति योगेशमशेषमूर्तिं
षडस्रमध्ये भगवन्तमेव॥३८॥

All Brāhmaṇas possessing devotion and the auspicious *yoga* are the persons of special characteristics and are interested in *dharma.* In the centre of hexagon, they worship him as the lord of *yoga*, having all the forms.

ये पत्र पश्यंति शिवं त्रिरस्रे
त्रितत्त्वमध्ये त्रिगुणं त्रियक्षम्।
ते यांति चैनं न च योगिनोऽन्ये
तया च देव्या पुरुषं पुराणम्॥३९॥

Those who believe Śiva in the triangular mystic diagram in the centre of the three principles, attain him not the other *yogīs.* They believe the three-eyed lord with three *guṇas*, the Purāṇa Puruṣa, together with the goddess.

इति श्रीलिङ्गमहापुराणे पूर्वभागे शिवाद्वैतकथनं नाम
पञ्चसप्ततिमोऽध्याय:॥७५॥

षट्सप्ततितमोऽध्याय:

Chapter 76

Installation of the image of Śiva

सूत उवाच
अत: परं प्रवक्ष्यामि स्वेच्छाविग्रहसंभवम्।
प्रतिष्ठाया: फलं सर्वं सर्वलोकहिताय वै॥१॥

Sūta said–

For the benefit of all the lokas. I shall now speak about the consecration of the image of Śiva and the fruit earned by a person's so doing. The image should be according to the liking of the person concerned.

स्कंदोमासहितं देवमासीनं परमासने।
कृत्वा भक्त्या प्रतिष्ठाप्य सर्वान्कामानवाप्नुयात्॥२

The image of Śiva should be made with Skanda and Umā and should be appropriately established over a pedestal.

स्कंदोमासहितं देवं संपूज्य विधिना सकृत्।
यत्फलं लभते मर्त्यस्तद्वदामि यथाश्रुतम्॥३॥

I am going to reveal the fruits that are earned by a person who worships the image of Śiva with Skanda and Umā.

सूर्यकोटिप्रतिकाशैर्विमानैः सार्वकामिकैः।
रुद्रकन्यासमाकीर्णैर्गेयनाट्यसमन्वितैः॥४॥
शिववत्क्रीडते योगी यावदाभूतसंप्लवम्।
तत्र भुक्त्वा महाभोगान् विमानैः सार्वकामिकैः॥५
औमं कौमारमैशानं वैष्णवं ब्राह्मणमेव च।
प्राजापत्यं महातेजा जनलोकं महस्तथा॥६॥
ऐंद्रमासाद्य चैंद्रत्वं
कृत्वा वर्षायुतं पुनः।
भुक्त्वा चैव भुवर्लोके
भोगान् दिव्यान् सुशोभनान्॥७॥

Till the dissolution of all the living beings, he becomes a *yogī* and indulges in sports like Śiva. He becomes resplendent like crores of suns, wherein all the desired things are available. He achieves a plane in which the daughters of Rudra dance and sing. He enjoys all the bliss there. He enjoys all the pleasures. Thereafter, he moves from one place to another. These places are known by the names of Kumāraloka, Īśānaloka, Viṣṇuloka, Brahmaloka, Prajāpatiloka, Janaloka and Maharloka. After reaching Indraloka, he functions as Indra for ten thousand years. Then enjoying all the divine pleasures in Maharloka, he reaches the Meru mountain and he enjoys all the comforts in the abodes of gods.

मेरुमासाद्य देवानां भवनेषु प्रमोदते।
एकपादं चतुर्बाहुं त्रिनेत्रं शूलसंयुतम्॥८॥
सृष्ट्वा स्थितं हरिं वामे दक्षिणे चतुराननम्।
अष्टविंशतिरुद्राणां कोटिः सर्वाङ्गसुप्रभम्॥९॥
पञ्चविंशतिकं साक्षात्पुरुषं हृदयात्तथा।
प्रकृतिं वामतश्चैव बुद्धिं वै बुद्धिदेशतः॥१०॥
अहङ्कारमहङ्कारात्तन्मत्राणि तु तत्र वै।
इंद्रियाणींद्रियादेव लीलया परमेश्वरम्॥११॥
पृथिवीं पादमूलात्तु गुह्यदेशाज्जलं तथा।
नाभिदेशात्तथा वह्निं हृदयाद्भास्करं तथा॥१२॥
कंठात्सोमं तथात्मानं भ्रूमध्यान्मस्तकाद्दिवम्।
सृष्ट्वैव संस्थितं साक्षाज्जगत्सर्वं चराचरम्॥१३॥
सर्वज्ञं सर्वगं देवं कृत्वा विद्याविधानतः।
प्रतिष्ठाप्य यथान्यायं शिवसायुज्यमाप्नुयात्॥१४॥

A devotee shall then achieve the *Sāyujya* devotion of the all pervading omniscient Śiva as prescribed in the scriptures, that lord who has a single foot, four arms, three eyes and a trident, the lord who is stationed after creating Viṣṇu from his left side and the four-faced Brahmā from his right side. He is the lord who created from his heart the twenty four crores of Rudras and then the twenty fifth principle Puruṣa with all the brilliant limbs. He is the lord who created Prakṛti from his left side, cosmic and intellect from the region of right side, the cosmic ego from his own ego and the *tanmātrās* therefrom. The great lord sportingly created the sense organs from his own sense organs.

He created the earth from his foot and water from his private parts. He created fire from his umbilical region, the sun from his heart, the moon from his neck, the soul from the middle of his eyebrows and the heaven from his forehead. The lord is stationed thus after creating the entire universe inclusive of mobile and immobile beings.

त्रिपादं सप्तहस्तं च चतुःशृङ्गं द्विशीर्षकम्।
कृत्वा यज्ञेशमीशानं विष्णुलोके महीयते॥१५॥

By making the image of Īśāna, the lord of the sacrifices who has three feet, seven hands, four horns and two heads, the devotee is honoured in the world of Viṣṇu.

तत्र भुक्त्वा महाभोगान्कल्पलक्षं सुखी नरः।
क्रमादागत्य लोकेऽस्मिन्सर्वयज्ञांतगो भवेत्॥१६॥

Such a man will enjoy great pleasure there for a hundred thousand *kalpas.* He shall be happy there and in due course of time, return to his world as the master of all the sacrifices.

वृषारूढं तु यः कुर्यात्सोमं सोमार्धभूषणम्।
हयमेधायुतं कृत्वा यत्पुण्यं तदवाप्य सः॥१७॥
काञ्चनेन विमानेन किंकिणीजालमालिना।
गत्वा शिवपुरं दिव्यं तत्रैव स विमुच्यते॥१८॥

If the devotee makes the image of the lord riding over the bull in the company of Umā and with the crescent moon as the ornament, he attains the merit which one usually gets on performing ten thousand horse sacrifices. Then he goes in the divine city of Śiva in an aerial car of gold with cluster of tinkling bells and is liberated there itself.

नंदिना सहितं देवं सांबं सर्वगणैर्वृतम्।
कृत्वा यत्फलमाप्नोति वक्ष्ये तद्वै यथाश्रुतम्॥१९॥

I shall now mention about the benefits attained by a person by making of an image of the lord with Nandī and Umā, surrounded by all the *gaṇas.*

सूर्यमण्डलसङ्काशैर्विमानैर्वृषसंयुतैः।
अप्सरोगणसङ्कीर्णैर्देवदानवदुर्लभैः॥२०॥
नृत्यद्भिरप्सरः संघैः सर्वतः सर्वशोभितैः।
गत्वा शिवपुरं दिव्यं गाणपत्यमवाप्नुयात्॥२१॥

He will go to Śivaloka in a resplendent *vimāna* in which the bullocks are yoked, in which the beautiful *apsarās* perform the unique dance and shall be bestowed with the position of the chief of the *gaṇas.*

नृत्यंतं देवदेवशं शैलजासहितं प्रभुम्।
सहस्रबाहुं सर्वज्ञं चतुर्बाहुमथापि वा॥२२॥
भृग्वाद्यैर्भूतसंघैश्च संवृतं परमेश्वरम्।
शैलजासहितं साक्षाद्वृषभध्वजमीश्वरम्॥२३॥
ब्रह्मेंद्रविष्णुसोमाद्यैः सदा सर्वैर्नमस्कृतम्।
मातृभिर्मुनिभिश्चैव संवृतं परमेश्वरम्॥२४॥
कृत्वा भक्त्या प्रतिष्ठाप्य यत्फलं तद्वदाम्यहम्।
सर्वयज्ञतपोदानतीर्थदेवेषु यत् फलम्॥२५॥
तत्फलं कोटिगुणितं लब्ध्वा याति शिवं पदम्।
तत्र भुक्त्वा महाभोगान् यावदाभूतसंप्लवम्॥२६॥

Now, I shall speak out the reward attained by making anyone of the following images of Śiva and installing it with devotion. He who makes an image of the lord of the chief of the Devas in the dancing posture or 'Śiva Naṭarāja' together with the daughter of the king of the mountain; the omniscient lord with a thousand arms, or having four arms, lord Parameśvara surrounded by Bhṛgu and other *Ṛṣis* and the goblins; the bull-bannered Īśvara accompanied by the daughter of the king of mountain, who is constantly revered by Brahmā, Viṣṇu, Soma, Moon and the other gods, or Śiva surrounded by the mothers and the sages, he shall achieve the benefit a crore times more than one get by performing of the *yajñas*, penances, donations or going on pilgrimages to the holy centres of various gods and goddesses. He shall then proceed on to the auspicious region and shall enjoy all the comforts there. On the arrival of the next creation, he shall be back to the earth.

सृष्ट्यंतरे पुनः प्राप्ते मानवं पदमाप्नुयात्।
नग्नं चतुर्भुजं श्वेतं त्रिनेत्रं सर्पमेखलम्॥ २७॥
कपालहस्तं देवेशं कृष्णकुंचितमूर्धजम्।
कृत्वा भक्त्या प्रतिष्ठाप्य शिवसायुज्यमाप्नुयात्॥ २८

One should make such an image of Śiva and install it with devotion in which lord Śiva is depicted as nude. The image should be white in colour, having four arms, three eyes, the serpent should serve as his waistband. He should have black curly hair, holding a skull in his hand. A person who consecrates such an image, attains the *Sāyujya* position with lord Śiva.

इभेंद्रदारकं देवं सांबं सिद्धार्थदं प्रभुम्।
सुधूम्रवर्णं रक्ताक्षं त्रिनेत्रं चंद्रभूषणम्॥ २९॥
काकपक्षधरं मूर्ध्ना नागटङ्कधरं हरम्।
सिंहाजिनोत्तरीयं च मृगचर्मांबरं प्रभुम्॥ ३०॥
तीक्ष्णदंष्ट्रं गदाहस्तं कपालोद्यतपाणिनम्।
हुंफट्कारे महाशब्दशब्दिताखिलदिङ्मुखम्॥ ३१॥
पुण्डरीकाजिनं दोर्भ्यां बिभ्रंतं कंबुकं तथा।
हसंतं च नदंतं च पिबंतं कृष्णसागरम्॥ ३२॥
नृत्यंतं भूतसंघैश्च गणसंघैस्त्वलंकृतम्।
कृत्वा भक्त्या प्रतिष्ठाप्य यथाविभवविस्तरम्॥ ३३॥

Anyone, who may install the below mentioned types of images, attains the *Sāyujya* devotion of Śiva. First of them is the image of Śiva as tearing out Gajendra. He should be accompanied with Umā. Installation of such an image fulfils all the desires. He should be of black complexion, red eyes, with a crescent moon over the head, using the tiger skin as an upper garment and the deer skin as the lower garment, having carved fangs, carrying a club in his one hand and the skull cup in the other, uttering the words "*Huṁ phaṭ*", which echoed in all the directions, holding shield and a conch in other two hands, moving on, laughing and thundering, drinking the black poison which emerged from the ocean, dancing with and looking graceful with the groups of *gaṇas*. Such an image when made and is installed, the concerned devotee dwells in the heaven upto the time of dissolution enjoying all the comforts, earning the knowledge from the Rudras, achieves *mokṣa* completely.

सर्वविघ्नानतिक्रम्य शिवलोके महीयते।
तत्र भुक्त्वा महाभोगान् यावदाभूतसंप्लवम्॥ ३४॥
ज्ञानं विचारतो लब्ध्वा रुद्रेभ्यस्तत्र मुच्यते।
अर्धनारीश्वरं देवं चतुर्भुजमनुत्तमम्॥ ३५॥
वरदाभयहस्तं च शूलपद्मधरं प्रभुम्।
स्त्रीपुंभावेन संस्थानं सर्वाभरणभूषितम्॥ ३६॥
कृत्वा भक्त्या प्रतिष्ठाप्य शिवलोके महीयते।
तत्र भुक्त्वा महाभोगानणिमादिगुणैर्युतः॥ ३७॥

A person who making the following types of images of Śiva installs them with devotion, such a devotee of Śiva is worshipped in the *Śivaloka*. The image of the Ardhanārīśvara form of Śiva with four arms bestows boons and retrieves the devotee from fright. The image should carry a trident and the lotus. The image should be in half man and half woman form and should be adorned with all the ornaments. (A person who consecrates such an image), he enjoying the great pleasures in *Śivaloka* achieving all the virtues like *Aṇimā* and others, achieves the divine knowledge till the moon and the stars last in the sky and finally achieve *mokṣa*.

आचंद्रतारकं ज्ञानं ततो लब्ध्वा विमुच्यते।
यः कुर्याद्देवदेवेशं सर्वज्ञं लकुलीश्वरम्॥३८॥
वृतं शिष्यप्रशिष्यैश्च व्याख्यानोद्यतपाणिनम्।
कृत्वा भक्त्या प्रतिष्ठाप्य शिवलोकं स गच्छति॥३९
भुक्त्वा तु विपुलांस्तत्र भोगान् युगशतं नरः।
ज्ञानयोगं समासाद्य तत्रैव च विमुच्यते॥४०॥

A person who makes the omniscient lord Lakulīśa surrounded by his disciples and grand disciples, achieves surely the *Śivaloka* where he enjoys all the comforts for a hundred *yugas*, achieving the *jñāna-mārga* and then he himself achieves salvation.

पूर्वदेवामराणां च यत्स्थानं सकलेप्सितम्।
कृतमुद्रस्य देवस्य चिताभस्मानुलेपिनः॥४१॥

He lives among the gods and the Devas. By making the below mentioned images of Śiva, when a person consecrates them, he get freed from all the bondages of the world.

त्रिपुण्ड्रधारिणस्तेषां शिरोमालाधरस्य च।
ब्रह्मणः केशकेनैकमुपवीतं च बिभ्रतः॥४२॥
बिभ्रतो वामहस्तेन कपालं ब्रह्मणो वरम्।
विष्णोः कलेवरं चैव बिभ्रतः परमेष्ठिनः॥४३॥

The image of Śiva in which different *mudrās* are depicted with ashes applied over the body, besides *tripuṇḍra*, wearing the garland of skulls, wearing the *yajñopavīta* made of the hair of the head of Brahmā and in which He hold the head of Brahmā (skull) in one of his hands or He should have the form of Viṣṇu in the body of Śiva. By installing any one of the such image with devotion, a person crosses the ocean of the universe with ease.

कृत्वा भक्त्या प्रतिष्ठाप्य मुच्यते भवसागरात्।
ॐनमो नीलकंठाय इति पुण्याक्षराष्टकम्॥४४॥
मंत्रमाह सकृद्वा यः पातकै स विमुच्यते।
मंत्रेणानेन गंधाद्यैर्भक्त्या वित्तानुसारतः॥४५॥

One who recites even once the mantra *Oṁ namo nīlakaṇṭhāya*, he is relieved of all the sins. By reciting this *mantra* according to one's own means, offering fragrance and other materials to lord Śiva, one is honoured in the *Śivaloka.*

संपूज्य देवदेवेशं शिवलोके महीयते।
जालंधरांतकं देवं सुदर्शनधरं प्रभुम्॥४६॥
कृत्वा भक्त्या प्रतिष्ठाप्य द्विधाभूतं जलंधरम्।
प्रयाति शिवसायुज्यं नात्र कार्या विचारणा॥४७॥

By making the below mentioned images of Śiva, if a person installs them with devotion, he achieves the *Sāyujya* devotion of Śiva– (i) Śiva cutting Jalandhara into two parts, (ii) Śiva is the bestower of *Sudarśana cakra.* By consecrating any such image of lord Śiva, a devotee achieves the *Sāyujya* devotion of Śiva. There is no doubt about it and there should be no hesitation in this task.

सुदर्शनप्रदं देवं साक्षात्पूर्वोक्तलक्षणम्।
अर्चमानेन देवेन चार्चितं नेत्रपूजया॥४८॥

The images of Śiva mentioned below, if a person gets them made and consecrates them with devotion, he is honoured in the *Śivaloka.* According to the earlier method, Śiva should be adored as the bestower of the *cakra* to Viṣṇu. Lord Śiva is adored by him by giving away one of his eyes. He getting pleased even gives away his eye to Śiva.

कृत्वा भक्त्या प्रतिष्ठाप्य शिवलोके महीयते।
तिष्ठतोथ निकुंभस्य पृष्ठतश्चरणांबुजम्॥४९॥
वामेतरं सुविन्यस्य वामे चालिंग्य चाद्रिजाम्।
शूलाग्रे कूर्परं स्थाप्य किंकिणीकृतपन्नगम्॥५०॥
संप्रेक्ष्य चांधकं पार्श्वे कृताञ्जलिपुटं स्थितम्।
रूपं कृत्वा यथान्यायं शिवसायुज्यमाप्नुयात्॥५१॥

Anyone of the devotee, making such a type of image in which Śiva is shown standing over the back of Nikumbha, his own *gaṇa*, firmly planting his beautiful lotus like foot over him and embracing the goddess Pārvatī to the left, his elbow should rest over the trident to which the serpents are coiled like the waistband. He should be gazing at Andhaka who should shown standing with folded hands in his honour. By consecrating such a type of image of Śiva, a person achieves the *Sāyujya* devotion of Śiva.

यः कुर्याद्देवदेवेशं त्रिपुरांतकमीश्वरम्।
धनुर्बाणसमायुक्तं सोमं सोमार्धभूषणम्॥५२॥
रथे सुसंस्थित देवं चतुराननसारथिम्।
तदाकारतया सोपि गत्वा शिवपुरं सुखी॥५३॥
क्रीडते नात्र संदेहो द्वितीय इव शङ्करः।
तत्र भुक्त्वा महाभोगान्यावदिच्छा द्विजोत्तमाः॥५४

A devotee who makes the image of Śiva as the destroyer of Tripura and consecrates it in which he is shown holding a bow and an arrow, decorating himself with the crescent moon like an ornament, sitting over the chariot with Umā, while the four-faced Brahmā should be serving as his charioteer moving to *Śivaloka* in the form of Śiva. O excellent Brāhmaṇas, he should be delightful and should be enraged like Śiva. Such devotees of Śiva, enjoying the enormous comforts of *Śivaloka* and receiving all the knowledge, attain emancipation there itself.

ज्ञानं विचारितं लब्ध्वा तत्रैव स विमुच्यते।
गङ्गाधरं सुखासीनं चंद्रशेखरमेव च॥५५॥
गङ्गया सहितं चैव वामोत्सङ्गेंबिकान्वितम्।
विनायकं तथा स्कंदं ज्येष्ठं दुर्गां सुशोभनाम्॥५६॥
भास्करं च तथा सोमं ब्रह्माणीं च महेश्वरीम्।
कौमारीं वैष्णवीं देवीं वाराहीं वरदां तथा॥५७॥
इंद्राणीं चैव चामुण्डां वीरभद्रसमन्विताम्।
विघ्नेशेन च यो धीमान् शिवसायुज्यमाप्नुयात्॥५८

A wise devotee who getting such a sculptured image of Śiva, installs it in which Śiva is showing issuing Gaṅgā over his head, seated comfortably, decorating his body with the crescent moon, Gaṅgā with Umā should be in the left lap. The lord should be surmounted by Vināyaka, Skanda, Jyeṣṭhā, Durgā, Bhāṣkara, Soma, Brahmāṇī, Maheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Varadā, Indrāṇī, Cāmuṇḍā, Vīrabhadra and Vighneśa. By making the following images and installing them with devotion, one shall get closeness of Śiva.

लिङ्गमूर्तिं महाज्वालामालासंवृतमव्ययम्।
लिङ्गस्य मध्ये वै कृत्वा चंद्रशेखरमीश्वरम्॥५९॥
व्योम्नि कुर्यात्तथा लिङ्गं ब्रह्माणं हंसरूपिणम्।
विष्णुं वराहरूपेण लिङ्गस्याधस्त्वधोमुखम्॥६०॥
ब्रह्माणं दक्षिणे तस्य कृताञ्जलिपुटं स्थितम्।
मध्ये लिङ्गं महाघोरं महांभसि च संस्थितम्॥६१॥
कृत्वा भक्त्या प्रतिष्ठाप्य शिवसायुज्यमाप्नुयात्।
क्षेत्रसंरक्षकं देवं यथा पाशुपतं प्रभुम्॥६२॥
कृत्वा भक्त्या यथान्यायं शिवलोके महीयते॥६३॥

The unchanging lord in the form of *liṅga* surrounded by the great cluster of flowers, the moon-crested Īśvara as seated in the centre of *liṅga*. The *liṅga* should be made in the ether with Brahmā with folded hands sanding on the right and Viṣṇu in the form of a boar standing beneath the *liṅga* with his face turned downwards. The terrible great *liṅga* is stationed in the middle of the great water. By making the images of the lord as the preceptor of the holy centre and Kṣetrapāla as lord Paśupati and by duly installing them with devotion, one is honoured in the world of Śiva.

इति श्रीलिङ्गमहापुराणे पूर्वभागे शिवमूर्तिप्रतिष्ठाफलकथनं
नाम षट्सप्ततितमोऽध्यायः॥७६॥

सप्तसप्ततिमोऽध्याय:

Chapter 77

Building of Śiva temples

ऋषय ऊचु:

लिङ्गप्रतिष्ठापुण्यं च लिङ्गस्थापनमेव च।
लिङ्गानां चैव भेदाश्च श्रुतं तव मुखादिह॥१॥
मृदादिरत्नपर्यंतैर्द्रव्यै: कृत्वा शिवालयम्।
यत्फलं लभते मर्त्यस्तत्फलं वक्तुमर्हसि॥२॥

The *Ṛṣis* said–

We have heard about the making of *liṅgas*, their consecration and the merits derived out of the same. Now you please speak out the merits one earns by building of Śiva temples with the material like the clay to the gems. You kindly speak out the same.

सूत उवाच

यस्य भक्तोपि लोकेस्मिन्पुत्रदारगृहादिभि:।
बाध्यते ज्ञानयुक्तश्चेन्न च तस्य गृहैस्तु किम्॥३॥
तथापि भक्ता: परमेश्वरस्य
कृत्वेष्टलोष्टैरपि रुद्रलोकम्।
प्रयांति दिव्यं हि विमानवर्यं
सुरेंद्रपद्मोद्भववंदितस्य॥४॥
बाल्यात्तु लोष्टेन शिवं च कृत्वा
मृदापि वा पांसुभिरादिदेवम्।
गृहं च तादृग्विधमस्य शंभो:
संपूज्य रुद्रत्वमवाप्नुवंति॥५॥
तस्मात्सर्वप्रयत्नेन भक्त्या भक्तै: शिवालयम्।
कर्तव्यं सर्वयत्नेन धर्मकामार्थसिद्धये॥६॥

Sūta said–

In case a devotee of Śiva is quite learned and is not troubled by his sons, wives and other householders, then what is the use for him to build a Śiva temple or the abode of Śiva? Still the devotees of Śiva build the excellent Śiva temples which are adored by Indra and Brahmā, born of lotus, make the abodes of Śiva in bricks and stones. Even as with child like innocence, if they make the primordial Śiva's image with clay or stone or even with dust and his abode is also made in the same manner, and worship him, they do attain identity with him. Therefore, for the achievement of virtue, love and wealth, the abode of Śiva should be made by a devotee with devotion.

केसरं नागरं वापि द्राविडं वा तथापरम्।
कृत्वा रुद्रालयं भक्त्या शिवलोके महीयते॥७॥

A devotee, according to his means, should make the abode of Śiva as per style of Kesara, Nāgara and Drāviḍa, and by his so doing he is honoured in the *Śivaloka.*

कैलासाख्यं च य: कुर्यात्प्रासादं परमेष्ठिन:।
कैलाशशिखराकारैर्विमानैर्मोदते सुखी॥८॥

One who builds a vast Śivālaya, he enjoys all the comforts in the peak planes like the peaks of Kailāśa mountain.

मंदरं वा प्रक्रुर्वीत शिवाय विधिपूर्वकम्।
भक्त्या वित्तानुसारेण उत्तमाधममध्यमम्॥९॥
मंदराद्रिप्रतीकाशैर्विमानैर्विश्वतोमुखै:।
अप्सरोगणसङ्कीर्णैर्देवदानवदुर्लभै:॥१०॥
गत्वाशिवपुरं रम्यं भुक्त्वा भोगान् यथेप्सितान्।
ज्ञानयोगं समासाद्य गाणपत्यं लभेन्नर:॥११॥

A devotee, who according to his own means, builds with devotion an excellent type of temple or of middle or lower type, or mediocre type temple, such a person enjoys life in the four-sided planes served by the *Apsarās*, which is beyond the reach of the demons and the gods, and enjoys life reaching Śivapura, where he enjoying all the pleasures, achieves the path of knowledge and occupies the position of the lord of *Gaṇas.*

यः कुर्यान्मेरुनामानं प्रासादं परमेष्ठिनः।
स यत्फलमवाप्नोति न तत्सर्वैर्महामखैः॥१२॥
सर्वयज्ञतपोदानतीर्थवेदेषु यत्फलम्।
तत्फलं सकलं लब्ध्वा शिववन्मोदते चिरम्॥१३॥

One who builds abode of Śiva giving it the name of Śiva or Parameṣṭhī, the merit he achieves would be greater than the performing of *yajñas*, charities, visiting the holy places and the study of the Vedas. Such a person, achieving the Śivaloka, enjoys all the bliss there.

निषधं नाम यः कुर्यात्प्रासादं भक्तितः सुधीः।
शिवलोकमनुप्राप्य शिववन्मोदते चिरम्॥१४॥

When an intelligent devotee builds up a Śiva temple of the type of Niṣada, he achieving the Śivaloka, enjoys all the bliss like lord Śiva himself.

कुर्याद्वा यः शुभं विप्रा हिमशैलमनुत्तमम्।
हिमशैलोपमैर्यानैर्गत्वा शिवपुरं शुभम्॥१५॥
ज्ञानयोगं समासाद्य गाणपत्यमवाप्नुयात्।
नीलाद्रिशिखराख्यं वा प्रासादं यः सुशोभनम्॥१६॥
कृत्वा वित्तानुसारेण भक्त्या रुद्राय शंभवे।
यत्फलं लभते मर्त्यस्तत्फलं प्रवदाम्यहम्॥१७॥
हिमशैले कृते भक्त्या यत्फलं प्राक्तवोदितम्।
तत्फलं सकलं लब्ध्वा सर्वदेवनमस्कृतः॥१८॥
रुद्रलोकमनुप्राप्य रुद्रैः सार्धं प्रमोदते।
महेंद्रशैलनामानं प्रासादं रुद्रसंमतम्॥१९॥
कृत्वा यत्फलमाप्नोति तत्फलं प्रवदाम्यहम्।
महेंद्रपर्वताकारैर्विमानैर्वृषसंयुतैः॥२०॥
गत्वा शिवपुरं दिव्यं भुक्त्वा भोगान्यथेप्सितान्।
ज्ञानं विचारितं रुद्रैः संप्राप्य मुनिपुङ्गवाः॥२१॥

O Brāhmaṇas, a devotee, who builds the beautiful Śivālaya of Himaśaila type, he goes to Śivapura mounted over the planes known by the name of Himaśaila. After achieving the divine path of knowledge, he achieves the position of Gāṇapatya. By building the Śivālaya of Nīlaśikhara, the reward one achieves is going to be spelt out by me. A devotee, who according to his means, construct a temple of Nīlaśikhara, he achieving the aforesaid merits of Himaśaila, having been adored by all the gods, achieves the *Rudraloka* and enjoys the bliss with the Rudras. I shall now speak out the reward for the construction of a temple of Mahendra type. A devotee who builds a temple of Mahendra – Śaila type, he riding the Mahendra mountain type of planes, reaches the abode of Śiva and enjoys the excellent and the best pleasures, and then achieving all the knowledge from Rudras, discarding the worldly pleasures like the poison, achieves the *Sāyujya* devotion of Śiva.

विषयान् विषवत्त्यक्त्वा शिवसायुज्यमाप्नुयात्।
हेम्ना यस्तु प्रकुर्वीत प्रासादं रत्नशोभितम्॥२२॥
द्राविडं नागरं वापि केसरं वा विधानतः।
कूटं वा मण्डपं वापि समं वा दीर्घमेव च॥२३॥

In case, a person builds a temple in gold studded with gems, then irrespective of its being of Drāviḍa or Kesara type if it is made as per the prescription of the scriptures, or if he makes the peak or platform square or oblong in shape, then he attains great merit and the same cannot be described in a hundred *yugas.*

न तस्य शक्यते वक्तुं पुण्यं शतयुगैरपि।
जीर्णं वा पतितं वापि खण्डितं स्फुटितं तथा॥२४॥
पूर्ववत्कारयेद्यस्तु द्वाराद्यैः सुशुभं द्विजाः।
प्रासादं मण्डपं वापि प्राकारं गोपुरं तु वा॥२५॥
कर्तुरप्यधिकं पुण्यं लभते नात्र संशयः।
वृत्त्यर्थं वा प्रकुर्वीत नरः कर्म शिवालये॥२६॥
यः स याति न संदेहः स्वर्गलोकं सबांधवः।

यश्चात्मभोगसिद्ध्यर्थमपि रुद्रालये सकृत्॥२७॥
कर्म कुर्याद्यदि सुखं लब्ध्वा चापि प्रमोदते।
तस्मादायतनं भक्त्या यः कुर्यान्मुनिसत्तमाः॥२८॥

In case, anyone repairs or rebuilds the old, dilapidated, fallen or broken temples or reconstructs them with doors, etc., or if he repairs the mansion, platform, rampart or the ornamental gateway, he derives more benefit than the original maker. There is no doubt about this. The man who does some job in the temple of Śiva, though it be for his sustenance, he undoubtedly goes to the heavenly world with his kinsmen. When a person does a small job in the temple of Rudra even for once and for his own pleasure, he attains happiness and rejoices. Therefore, O excellent sages, the man who devoutly makes a temple by means of wood, brick etc., he is immensely honoured in the world of Śiva.

काष्ठेष्टकादिभिर्मर्त्यः शिवलोके महीयते।
प्रसादार्थं महेशस्य प्रासादो मुनिपुङ्गवाः॥२९॥
कर्तव्यः सर्वयत्नेन धर्मकामार्थमुक्तये।
अशक्तश्चेन्मुनिश्रेष्ठाः प्रासादं कर्तुमुत्तमम्॥३०॥
संमार्जनादिभिर्वापि सर्वान्कामानवाप्नुयात्।
संमार्जनं तु यः कुर्यान्मार्जन्या मृदुसूक्ष्मया॥३१॥
चान्द्रायणसहस्रस्य फलं मासेन लभ्यते।
यः कुर्याद्वस्त्रपूतेन गंधगोमयवारिणा॥३२॥

O excellent *Ṛṣis* for the achieving of *dharma*, *artha*, *kāma* and *mokṣa*, the temple of Śiva should be built with devotion making all the efforts. O excellent sages, in case, some one is unable to build a Śiva temple, he should try to earn the grace of Śiva by dusting and cleaning of the temple and by so doing all his desires shall be fulfilled. One who sweeps with soft and thin broom, cleans it, he achieves in a month the fruit of performing of a thousand *Cāndrāyaṇa vratas.* He who duly performs the rites of applying fragrance to the lord with the fragrant cowdung water, filtered and purified by means of a cloth, he shall achieve the benefit of a *Cāndrāyaṇa vrata* for a year.

आलेपनं यथान्यायं वर्षचांद्रायणं लभेत्।
अर्धक्रोशं शिवक्षेत्रं शिवलिङ्गात्समंततः॥३३॥
यस्त्यजेद्दुस्त्यजान्प्राणाञ्शिवसायुज्यमाप्नुयात्।
स्वायंभुवस्य मानं हि तथा बाणस्य सुव्रताः॥३४॥
स्वायंभुवे तदर्धं स्यात्स्यादार्षे च तदर्धकम्।
मानुषे च तदर्धं स्यात्क्षेत्रमानं द्विजोत्तमाः॥३५॥
एवं यतीनामावासे क्षेत्रमानं द्विजोत्तमाः।
रुद्रावतारे चाद्यं यच्छिष्ये चैव प्रशिष्यके॥३६॥
नरावतारे तच्छिष्ये तच्छिष्ये च प्रशिष्यके।
श्रीपर्वते महापुण्ये तस्य प्रांते च वा द्विजाः॥३७॥

The place within half a *krośa* from the *liṅga* of Śiva is considered to be the Śivakṣetra or the holy area of Śiva. The one who casts off his life within the said area, usually very difficult to do so, shall achieve *Sāyujya* with Śiva. O excellent sages, these are the measuring units of the self-born *Bāṇa liṅga.* In the Svāyambhuva, O excellent Brāhmaṇas, the measure of the holy area shall be half in the Ārṣa. (Relating to the sages), it shall be half of it of that. O excellent Brāhmaṇas, the measure of the holy centres in the abode of ascetics is this. O Brāhmaṇas, one who casts off his life breath in any of these places shall attain the *Sāyujya* of Śiva, *viz. Rudrāvatāra*, *Narāvatāra,* the holy Śrīparvata and its boundary line. The same benefit shall be extended to his disciples and the disciples of the disciples.

तस्मिन्वा यस्त्यजेत्प्राणाञ्छिवसायुज्यमाप्नुयात्।
वाराणस्यां तथाप्येवमविमुक्ते विशेषतः॥३८॥

केदारे च महाक्षेत्रं प्रयागे च विशेषतः।
कुरुक्षेत्रे च यः प्राणन्संत्यजेद्याति निर्वृतिम्॥३९॥

The same is applicable to Vārāṇasī and particularly of the Avimuktākṣetra or Kurukṣetra. The person who casts off his life breaths in Kedāra, Prayāga or Kurukṣetra, he attains extreme bliss.

प्रभासे पुष्करेऽवंत्यां तथा चैवामरेश्वरे।
वणीशेलाकुले चैव मृतो याति शिवात्मताम्॥४०॥

A person who breaths out his last at Prabhāsa, Puṣkara, Avantī, Amareśvara or in Vaṇīśailākula, attains the nature of Śiva.

वाराणस्यां मृतो जंतुर्न जातु जंतुतां व्रजेत्।
त्रिविष्टपे विमुक्ते च केदारे सङ्गमेश्वरे॥४१॥
शालके वा त्यजेत्प्राणांस्तथा वै जंबुकेश्वरे।
शुक्रेश्वरे वा गोकर्णे भास्करेशे गुहेश्वरे॥४२॥
हिरण्यगर्भे नंदीशे स याति परमां गतिम्।
नियमैः शोष्य यो देहं त्यजेत्क्षेत्रे शिवस्य तु॥४३॥
स याति शिवतां योगी मानुषे दैविकेपि वा।
आर्षे वापि मुनिश्रेष्ठास्तथा स्वायंभुवेपि वा॥४४॥
स्वयंभूते तथा देवे नात्र कार्या विचारणा।
आधायाग्निं शिवक्षेत्रे संपूज्य परमेश्वरम्॥४५॥

The person who dies at Vārāṇasī is never reborn. A person who dies at Triviṣṭapa, Kedāra, Mahākṣetra, Prayāga and Kurukṣetra, he surely achieves *mokṣa* (beatitude). One who meets with his end at Avimukta, Kedāra, Saṅgameśvara, Śālaka, Jaṁbukeśvara, Śukreśvara, Gokarṇa, Bhāskareśa, Guheśvara, Hiraṇyagarbha and Nandīśa, he attains the supreme position. A person who dries up the body following the scriptures, faces the end of his life in any one of the regions of Śiva irrespective of its being the divine or the human region, or the region of the ascetics and is born himself there, he surely becomes a *yogī* and achieves the *Sāyujya* of Śiva. O ascetics, irrespective of the fact that the image of Śiva is self-born or is established by the gods, there is nothing to be thought about. A person, who worshipping Śiva well, or placing a painting in it, self immolates himself, he surely achieves the supreme position.

स्वदेहपिण्डं जुहुयाद्यः स याति परां गतिम्।
यावत्तावन्निराहारो भूत्वा प्राणान्परित्यजेत्॥४६॥
शिवक्षेत्रे मुनिश्रेष्ठाः शिवसायुज्यमाप्नुयात्।
छित्त्वा पादद्वयं चापि शिवक्षेत्रे वसेत्तु यः॥४७॥
स याति शिवतां चैव नात्र कार्या विचारणा।
क्षेत्रस्य दर्शनं पुण्यं प्रवेशस्तच्छताधिकः॥४८॥
तस्माच्छतगुणं पुण्यं स्पर्शनं च प्रदक्षिणम्।
तस्माच्छतगुणं पुण्यं जलस्नानमतः परम्॥४९॥

A person, who after fasting completely, meets with the end of his life in the region of Śiva, he achieves closeness of Śiva. One who lives in the area of Śiva by severing both his feet, he achieves Śivahood. There is no doubt about it. By having a sight of the Śivakṣetra, one earns merit. A hundred times more of that merit is earned by a person who visits that place. Still a hundred times more merit is earned by touching it or circumambulating it. By bathing the image in water, he earns a hundred times more merit.

क्षीरस्नानं ततो विप्राः शताधिकमनुत्तमम्।
दध्ना सहस्रमाख्यातं मधुना तच्छताधिकम्॥५०॥

O Brāhmaṇas, one who offers milk to the image of Śiva, he gets a hundred times more the merit and by offering the curd over the image, one achieves a thousand times more the merit and by offering the honey over it, one achieves a hundred times more the merit.

घृतस्नानेन चानंतं शार्करे तच्छताधिकम्।
शिवक्षेत्रसमीपस्थां नदीं प्राप्यावगाह्य च॥५१॥

त्येजेद्देहं विहायान्नं शिवलोके महीयते।
शिवक्षेत्रसमीपस्था नद्यः सर्वाः सुशोभनाः॥५२॥

By washing the image and offering the *ghee*, one achieves the merit beyond measure and by bathing the image with sugar, one gets hundred times more the merit. A person who takes a bath in the river flowing in the region of Śiva and discarding the food if meets with the end of his life, he is honoured in the Śivaloka. All the rivers flowing in the region of Śiva or close to it are quite auspicious.

वापीकूपतडागाश्च शिवतीर्थ इति स्मृताः।
स्नात्वा तेषु नरो भक्त्या तीर्थेषु द्विजसत्तमाः॥५३॥
ब्रह्महत्यादिभिः पापैर्मुच्यते नात्र संशयः।
प्रातः स्नात्वा मुनिश्रेष्ठाः शिवतीर्थेषु मानवः॥५४॥
अश्वमेधफलं प्राप्य रुद्रलोकं स गच्छति।
मध्याह्ने शिवतीर्थेषु स्नात्वा भक्त्या सकृन्नरः॥५५॥
गङ्गास्नानसमं पुण्यं लभते नात्र संशयः।
अस्तं गते तथा चार्के स्नात्वा गच्छेच्छिवं पदम्॥

The wells, tanks and lakes of that area contain the sacred water of Śiva. O excellent Brāhmaṇas, by taking bath in those wells etc. with devotion, a person is surely liberated from the grave sins like *Brahmahatyā* etc. O excellent sages, by taking the morning dip in the sacred waters of Śiva, a person attains the merit of a horse sacrifice and goes to the world of Rudra. By taking a single dip in the sacred waters of Śiva at mid-day with great devotion, a man surely attains the merit equivalent to taking a bath in the holy Gaṅgā. By taking a bath after sunset, one shall attain the auspicious region of Śiva.

पापकंचुकमुत्सृज्य शिवतीर्थेषु मानवः।
द्विजास्त्रिषवणं स्नात्वा शिवतीर्थे सकृन्नरः॥५७॥
शिवसायुज्यमाप्नोति नात्र कार्या विचारणा।
पुराथ सूकरः कश्चित श्वानं दृष्ट्वा भयात्पथि॥५८॥
प्रसङ्गाद्वारमेकं तु शिवतीर्थेऽवगाह्य च।
मृतः स्वयं द्विजश्रेष्ठा गाणपत्यमवासवान्॥५९॥

A person casting off the skin of his sins in the sacred places of Śiva, achieves the auspicious place of Śiva. By taking bath even once at the place sacred to Śiva thrice a day, one achieves the *Sāyujya* of Śiva. There is no place for a doubt in this case. In earlier times, a pig fell down finding a dog approaching it on the way in a place sacred to Śiva. Having a dip in the holy water, it died thereafter. O Brāhmaṇas, the said animal achieved the position of the *gaṇa* of Śiva.

यः प्रातर्देवदेवेशं शिवं लिङ्गस्वरूपिणम्।
पश्येत्स याति सर्वस्मादधिकां गतिमेय च॥६०॥

A person who has an audience with Śiva in the form of a *liṅga*, he achieves the highest position.

मध्याह्ने च महादेवं दृष्ट्वा यज्ञफलं लभेत्।
सायाह्ने सर्वयज्ञानां फलं प्राप्य विमुच्यते॥६१॥

By having an audience with Śiva at noon, one achieves the merit of performing the *yajña* and is freed (from all the bondages).

मानसैर्वाचिकैः पापै कायिकैश्च महत्तरैः।
तथोपपातकैश्चैव पापैश्चैवानुपातकैः॥६२॥

Such a person is freed from the sins committed mentally, by speech, by actions and with the body, besides the other grave sins.

संक्रमे देवमीशानं दृष्ट्वा लिङ्गाकृतिं प्रभुम्।
मासेन यत्कृतं पापं त्यक्त्वा याति शिवं पदम्॥६३

By visiting lord Śiva in the form of *liṅga* at the time of transit of the sun from one sign of zodiac to the next, one is relieved of the sins committed in the course of a month and he attains the sacred place of Śiva.

अयने चार्धमासेन दक्षिणे चोत्तरायणे।
विषुवे चैव संपूज्य प्रयाति परमां गतिम्॥६४॥

By visiting the lord at the beginning of the southern or the northern transit of the sun, one dispels the sins committed in the course of half a month. By worshipping the lord at the time of *Viṣu* (equinoxes), one achieves the supreme position.

प्रदक्षिणात्रयं कुर्याद्यः प्रासादं समंततः।
सव्यापसव्यन्यायेन मृदुगत्या शुचिर्नरः॥६५॥
पदेपदेऽश्वमेधस्य यज्ञस्य फलमाप्नुयात्।
वाचा यस्तु शिवं नित्यं संरौति परमेश्वरम्॥६६॥

An auspicious and neat person who circumambulates the *prāsāda* of Śiva thrice in *savya* and *apasavya* (clockwise and anti-clockwise directions) and treads softly, shall achieve the merit of performing *Aśvamedha* at every step. A person who screams and laments to Śiva, attains his auspicious abode. What more is left for him to achieve further?

सोपि याति शिवं स्थानं प्राप्य किं पुनरेव च।
कृत्वा मण्डलकं क्षेत्रं गंधगोमयवारिणा॥६७॥
मुक्ताफलमयैश्चूर्णैरिंद्रनीलमयैस्तथा।
पद्मरागमयैश्चैव स्फाटिकैश्च सुशोभनैः॥६८॥
तता मारकतैश्चैव सौवर्णै राजतैस्तथा।
तद्वर्णैर्लौकिकैश्चैव चूर्णैर्वित्ताविवर्जितैः॥६९॥
आलिख्य कमलं भद्रं दशहस्तप्रमाणतः।
सकर्णिकं महाभागा महादेवसमीपतः॥७०॥
तत्रावाह्य महादेवं नवशक्तिसमन्वितम्।
पञ्चभिश्च तथा षड्भिरष्टाभि श्चेष्टदं परम्॥७१॥
पुनरष्टाभिरीशानं दशारे दशभिस्तथा।
पुनर्बाह्ये च दशभिः संपूज्य प्रणिपत्य च॥७२॥
निवेद्य देवदेवाय क्षितिदानफलं लभेत्।
शालिपिष्टादिभिर्वापि पद्ममालिख्यं निर्धनः॥७३॥

After sprinkling with water scented with cowdung, a devotee shall make a mystic diagram of the auspicious lotus with its pericarp. For this purpose, the dust particles of pearls, sapphires, ru–s, crystals, emeralds, gold or silver could be used. Those who are not so rich (to afford this) could use other powders mentioned above. The mystic diagram shall extend upto ten *hastas*. It should be described near Mahādeva. Then the lord Śiva associated with the nine Śaktis, shall be invoked therein. The devotee shall invoke the lord who bestows the desired things, by means of five elements, six sense organs and eight cosmic bodies. Again the devotee shall worship Īśāna in the ten-cornered (mystic diagram) through the eight cosmic bodies or the ten sense organs and the knowledge externally. After the worship, the devotee shall bow down and present food offerings to the lord of the Devas. He shall thereby obtain the benefit of charitable gift of earth. The indigent person shall make the mystic diagram of lotus by means of the powdered grains of Śālī rice. Even then, he shall achieve the merits stated above.

पूर्वोक्तमखिलं पुण्यं लभते नात्र संशयः।
द्वादशारं तथालिख्य मण्डले पद्ममुत्तमम्॥७४॥
रत्नचूर्णादिभिश्चूर्णैस्तथा द्वादशमूर्तिभिः।
मण्डलस्य च मध्ये तु भास्करं स्थाप्य पूजयेत्॥७५
ग्रहैश्च संवृतं वापि सूर्यसायुज्यमुत्तमम्।
एवं प्राकृतमप्यार्यां षडस्रं परिकल्प्य च॥७६॥
मध्यदेशे च देवेशीं प्रकृतिं ब्रह्मरूपिणीम्।
दक्षिणे सत्त्वमूर्तिं च वामतश्च रजोगुणम्॥७७॥
अग्रतस्तु तमोमूर्तिं मध्ये देवीं तथांबिकाम्।
पञ्चभूतानि तन्मात्रापञ्चकं चैव दक्षिणे॥७८॥
कर्मेन्द्रियाणि पञ्चैव तथा बुद्धींद्रियाणि च।
उत्तरे विधिवत्पूज्य षडस्रे चैव पूजयेत्॥७९॥
आत्मानं चांतरात्मानं युगलं बुद्धिमेव च।
अहङ्कारं च महता सर्वयज्ञफलं लभेत्॥८०॥

A devotee should make a *maṇḍapa* of twelve spokes and the powder of gems should be spread in the lotus petals. In the middle of the lotus, Bhāskara should be established with twelve gods. Thereafter, the same sun should be worshipped with the sun. He should achieve *Sāyujya* of Sūrya. Similarly, he shall draw a six-sided figure with the red chalk to depict deities pertaining to Prakṛti. In the centre of the region, he should worship the goddess of the Devas, Prakṛti in the form of Brahman. To the right, he shall worship the deity of *Sattvaguṇa.* To the left, he shall do so far *Rajoguṇa* and to the right, he shall worship *Sattvaguṇa.* In the front, he shall worship the deity of *Tamoguṇa.* He shall worship the goddess Ambikā in the centre. He shall worship the five elements to the right, besides the five *Tanmātrās.* To the north, he shall worship the five organs of actions and five organs of sense. In the six-sided figure, he shall worship the two *Ātmans* viz. *Ātmā* and *Antarātmā* as well as the cosmic intellect and ego with the principle *Mahat.* He shall then attain benefit of the entire sacrifices.

एवं वः कथितं सर्वं प्राकृतं मण्डलं परम्।
अतो वक्ष्यामि विप्रेंदाः सर्वकामार्थसाधनम्॥८१॥

O excellent Brāhmaṇas, thus the great *Prākṛta-maṇḍala* (the mystic diagram pertaining to Prakṛti), has been mentioned to you. Now, I shall mention the means of achieving all desired objects.

गोचर्ममात्रमालिख्य मण्डलं गोमयेन तु।
चतुरस्रं विधानेन चाद्भिरभ्युक्ष्य मंत्रवित्॥८२॥
अलंकृत्य वितानाद्यैश्छत्रैर्वापि मनोरमैः।
बुद्बुदैरर्धचंद्रैश्च हैमैरश्वत्थपत्रकैः॥८३॥
सितैर्विकसितैः पद्मै रक्तैर्नीलोत्पलैस्तथा।
मुक्तादामैर्वितानांते लंबितस्तु सितैर्ध्वजैः॥८४॥
सितमृत्पात्रकैश्चैव सुश्लक्ष्णैः पूर्णकुंभकैः।
फलपल्लवमालाभिर्वैजयंतीभिरंशुकैः॥८५॥

The devotee familiar with the mantras, shall sprinkle the ground with water and scrub it with cowdung. He shall then make the mystic diagram square in shape of the measure of *gocarma* viz. 150 *hastas* on a side. He shall then decorate it with canopies or the beautiful umbrellas. He shall decorate then with round bubbles or crescent-shaped cheap ornaments or the leaves of Aśvattha tree. He shall decorate it with full blown red, blue or white lotus flowers or the strings of beads or pearls decorating the canopies. He shall decorate the same with white flags and silken garlands or garlands of sprouts and fruits. The white earthen pots should be suitably placed, while the beautiful pitchers filled with water should be suitably placed. Five lamps should be placed in a row besides the five types of incense.

पञ्चाशद्दीपमालाभिर्धूपैः पञ्चविधैस्तथा।
पञ्चाशद्दलसंयुक्तमालिखेत्पद्ममुत्तमम्॥८६॥
तत्तद्वर्णैस्तथा चूर्णैः श्वेतचूर्णैरथापि वा।
एकहस्तप्रमाणेन कृत्वा पद्मं विधानतः॥८७॥
कर्णिकायां न्येसेद्देवं देव्या देवेश्वरं भवम्।
वर्णानि च न्यसेत्पत्रे रुद्रैः प्रागाद्यनुक्रमात्॥८८॥
प्रणवादिनमोंतानि सर्ववर्णानि सुव्रताः।
संपूज्यैवं मुनिश्रेष्ठा गंधपुष्पादिभिः क्रमात्॥८९॥
ब्राह्मणान् भोजयेत्तत्र पञ्चाशद्विधिपूर्वकम्।
अक्षमालोपवीतं च कुण्डलं च कमण्डलुम्॥९०॥
आसनं च तथा दण्डमुष्णीषं वस्त्रमेव च।
दत्वा तेषां मुनींद्राणां देवदेवाय शंभवे॥९१॥
महाचरुं निवेद्यैवं कृष्णं गोमिथुनं तथा।
अंते च देवदेवाय दापयेच्चूर्णमण्डलम्॥९२॥
यागोपयोगद्रव्याणि शिवाय विनिवेदयेत्।
ओंकाराद्यं जपेद्धीमान्प्रतिवर्णमनुक्रमात्॥९३॥

एवमालिख्य यो भक्त्या सर्वमण्डलमुत्तमम्।
यत्फलं लभते मर्त्यस्तद्वदामि समासतः॥९४॥

The devotee shall make a lotus flower with fifty petals or should make the lotus flower with different colours or with the white powder alone. The said lotus should be a hand in length and it should be made according to the provision of the scriptures. The devotee should then consecrate the images of lord Rudra and the goddesses Pārvatī over the pedestal. Starting from the eastern direction, *mantra* should also be written with Rudra images. O excellent Brāhmaṇas, each *mantra* should start with *Praṇava* and end with the names of the Rudras. In this way, worshipping the deities offering fragrance, incense, fragrant flowers, a devotee should worship them and should serve food to fifty Brāhmaṇas offering garlands or rosary, *yajñopavīta*, earrings, *kamaṇḍalu*, *āsana*, stick, turban and costumes in donation. He should offer *Mahācaru* as *naivedya* to lord Śiva. He should donate to Śiva a black cow and a black bull. Ultimately, he should present the *maṇḍalas* made with powder to lord Śiva or the used material and other things should be dedicated to lord Śiva. An intelligent devotee should recite the *Śiva mantra* starting from *oṁkāra*, word by word. One, who making such a *maṇḍala*, worships it with devotion, I am going to speak out the reward for the same in brief.

साङ्गान्वेदान्यथान्यायमधीत्य विधिपूर्वकम्।
इष्ट्वा यज्ञैर्यथान्यायं ज्योतिष्टोमादिभिः क्रमात्॥९५॥
ततो विश्वजिदंतैश्च पुत्रानुत्पाद्य तादृशान्।
वानप्रस्थाश्रमं गत्वा सदारः साग्निरेव च॥९६॥
चांद्रायणादिकाः सर्वाः कृत्वा न्यस्य क्रिया द्विजाः।
ब्रह्मविद्यामधीत्यैव ज्ञानमासाद्य यत्नतः॥९७॥
ज्ञानेन ज्ञेयमालोक्य योगी यत्काममाप्नुयात्।
तत्फलं लभते सर्वं वर्णमण्डलदर्शनात्॥९८॥

By observing the coloured *maṇḍala* and worshipping it, a devotee achieves the same merit as a *yogī* achieves (by performing great *tapas*) or he studies completely all the Vedas with its subsidiary literature, and when he completes the worship of Śiva and performs the *yajñas* from Jyotiṣṭoma etc. to Viśvajit, and then worships the lord, then, he, in the form of a householder, produces sons resembling himself, enters the *Vānaprastha* stage with his wife and the fire, continuing the performing of *homa*, performs all the *Cāndrāyaṇa* and other *vratas*, when he discarding all the religious rites like *yajñas*, *Vratas* and other performances, studying *Brahmavidyā*, achieving all the knowledge, visualising *Brahman* with his knowledge, is turned into a *yogī*. The reward which is achieved by such a *yogī*, all the relevant merits are achieved by looking at the *varṇamaṇḍala* stated above.

येन केनापि वा मर्त्यः प्रलिप्यायतनाग्रतः।
उत्तरे दक्षिणे वापि पृष्ठतो वा द्विजोत्तमाः॥९९॥
चतुष्कोणं तु वा चूर्णैरलंकृत्य समंततः।
पुष्पाक्षतादिभिः पूज्य सर्वपापैः प्रमुच्यते॥१००॥

O excellent Brāhmaṇas, after scrubbing and cleansing the forecourt of the Śiva shrine by any material, O Brāhmaṇas, if a devotee describes the mystic diagram in the form of a square, to the north or south or to the west of the shrine and decorates it with the powder, flowers, raw rice grains etc., and then worships the deity with flowers, raw rice grains etc., he is liberated from all the sins.

यस्तु गर्भगृहं भक्त्या सकृदालिप्य सर्वतः।
चंदनाद्यैः सकर्पूरगंधद्रव्यैः समंततः॥१०१॥

विकीर्य गंधकुसुमैर्धूपैर्धूप्य चतुर्विधेः।
प्रार्थयेद्देवमीशानं शिवलोकं स गच्छति॥१०२॥

One who scrubs and cleans even once the sanctum sanatorium all round with devotion, scatters fragrant flowers all round, offers fragrant articles like sandal paste, camphor etc. and makes the place quite sweet smelling with incense of four kinds offering prayer to the lord Śiva, he reaches the world of Śiva.

तत्र भुक्त्वा महाभोगान्कल्पकोटिशतं नरः।
स्वदेहगंधकुसुमैः पूरयञ्छिवमंदिरम्॥१०३॥
क्रमाद्गांधर्वमासाद्य गंधर्वैश्च सुपूजितः।
क्रमादागत्य लोकेऽस्मिन् राजा भवति वीर्यवान्॥

Such a person enjoys all the comforts in the heaven for a hundred crores of *kalpas.* Sweet smell issues from his body resembling the fragrant flowers with which he fills the temple of Śiva. In due course of time, he reaches the abode of the Gandharvas and is worshipped by them. Subsequently, he returns to earth and becomes a powerful monarch.

आदिदेवो महादेवः प्रलयस्थितिकारकः॥
सर्गश्च भुवनाधीशः सर्वव्यापी सदाशिवः।
शिवब्रह्मामृतं ग्राह्यं मोक्षसाधनमुत्तमम्॥१०५॥
व्यक्ताव्यक्तं सदा नित्यमचिंत्यमर्चयेत्प्रभुम्॥१०६॥

Lord Mahādeva is the primordial lord besides being the cause of creation, dissolution, and sustenance. Sadāśiva is all pervasive besides being the overlord of the worlds. The nectar Śiva-Brahman should be known as the excellent means of salvation. One shall always worship the lord, the manifest and the unmanifest, being the lord beyond imagination.

इति श्रीलिङ्गमहापुराणे पूर्वभागे उपलेपनादिकथनं नाम
सप्तसप्ततितमोऽध्यायः॥७७॥

अष्टसप्ततितमोऽध्यायः

Chapter 78

Cleaning of Śiva shrines

सूत उवाच
वस्त्रपूतेन कार्यं चैवोपलेपनम्।
शिवक्षेत्रे मुनिश्रेष्ठा नान्यथा सिद्धिरिष्यते॥१॥

Sūta said–

O excellent sages, the holy shrines of Śiva should be scrubbed and cleaned using the water filtered and purified with a cloth, failing which no *siddhi* could be achieved.

आपः पूता भवंत्येता वस्त्रपूताः समुद्धताः।
अफेना मुनिशार्दूला नादेयाश्च विशेषतः॥२॥

O great sages, the water to be used should be such which has no foam, specially from rivers, should be used for the purpose. After the water is filtered with cloth, it becomes sacred and pure.

तस्माद्वै सर्वकार्याणि दैविकानि द्विजोत्तमाः।
अद्भिः कार्याणि पूताभिः सर्वकार्यप्रसिद्धये॥३॥

When the waters are mixed with thin germs and when used for the cleaning purpose, the insects and germs contained therein are killed and the person who uses the same, earns the sin.

जंतुभिर्मिश्रिता ह्यापः सूक्ष्माभिस्तान्निहत्य तु।
यत्पापं सकलं चाद्भिरपूताभिश्चिरं लभेत्॥४॥

The water contains the minute insects and germs and to use such a polluted water for the auspicious work earns sin because of the killing of the insects.

संमार्जने तथा नृणां मार्जने च विशेषतः।
अग्नौ कंडनके चैव पेषणे तोयसंग्रहे॥५॥
हिंसा सदा गृहस्थानां तस्माद्धिंसां विवर्जयेत्।
अहिंसेयं परो धर्मः सर्वेषां प्राणिनां द्विजाः॥६॥

O Brāhmaṇas, for the householders, with the activities such as– cleansing, sponging, using the fire, pounding and grinding, storage of water, one should practice the feeling of *ahiṁsā* (non-violence). One should avoid killing of creatures. It is a matter of great virtue to develop a feeling of non-violence towards the living beings. *Ahiṁsā* is the supreme *dharma.*

तस्मात्सर्वप्रयत्नेन वस्त्रपूतं समाचरेत्।
तद्दानमभयं पुण्यं सर्वदानोत्तमोत्तमम्॥७॥

Therefore, by using all the means, the water should be purified with cloth. Of all the charities, only that charity is the best which provides safety or protection besides being auspicious.

तस्मात्तु परिहर्तव्या हिंसा सर्वत्र सर्वदा।
मनसा कर्मणा वाचा सर्वदाऽहिंसकं नरम्॥८॥
रक्षंति जंतवः सर्वे हिंसकं बाधयंति च।
त्रैलोक्यमखिलं दत्त्वा यत्फलं वेदपारगे॥९॥
तत्फलं कोटिगुणितं लभतेऽहिंसको नरः।
मनसा कर्मणा वाचा सर्वभूतहिते रताः॥१०॥

Therefore, one should avoid all the places or situations and occasions of violence. The wild animals do not harm a person, who by mentally, by speech and physically obstructs in indulging in *ahiṁsā.* They cause harm to such people who hurt them and are killers as well. A person who avoids killing in any form, earns thousand times more merit than those who are well-versed in the Vedas and practice charities in all the three *lokas.* Such of the people who are engaged for the welfare of the living beings and follow the path of mercy, they can achieve the *Rudraloka.*

दयादर्शितपंथानो रुद्रलोकं व्रजंति च।
स्वामिवत्परिरक्षंति बहूनि विविधानि च॥११॥
ये पुत्रपौत्रवत्स्नेहाद्रुद्रलोकं व्रजंति ते।
तस्मात्सर्वप्रयत्नेन वस्त्रपूतेन वारिणा॥१२॥
कार्यमभ्युक्षणं नित्यं स्नपनं च विशेषतः।
त्रैलोक्यमखिलं हत्वा यत्फलं परिकीर्त्यते॥१३॥
शिवालये निहत्यैकमपि तत्सकलं लभेत्।
शिवार्थं सर्वदा कार्या पुष्पहिंसा द्विजोत्तमाः॥१४॥

Such of the people who protect the living beings like their own sons and the grandsons, they proceed to the place of Rudra. Therefore, making all the efforts, the purified water should be used for the bathing or washing of the image of Śiva. In the compound of the Śiva temple, if a person is killed by some one, the said person earns the sin of killing the three *lokas.* O excellent Brāhmaṇas, the violence towards flowers should be resorted to for the worship of Śiva and the violence towards the animals should be resorted to for the sake of sacrifice. The *Kṣatriyas* are permitted to punish the wicked persons.

यज्ञार्थं पशुहिंसा च क्षत्रियैर्दुष्टशासनम्।
विहिताविहितं नास्ति योगिनां ब्रह्मवादिनाम्॥१५॥
यतस्तस्मान्न हंतव्या निषिद्धानां निषेवणात्।
सर्वकर्माणि विन्यस्य संन्यस्ता ब्रह्मवादिनः॥१६॥

For the *yogīs* engaged in the search of Brahman, these rules are not applicable. They shall not be killed even when they resort to forbidden activities. Similarly, the expounders of Brahman, shall not be killed since they have discarded all the activities and taken to *Saṅyāsa*, even if, at times they indulge in to sinful ways.

न हंतव्याः सदा पूज्याः पापकर्मरता अपि।
पवित्रास्तु स्त्रियः सर्वा अत्रेश्च कुलसंभवाः॥१७॥
ब्रह्महत्यासमं पापमात्रेयीं विनिहत्य च।
स्त्रियः सर्वा न हंतव्याः पापकर्मरता अपि॥१८॥

The women are holy ones as they are born in the family of the sage Atri. Even when they commit the sinful activities, they should never be killed since they are to be worshipped always. The ladies born in the race of Atri are not to be killed and in case one does so, he earns the sin of *Brahmahatyā*.

न यज्ञार्थं स्त्रियो ग्राह्याः सर्वैः सर्वत्र सर्वदा।
सर्ववर्णेषु विप्रेंद्राः पापकर्मरता अपि॥१९॥
मलिना रूपवत्यश्च विरूपा मलिनांबराः।
न हंतव्याः सदा मर्त्यैं शिववच्छङ्कया तथा॥२०॥

Woman of any caste should not be sacrificed at any time by any one at any place. O leading Brāhmaṇas, women engaged in sinful activities, irrespective of their being ugly, dirty or beautiful or dressed in ugly clothes, should never be killed by men, under the suspicion that they may be Śiva or they are adorable by the men like Śiva.

वेदबाह्यव्रताचाराः श्रोतस्मार्तबहिष्कृताः।
पाषण्डिन इति ख्याता न संभाष्या द्विजातिभिः॥२१

Those who follow the anti-Vedic rites and indulge into the activities forbidden by the Vedas, *Śrutis* and *Smṛtis*, or are excluded from these rites and those who are notorious and heretics, should be conversed with by the Brāhmaṇas.

न स्पृष्टव्या न द्रष्टव्या दृष्ट्वा भानुं समीक्षते।
तथापि ते न वध्याश्च नृपैरन्यैश्च जंतुभिः॥२२॥

They should neither be seen nor touched. After seeing them, one should look at the sun. Still they should not be killed by Brāhmaṇas and others.

प्रसङ्गाद्वापि यो मर्त्यः सतां सकृदहो द्विजाः।
रुद्रलोकमवाप्नोति समभ्यर्च्यं महेश्वरम्॥२३॥

O Brāhmaṇas, by worshipping Śiva even once, in case one meets the noble people per chance, then the concerned person achieves *Rudraloka.*

भवंति दुःखिताः सर्वे निर्दया मुनिसत्तमाः।
भक्तिहीना नराः सर्वे भवे परमकारणे॥२४॥

O excellent sages, all the people devoid of compassion feel miserable when they are devoid of the devotion of Śiva.

ये भक्ता देवदेवस्य शिवस्य परमेष्ठिनः।
भाग्यवंतो विमुच्यंते भुक्त्वा भोगानिहैव ते॥२५॥

Such of the people who are devoted to Śiva, they are considered to be quite fortunate because they, after enjoying all the comforts in the world, achieve the final beatitude or redemption.

पुत्रेषु दारेषु गृहेषु नृणां
भक्तं यथा चित्तमथादिदेवे।
सकृत्प्रसङ्गाद्यतितापसानां
तेषां न दूरः परमेशलोकः॥२६॥

As the mind of the people remain attracted to their sons and wives, similarly, the mind of *yatis* and the *tapasvins* remains devoted to lord Śiva who is the god of gods. But in case, the householders even once get devoted to Śiva – the eternal lord, then Śivaloka is not far away for them.

इति श्रीलिङ्गमहापुराणे पूर्वभागे भक्तिमहिमावर्णनं
नामाऽष्टसप्ततिमोऽध्यायः॥७८॥

एकोनाशीतितमोऽध्याय:

Chapter 79

Method of the adoration of Śiva

ऋषय ऊचुः

कथं पूज्यो महादेवो मर्त्यैर्मंदैर्महामते।
अल्पायुषैरल्पवीर्यैरल्पसत्त्वैः प्रजापतिः॥१॥
संवत्सरसहस्रैश्च तपसा पूज्य शङ्करम्।
न पश्यंति सुराश्चापि कथं देवं यजंति ते॥२॥

Ṛṣis said–

O intelligent *Ṛṣi*, O Prajāpati, how should the people of little wisdom, little strength, short and life should worship lord Śiva? When the gods, while adoring lord Śiva for thousands of years, are unable to have an audience with Śiva, then how should he be worshipped by the ordinary people?

सूत उवाच

कथि तथ्यमेवात्र युष्माभिर्मुनिपुङ्गवाः।
तथापि श्रद्धया दृश्यः पूज्यः संभाष्य एव च॥३॥

Sūta said–

O excellent sages, all of you have spoken the truth. Still by worshipping lord Śiva with devotion, one can have an audience with him and one can talk with him as well.

प्रसङ्गाच्चैव संपूज्य भक्तिहीनैर.पि द्विजाः।
भावानुरूपफलदोभगवानिति कीर्तितः॥४॥

O Brāhmaṇas, so much so, that the people who have no faith in Śiva, in case they adore Śiva in some context, they are also well rewarded by lord Śiva according to their feelings.

उच्छिष्टः पूजयन्याति पैशाचं तु द्विजाधमः।
संक्रुद्धो राक्षसं स्थानं प्राप्नुयान्मूढधीर्द्विजाः॥५॥

O Brāhmaṇas, the degraded Brāhmaṇa, who discarding his food adores lord Śiva, he is turned as a *Piśāca.* When a foolish Brāhmaṇa adores Śiva in anger, he is turned as a *Rākṣasa.*

अभक्ष्यभक्षी संपूज्य यक्षं प्राप्नोति दुर्जनः।
गानशीलश्च गांधर्वं नृत्यशीलस्तथैव च॥६॥

A wicked person, who after consuming the forbidden food, adores Śiva, he is turned as a *Yakṣa.* Such of the people who practice in dance and singing, earn the position of Gandharvas after adoring Śiva.

ख्यातिशीलस्तथा चांद्रं स्त्रीषु सक्तो नराधमः।
मदार्तः. पूजयन् रुद्रं सोमस्थानमवाप्नुयात्॥७॥

The degraded persons, who are attracted towards the women or aspire to achieve glory, they, by adoring Śiva, achieve *Candraloka.* A person who is filled with pride, when adores Śiva, he reaches the *Somaloka* and lives there.

गायत्र्या देवमभ्यर्च्य प्राजापत्यमवाप्नुयात्।
ब्राह्मं हि प्रणवेनैव वैष्णवं चाभिनंद्य च॥८॥

By adoring Śiva reciting the Gāyatrī *mantra,* a person achieves the abode of Prajāpati. By adoring Śiva reciting Praṇava, one gets a place in *Brahmaloka* or *Viṣṇuloka.*

श्रद्धया सकृदेवापि समभ्यर्च्य महेश्वरम्।
रुद्रलोकमनुप्राप्य रुद्रैः सार्धं प्रमोदते॥९॥

By adoring Śiva with devotion, one achieves *Rudraloka* and enjoys delight with the Rudras.

संशोध्य च शुभं लिङ्गममरासुरपूजितम्।
जलैः पूतैस्तथा पीठे देवमावाह्य भक्तितः॥१०॥
दृष्ट्वा देवं यथान्यायं प्रणिपत्य च शङ्करम्।
कल्पिते चासने स्थाप्य धर्मज्ञानमये शुभे॥११॥
वैराग्येश्वर्यसंपन्ने सर्वलोकनमस्कृते।
ओंकारपद्ममध्ये तु सोमसूर्याग्निसंभवे॥१२॥
पाद्यमाचमनं चार्घ्यं दत्त्वा रुद्राय शंभवे।

स्नापयेद्दिव्यतोयैश्च घृतेन पयसा तथा॥१३॥
दघ्ना च स्नापयेद्रुद्रं शोधयेच्च यथाविधि।
ततः शुद्धांबुना स्नाप्य चंदनाद्यैश्च पूजयेत्॥१४॥
रोचनाद्यैश्च संपूज्य दिव्यपुष्पैश्च पूजयेत्।
बिल्वपत्रैरखण्डैश्च पद्मैर्नानाविधैस्तथा॥१५॥
नीलोत्पलैश्च राजीवैर्नंद्यावर्तैश्च मल्लिकैः।
चंपकैर्जातिपुष्पैश्च वकुलैः करवीरकैः॥१६॥
शमीपुष्पैर्बृहत्पुष्पैरुन्मत्तागस्त्यजैरपि।
अपामार्गकदंबैश्च भूषणैरपि शोभनैः॥१७॥
दत्त्वा पञ्चविधं धूपं पायसं च निवेदयेत्।
दधिभक्तं च मध्वाज्यपरिप्लुतमतः परम्॥१८॥
शुद्धान्नं चैव मुद्गान्नं षड्विधं च निवेदयेत्।
अथ पञ्चविधं वापि सघृतं विनिवेदयेत्॥१९॥
केवलं चापि शुद्धान्नमाढकं तण्डुलं पचेत्।
कृत्वा प्रदक्षिणं चांते नमस्कृत्य मुहुर्मुहुः॥२०॥
स्तुत्वा च देवमीशानं पुनः संपूज्य शङ्करम्।
ईशानं पुरुषं चैव अघोरं वाममेव च॥२१॥
सद्योजातं जपंश्चापि पञ्चभिः पूजयेच्छिवम्।
अनेन विधिना देवः प्रसीदति महेश्वरः॥२२॥

The *Śiva liṅga* which is adored by the gods and the demons should be washed with the clean water. The lord should be invoked over the pedestal. After properly visiting the god and worshipping him with devotion, he should be installed in the conceived seat, which has the splendid form of perfect knowledge, which is richly endowed with detachment and prosperity, which is observed by all the people, which is in the middle of the lotus of *Oṁkāra* and having the origin from the moon, sun and fire. After offering *pādya*, *ācamana* and *arghya* to Rudra, the devotee shall bathe the deity with pure water and worship it offering sandal paste. After worshipping it with yellow pigment, he shall worship it with red flowers, unbroken wood-apple leaves, red and blue flowers of lotus, *Nandyāvarta* flowers, *Mallikās*, camphor, *Jāti* flowers, lilies, *Karvīras*, *Śami* and *Bṛhat* flowers, besides *Agastyas*, bundles of *Apāmārga* flowers and the splendid ornaments. After offering incense of five types, he shall offer *pāyasam* as *naivedya*. The other food offerings should include rice with curd, rice soaked in honey and *ghee*, besides pure cooked rice and the *Mudgānna* rice and cooked green grams of six types. Thereafter, he shall offer *naivedya* with five types of cooked rice alone, wherein he shall cook an *āḍhaka* measure of rice. He shall then perform circumambulation, bowing down again and again at the end. After eulogising lord Īśāna and after adoring Śiva, he shall continue adoration reciting the *mantra* of Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta. With this mode of worship, lord Maheśvara is delighted.

वृक्षाः पुष्पादिपत्राद्यैरुपयुक्ताः शिवार्चने।
गावश्चैव द्विजश्रेष्ठाः प्रयांति परमां गतिम्॥२३॥

O excellent Brāhmaṇas, the trees which are considered sacred for the worship of Śiva with their flowers and leaves etc., besides the cows also achieve the supreme position.

पूजयेद्यः शिवं रुद्रं शर्वं भवमजं सकृत्।
स याति शिवसायुज्यं पुनरावृत्तिवर्जितम्॥२४॥

In case, a person worships Śiva once alone, besides Rudra, Śarva and the unborn Bhava, he attains Śiva's *Sāyujya* and does not have to return to the earth again.

अर्चितह परमेशान भवं शर्वमुमापतिम्।
सकृत्प्रसङ्गाद्वा दृष्ट्वा सर्वपापैः प्रमुच्यते॥२५॥

When a person has even once a glance at Parameśvara, Bhava, Śarva, lord of Umā, he is liberated from all the sins.

पूजितं वा महादेवं पूज्यमानमथापि वा।
दृष्ट्वा प्रयाति वै मर्त्यो ब्रह्मलोकं न संशयः॥२६॥

There is no doubt in this that a person attains the place of Brahmā by having an audience with Mahādeva under worship or had already been adored.

श्रुत्वानुमोदयेच्चापि स याति परमां गतिम्।
ये दद्याद्घृतदीपं च सकृल्लिंगस्य चाग्रतः॥२७॥
स तां गतिमवाप्नोति स्वाश्रमैर्दुर्लभां स्थिराम्।
दीपवृक्षं पार्थिवं वा दारवं वा शिवालये॥२८॥
दत्त्वा कुलशतं साग्रं शिवलोके महीयते।
आयसं ताम्रजं वापि रौप्यं सौवर्णिकं तथा॥२९॥
शिवाय दीपं यो दद्याद्विधिना वापि भक्तितः।
सूर्यायुतसमैः श्लक्ष्णैर्यानैः शिवपुरं व्रजेत्॥३०॥

A person, who on hearing about the lord, approves of it or gets delighted, he attains the greatest position. One who even once offers a lamp of *ghee* before the *liṅga*, he attains the place which is difficult to achieve in all the stages of life and which is quite steady. By offering a tree of lamps made of wood or clay in a temple of Śiva, one is honoured in the world of Śiva along with the hundred members of his family. In case, a person offers with devotion iron lamp to Śiva, or those of copper, silver or gold, then he shall go to the place of Śiva in elegant vehicles resplendent like ten thousand suns.

कार्तिके मासि यो दद्याद्घृतदीपं शिवाग्रतः।
संपूज्यमानं वा पश्येद्विधिना परमेश्वरम्॥३१॥
स याति ब्रह्मणो लोकं श्रद्धया मुनिसत्तमाः।
आवाहनं सुसान्निध्यं स्थापनं पूजनं तथा॥३२॥
संप्रोक्तं रुद्रगायत्र्या आसनं प्रणवेन वै।
पञ्चभिः स्नपनं प्रोक्तं रुद्राद्यैश्च विशेषतः॥३३॥
एवं संपूज्येन्नित्यं देवदेवमुमापतिम्।
ब्रह्माणं दक्षिणे तस्य प्रणवेन समर्चयेत्॥३४॥

One who offers a lamp of *ghee* to lord Śiva in the month of *Kārttika*, or if he witnesses lord Śiva being worshipped with great faith, he goes to the world of Brahmā. It is mentioned in the scriptures that the rites of invocation, welcome presence, installation and worship should be conducted through Rudra Gāyatrī, the *Āsana* (seat) by Praṇava, the ablution by means of five *mantras* (*Sadyojāta* etc.) assigned to Rudra. One should, therefore, always worship the husband of Umā who is the lord of Devas. Brahmā should be adored with Praṇava on his right side.

उत्तरे देवदेवशं विष्णुं गायत्रिया यजेत्।
वह्नौ हुत्वा यथान्यायं पञ्चभिः प्रणवेन च॥३५॥
स याति शिवसायुज्यमेवं संपूज्य शङ्करम्।
इति संक्षेपतः प्रोक्तो लिङ्गार्चनविधिक्रमः॥३६॥
व्यासेन कथितः पूर्वं श्रुत्वा रुद्रमुखात्स्वयम्॥३७॥

Towards his north, Viṣṇu should be worshipped, who is the lord of the chiefs of the gods, by reciting Gāyatrī, performing *homa* in fire, repeating the five *mantras* and the *Praṇava.* With the worship of the lord in this way, a devotee attains *Sāyujya* with Śiva. Thus, the mode of worship of Śiva has been mentioned appropriately. In earlier times, Vyāsa repeated it to me after listening it from lord Śiva.

इति श्रीलिङ्गमहापुराणे पूर्वभागे
शिवार्चनविधिर्नामैकोनाशीतितमोऽध्यायः॥७९॥

अशीतितमोऽध्याय:

Chapter 80

The holy rite of Pāśupata

ऋषय ऊचु:

कथं पशुपतिं दृष्ट्वा पशुपाशविमोक्षणम्।
पशुत्वं तत्यजुर्देवास्तन्नो वक्तुमिहार्हसि॥१॥

The *Ṛṣis* said–

How could the gods having an audience with Paśupati, liberated the individual soul (*Paśu*) from the bondage of the *Pāśa*? It would be quite appropriate for you to enlighten the gods over the issue to enable them to get relieved of the *Paśutva* or the bondage.

सूत उवाच

पुरा कैलासशिखरे भोग्याख्ये स्वपुरे स्थितम्।
समेत्य देवा: सर्वज्ञमाजग्मुस्तत्प्रसादत:॥२॥
हिताय सर्वदेवानां ब्रह्मणा च जनार्दन:।
गरुडस्य तथा स्कंधमारुह्य पुरुषोत्तम:॥३॥
जगाम देवताभिर्वै देवदेवांतिकं हरि:।
सर्वे संप्राप्य देवस्य सार्धं गिरिवरं शुभम्॥४॥
सेंद्रा: ससाध्या: समया: प्रणेमुर्गिरिमुत्तमम्।
भगवान्वासुदेवोसौ गरुडाद्गरुडध्वज:।
अवतीर्य गिरिं मेरुमोरुरोह सुरोत्तमै:॥५॥
सकलदुरितहीनं सर्वदं भोगमुख्यं
मुदितकुररवृंदं नादितं नागवृंदै:।
मधुररणितगीतं सानुकूलांधकारं
पदरचितवनांतं कांतरातांततोयम्॥६॥
भवनशतसहस्रैर्जुष्टमादित्यकल्पै-
र्ललितगतिविदग्धैर्हंसवृंदैश्च भिन्नम्।
धवखदिरपलाशैश्चंदनाद्यैश्च वृक्षैर्द्विजवर-
गणवृंदै: कोकिलाद्यै द्विरेफै:॥७॥

Sūta said–

Once, for the welfare of the gods, lord Viṣṇu, accompanied with other gods, reached the peak of the Kailāsa mountain, as he was lodged in the city of the Bhaga over the Kailāsa mountain. Lord Viṣṇu was mounted over the wings of Garuḍa as he arrived with Brahmā. Lord Viṣṇu offered his salutation to lord Śiva descending from Garuḍa. The Garuḍa-bannered Viṣṇu, together with all the gods, climbed the mountain. The Meru mountain is free from all the sins and fulfils all the desires. Flocks of deer enjoy there. The herds of elephants keep on trumpeting there. The mountain is filled with echoing sound of the sweet songs. Even during the darkness, one feels quite comfortable there. The area of the forest has enough of foot-prints there. The water shines at the borders and the breeze is attractive. The mansions of this place are resplendent like the shine of thousands of suns. The place looks fine with the flocks of geese whose voice echoes in the sky with elegant movements. Enough of *Dhava*, *Khadira*, *Palāśa* and sandal trees are grown there. The groups of flocks of excellent birds like cuckoos and others, besides the bees are found there.

क्वचिदशेषसुरद्रुमसंकुलं
कुरबकै: प्रियकैस्तिलकैस्तथा।
बहुकंदबतमाललतावृतं
गिरिवरं शिखरैर्विविधैस्तथा॥८॥

At certain places, the divine trees grew in large number. There were the *Kurbaka*, *Priyaka* and *Tilaka* trees. The excellent mountain had a large number of *Kadamba* trees which were surrounded by the *Tamāla* creepers. The mountain had many peaks.

गिरे: पृष्ठे परं शार्वं कल्पितं विश्वकर्मणा।
क्रीडार्थं देवदेवस्य भवस्य परमेष्ठिन:॥९॥

The city of lord Śiva was built by Viśvakarmā on the peak of this mountain for the sport of Śiva.

अपश्यंस्तत्पुरं देवाः सेंद्रोपेंद्राः समाहिताः।
प्रणेमुर्दूरतश्चैव प्रभावादेव शूलिनः॥१०॥

Lord Viṣṇu with Indra and other gods had a glance of the city carefully. Because of the influence of lord Śiva, they offered their salutation from a distance.

सहस्रसूर्यप्रतिमं महांतं
सहस्रशः सर्वगुणैश्च भिन्नम्।
जगाम कैलासगिरिं महात्मा
मेरुप्रभागे पुरमादिदेवः॥११॥

The eternal lord Viṣṇu went to the part of Kailāsa which was illuminated like thousands of suns and possessed all the virtues.

ततोथ नारीगजवाजि-
संकुलं रथैरनेकैरमारारिसूदनः।
गणैर्गणेशैश्च गिरींद्रसन्निभं
महापुरद्वारमजो हरिश्च॥१२॥

Then Viṣṇu – the destroy of *asuras*, with Brahmā, reached at the gate of the city of lord Śiva, which had been crowded by the ladies, horses, elephants, chariots, *gaṇas* as well as the Gaṇeśvaras.

अथ जांबूनदमयैर्भवनैर्मणिभूषितैः।
विमानैर्विविधाकारैः प्राकारैश्च समावृतम्॥१३॥

The city was made of gold and the horses were studded with gems, pearls and other precious stones. There was a boundary wall around the city.

दृष्ट्वा शंभोः पुरं बाह्यं देवैः सब्रह्मकै र्हरिः।
प्रहृष्टवदनो भूत्वा प्रविवेश ततः पुरम्॥१४॥
हर्म्यप्रासादसंबाधं महाट्टालसमन्वितम्।
द्वितीय देवदेवस्य चतुर्द्वारं सुशोभनम्॥१५॥
वज्रवैडूर्यमाणिक्यमणिजालैः समावृतम्।
दोलाविक्षेपसंयुक्तं घंटाचामरभूषितम्॥१६॥
मृदङ्गमुरजैर्जुष्टं वीणावेणुनिनादितम्।
नृत्यद्भिरप्सरःसंघैर्भूतसंघैश्च संवृतम्।
देवेंद्रभवनाकारैर्भवनैर्दृष्टिमोहनैः॥१७॥
प्रासादशृङ्गेष्वथ पौरनार्यः
सहस्रशः पुष्पफलाक्षताद्यैः।
स्थिताः करैस्तस्य हरेः समंतात्
प्रचिक्षिपुर्मूर्ध्नि यथा भवस्य॥१८॥
दृष्ट्वा नार्यस्तदा विष्णुं मदाघूर्णितलोचनाः॥१९॥
विशालजघनाः सद्यो ननृतुर्मुमुदुर्जगुः।
काश्चिद्दृष्ट्वा हरिं नार्यः किञ्चित्प्रहसिताननाः॥२०॥

Lord Viṣṇu with Brahmā and other gods, glancing the outer parts of the city, felt delighted and then entered the city having vast buildings, palaces and the multi-storeyed mansions. The second palace of lord Śiva was also beautiful which had four entrance gates. It was decorated with diamonds, lapiz lazuli, ru–s and cluster of jewels with hanging swings. It was decorated with bells and chowries and was resonant with musical instruments like cymbals, *murajas*, *vīṇā* and flute. It was surrounded by the dancing *Apsarās* and the *Bhūtās.* There were houses which looked charming to the eyes. They resembled the abodes of the leaders of the Devas. Over the tops of these palaces, thousands of women stood carrying flowers, fruits and unbroken rice in their hands. They released the flowers etc. over the head of Viṣṇu, as they did over the head of Śiva, from all the sides. On seeing Viṣṇu, the ladies were immensely delighted, while dancing and singing. Their eyes were roving due to inebriation and they had ample buttocks. At the glance of Viṣṇu, the faces of some ladies were blossoming and their garments were loosened. Their waistbands and girdles dropped and they sang passionate songs.

किञ्चिद्विस्त्रक्षस्तवस्त्राश्च स्रस्तकाञ्चीगुणा जगुः।
चतुर्थं पञ्चमं चैव षष्ठं च सप्तमं तथा॥२१॥
अष्टमं नवमं चैव दशमं च पुरोत्तमम्।
अतीत्यासाद्य देवस्य पुरं शंभोः सुशोभनम्॥२२॥
सुवृत्तं शुभ्रं कैलासशिखरे शुभे।
सूर्यमण्डलसङ्काशैर्विमानैश्च विभूषितम्॥२३॥
स्फाटिकैर्मंडपैः शुभ्रैर्जांबूनदमयैस्तथा।
नानारत्नमयैश्चैव दिग्विदिक्षु विभूषितम्॥२४॥
गोपुरैर्गोपतेः शंभोर्नानाभूषणभूषितैः।
अनेकैः सर्वतोभद्रैः सर्वरत्नमयैस्तथा॥२५॥
प्रकारैर्विविधाकारैरष्टाविंशतिभिर्वृतम्।
उपद्वारै र्महाद्वारैर्विदिक्षु विविधैर्दृढैः॥२६॥
गुह्यालयैर्गुह्यगृहैर्गुहस्य भवनैः शुभै।
ग्राम्यैरन्यैर्महाभागा मौक्तिकैर्दृष्टिमोहनैः॥२७॥
गणेशायतनैर्दिव्यैः पद्मरागमयैस्तथा।
चंदनैर्विविधाकारैः पुष्पोद्यानैश्च शोभनैः॥२८॥
तडागैर्दीर्धिकाभिश्च हेमसोपानपंक्तिभिः।
स्त्रीणां गतिजितैर्हंसैः सेविताभिः समंततः॥२९॥
मयूरैश्चैव कारण्डैः कोकिलैश्चक्रवाककैः।
शोभिताभिश्च वापीभिर्दिव्यामृतजलैस्तथा॥३०॥
संलापालापकुशलैः सर्वाभरणभूषितैः।
स्तनभारावनम्रैश्च मदाघूर्णितलोचनैः॥३१॥
गेयनादरतैर्दिव्यै रुद्रकन्यासहस्रकैः।
नृत्यद्भिरप्सरःसंघैरमरैरपि दुर्लभैः॥३२॥
प्रफुल्लांबुजवृंदाद्यैस्तथा द्विजवरैरपि।
रुद्रस्त्रीगणसङ्कीर्णैर्जलक्रीडारतैस्तथा॥३३॥
रतोत्सवरतैश्चैव ललितैश्च पदेपदे।
ग्रामरागानुरक्तैश्च पद्मरागसमप्रभैः॥३४॥
स्त्रीसंघैर्देवदेवस्य भवस्य परमात्मनः।
दृष्ट्वा विस्मयमापन्नास्तस्थुर्देवाः समंततः॥३५॥

Thereafter, Viṣṇu visited all the ten cities, one after the other. Then, he reached the excellent abode of Śiva. It was a circular one besides being glorious which was lodged over the peak of Kailāsa. It had a number of lofty mansions resembling the sphere of the sun. In some of the quarters, it has crystal *maṇḍapas* and beautiful platforms were made of gold and various types of jewels. The gateways were ornamental decorated with various types of ornaments. There were *Sarvatobhadras* temples having opening on all the sides. There were twenty eight fort walls of different types. The interior quarters had side doors as well as the main doors which were designed over various patterns. There were hidden houses as well. The abodes of Guhyas were quite glorious. O highly blessed one, they were built in the rural type and other models. There were charming pearls as well. The divine abodes of the ladies of *gaṇas* were studded with ru–s. There were many beautiful gardens of various shapes having the sandal trees. There were several lakes and tanks with rows of golden steps. They were frequented with swans which had been roaming with the style of walking of the women. The tanks were filled with divine and nectarine water. (Ducks) peacocks, cuckoos and the geese enhanced their grace. There were thousands of Rudra *kanyās* who were adorned with all the ornaments, who were good in conversation and stooped down because of their heavy breasts, whose eyes were roving in intoxication and were engaged in singing while playing on the musical instruments. There were groups of dancing *apsarās*. Full blown lotuses could be seen in the lakes, which were beyond the reach of the gods even. The ladies of Rudras were resplendent like the ru–s and were enjoying the water sports. The groups of women were engaged in enormous festivals of great elegance. They were passionately fond of rural mates with the playing of music. On viewing these sights in the abode of Śiva, the great lord of gods stood there in surprise.

तत्रैव ददृशुर्देवा वृंदं रुद्रगणस्य च।
गणेश्वराणां वीराणामपि वृंदं सहस्त्रशः॥३६॥

They witnessed the Rudragaṇas and thousands of their valorous leaders.

सुवर्णकृतसोपानान् वज्रवैडूर्यभूषितान्।
स्फाटिकान् देवदेवस्य ददृशुस्ते विमानकान्॥३७॥

The crystal aerial chariots were also seen by them, besides the lofty palaces bedecked in diamonds, lapiz lazuli and golden steps.

तेषां शृङ्गेषु हृष्टाश्च नार्यः कमललोचनाः।
विशालजघना यक्षा गंधर्वाप्सरसस्तथा॥३८॥
किन्नर्यः किंनराश्चैव भुजङ्गाः सिद्धकन्यकाः।
नानावेषधराश्चान्या नानाभूषणभूषिताः॥३९॥
नानाप्रभावसंयुक्ता नानाभोगरतिप्रियाः।
नीलोत्पलदलप्रख्याः पद्मपत्रायतेक्षणाः॥४०॥
पद्मकिंजल्कसङ्काशैरंशुकैरतिशोभनाः।
वलयैर्नूपुरैहरिश्छत्रै श्चित्रैस्तथांशुकैः॥४१॥
भूषिता भूषितैश्चान्यैर्मंडिता मण्डनप्रियाः।

On the first floor of the mansion, there were Gandharvas and Yakṣa and *apsarā* ladies, having the lotus like eyes and vast thighs. They also found the girls of Kinnaras, serpents who had various types of costumes and were adorned with various types of ornaments. They were delightful variously. They liked several types of pleasures and lustful activities. They had the grace of blue lotus and the wide open eyes resembling the lotus leaves They were clad in beautiful and fine costumes resembling the lotus dust and they looked quite charming. They were wearing armlets, anklets, garland and held umbrellas of different shades. They liked decorations and wore other ornaments as well.

दृष्ट्वाथ वृंदं सुरसुंदरीणां
गणेश्वराणां सुरसुंदरीणाम्॥
जग्मुर्गणेशस्य पुरं सुरेशाः
पुरद्विषः शक्रपुरोगमाश्च॥४२॥

Observing such beautiful women of the Gaṇeśvaras, Indra with other gods, entered the abode of Śiva.

दृष्ट्वा च तस्थुः सुरसिद्धसंघाः
पुरस्य मध्ये पुरुहूतपूर्वाः।
भवस्य बालार्कसहस्त्रवर्णं
विमानमाद्यं परमेश्वरस्य॥४३॥

Observing the first palace of lord Śiva having the lustre of a thousand suns and which was lodged in the centre of the city, the gods and Siddhas waited there with the other Siddhas.

अथ तस्य विमानस्य द्वारि संस्थं गणेश्वरम्।
नंदिनं ददृशुः सर्वे देवाः शक्रपुरोगमाः॥४४॥

Then, Indra and other gods found Nandī Gaṇeśvara standing at the gate of the Vimāna.

तं दृष्ट्वा नंदिनं सर्वे प्रणम्याहु गणेश्वरम्।
जयेति देवास्तं दृष्ट्वा सोप्याह च गणेश्वरः॥४५॥

Nandī, the lord of the *gaṇas*, was offered the salutation by the gods on meeting him, shouting the slogans of his victory. On meeting the gods, Nandīśvara Nandī replied to them.

भो भो देवा महाभागाः सर्वे निर्धूतकल्मषाः।
संप्राप्ताः सर्वलोकेशा वक्तुमर्हथ सुव्रताः॥४६॥

"O highly virtuous and sinless gods, O Suvratas and the lord of the three worlds, what for have you arrived here? You better speak out to me."

तमाहुर्वरदं देवं वारणेंद्रसमप्रभम्।
पशुपाशविमोक्षार्थं दर्शयास्मान्महेश्वरम्॥४७॥

They said– "You kindly let us have an audience with lord Maheśvara, having the lustre of Airāvata. All of us have arrived here to get ourselves freed from the bondages of *Paśus.*

पुरा पुरत्रयं दग्धुं पशुत्वं परिभाषितम्।
शंकिताश्च वयं तत्र पशुत्वं प्रति सुव्रत॥४८॥

Lord Śiva, the destroyer of Tripura, had asked us to become *Paśus.* O excellent one, presently, we are worried about the *Paśutva.*

व्रतं पाशुपतं प्रोक्तं भवेन परमेष्ठिना।
व्रतेनानेन भूतेश पशुत्वं नैव विद्यते॥४९॥

Lord Śiva has prescribed the excellent *Pāśupata-vrata.* O Nandī, the leader of the *bhūtas* or goblins, it is said that the *Paśutva* disappears after performing this *vrata* of Śiva.

अथ द्वादशवर्षं वा मासद्वादशकं तु वा।
दिनद्वादशकं वापि कृत्वा तद्व्रतमुत्तमम्॥५०॥
मुच्यंते पशवः सर्वे पशुपाशैर्भवस्य तु।
दर्शयामास तान्देवान्नारायणपुरोगमान्॥५१॥
नंदी शिलादतनयः सर्वभूतगणाग्रणीः।
तं दृष्ट्वा देवमीशानं सांबं सगणमव्ययम्॥५२॥
प्रणेमुस्तुष्टुवुश्चैव प्रीतिकंटकितत्वचः।
विज्ञाप्य शितिकंठाय पशुपाशविमोक्षणम्॥५३॥

By performing this *vrata* for twelve years, twelve months or twelve days, all the people are relieved from the *Paśubhāva* of Śiva. O Nandī, son of Śilādi and leader of the *bhūtas*, let all the gods including Viṣṇu have an audience with Śiva." Then all the gods, offering their salutation to Śiva, expressed their desire to get themselves freed from *Paśutva* or the noose of Paśu. The eternal Śiva together with Umā and other *gaṇas* was present there. By having a look at him, the gods were delighted and beholden. All of them offered their salutation to lord Śiva and were overwhelmed with delight. They offered their salutation to lord Śiva, singing prayer for him at the same time. While standing before Śiva, he also prayed to him again and again, to get themselves freed from the bondage of *Paśutva.*

तस्थुस्तदाग्रतः शंभोः प्रणिपत्य पुनः पुनः।
ततः संप्रेक्ष्य तान् सर्वान्देवदेवो वृषध्वजः॥५४॥
विशोध्य तेषां देवानां पशुत्वं परमेश्वरः।
व्रतं पाशुपतं चैव स्वयं देवो महेश्वरः॥५५॥
उपदिश्य मुनीनां च सहास्ते चांबंया भवः।
तदाप्रभृति ते देवाः सर्वे पाशुपताः स्मृताः॥५६॥
पशूनां च पतिर्यस्मात्तेषां साक्षाद्धि देवताः।
तस्मात्पाशुपताः प्रोक्तास्तपस्तेपुश्च ते पुनः॥५७॥

Then the bull-bannered lord Śiva cast his glance at all the gods, purified their souls and explained to them the performing of the *Pāśupata-vrata*. Thereafter, lord Śiva took his seat there with Umā and all the sages. From that time onwards, all the gods were linked with *Pāśupata.* All the people, who claim Paśupati to be their sole god, they are called *Pāśupatas.* Thereafter, the gods performed the *tapas* again.

ततो द्वादशवर्षांते मुक्तपाशाः सुरोत्तमाः।
ययुर्यथागतं सर्वे ब्रह्मणा सह विष्णुना॥५८॥
एतद्वः कथितं सर्वं पितामहमुखाच्छ्रुतम्।
पुरा सनत्कुमारेण तस्माद्व्यासेन धीमता॥५९॥
यः श्रावयेच्छुचिर्विप्राञ्छृणुयाद्वा शुचिर्नरः।
स देहभेदमासाद्य पशुपाशैः प्रमुच्यते॥६०॥

Then the excellent gods performed the *tapas* for twelve years and were released from the noose. They returned to their respective abodes with Brahmā and Viṣṇu. Whatever I had heard from the mouth of Brahmā, the same has been repeated by me to you. Sanat and Vyāsa had also heard the same from Brahmā. A person, who getting purified, listens about the *Pāśupata vrata* and recites it to the Brāhmaṇas, he achieving another body, is relieved of the bondage of *Paśu.*

इति श्रीलिङ्गमहापुराणे पूर्वभागे पाशुपतव्रतमाहात्म्यं
नामाशीतितमोऽध्यायः॥८०॥

◆

एकाशीतितमोऽध्यायः

Chapter 81

Adoration of *liṅga* for the removal of the bondage

ऋषयु ऊचुः

व्रतमेतत्त्वया प्रोक्तं पशुपाशविमोक्षणम्।
व्रतं पाशुपतं लैङ्गं पुरा देवैरनुष्ठितम्॥१॥
वक्तुमर्हसि चास्माकं यथापूर्वं त्वया श्रुतम्।

***Ṛṣis* said–**

How the *vrata* detailed by you for freedom from Paśupata is linked with the *Śivaliṅga* which had been performed by the gods earlier? You kindly speak out the method of performing the same *vrata*, as you have heard earlier.

सूत उवाच

पुरा सनत्कुमारेण पृष्टः शैलादिरादरात्॥२॥
नंदी प्राह वचस्तस्मै प्रवदामि समासतः।
देवैर्दैत्यैस्तथा सिद्धैर्गंधर्वैः सिद्धचारणैः॥३॥
मुनिभिश्च महाभागैरनुष्ठितमनुत्तमम्।
व्रतं द्वादशलिङ्गाख्यं पशुपाशविमोक्षणम्॥४॥

Sūta said–

In earlier times, Sanatkumāra once respectfully asked Nandī, the son of Śilāda. Whatever was told by Nandī to him is going to be repeated by me in brief. The excellent *vrata* called *Dvādaśa-liṅga* that is capable of liberating Paśus from bondage, had been performed by the gods, Daityas, Gandharvas, Siddhas, Cāraṇas and the highly virtuous sages.

भोगदं योगदं चैव कामदं मुक्तिदं शुभम्।
अवियोगकरं पुण्यं भक्तानां भयनाशनम्॥५॥

It bestows the worldly pleasures, liberation, *yogic* powers and whatever is desired by the devotee. It is auspicious, holy and conducive to the perseverance and the energetic efforts. It destroys bondages of worldly affairs in the case of the devotees.

षडङ्गसहितान् वेदान्मथित्वा तेन निर्मितम्।
सर्वदानोत्तमं पुण्यमश्वमेधायुताधिकम्॥६॥

It has been conceived after the churning of the Vedas and their six *aṅgas.* It is superior to all the charitable gifts and is more rewarding than ten thousand horse sacrifices.

सर्वमङ्गलदं पुण्यं सर्वशत्रुविनाशनम्।
संसारार्णवमग्नानां जंतूनामपि मोक्षदम्॥७॥

It is sacred and bestows all the auspicious objects, makes the enemies to vanish, showers salvation even on those who are drowned in the ocean of the universe.

सर्वव्याधिहरं चैव सर्वज्वरविनाशनम्।
देवैरनुष्ठितं पूर्वं ब्रह्मणा विष्णुना तथा॥८॥

It relieves one of all the ailments and destroys all the fevers. It was earlier been performed by the gods besides Brahmā and Viṣṇu.

कृत्वाकनीयसं लिङ्गं स्नाप्य चंदनवारिणा।
चैत्रमासादि विप्रेंद्राः शिवलिङ्गव्रतं चरेत्॥९॥

O prominent Brāhmaṇas, the devotee

shall make a small *liṅga* and bathe it with sandal waters. Starting in the month of Caitra, he shall adore the *Śiva liṅga* with holy rites.

कृत्वा हैमं शुभं पद्म कर्णिकाकेसरान्वितम्।
नवरत्नैश्च खचितमष्टपत्रं यथाविधि:॥१०॥
कर्णिकायां न्यसेल्लिंगं स्फाटिकं पीठसंयुतम्।
तत्र भक्त्या यथान्यायमर्चयेद्बिल्वपत्रकै:॥११॥

He will make an auspicious golden lotus with pericarp and filaments, with eight petals in each one of which the nine precious gems should be studded. The crystal *liṅga* should be placed in the pericarp together with its pedestal. He should then adore it offering the wood apple leaves.

सितै: सहस्रकमलै रक्तैर्नीलोत्पलैरपि।
श्वेतार्ककर्णिकारैश्च करवीरैर्बकैरपि॥१२॥
एतैरन्यैर्यथालाभं गायत्र्या तस्य सुव्रता:।
संपूज्य चैव गंधाद्यैर्धूपैर्दीपैश्च मङ्गलै:॥१३॥
नीरिजनाद्यैश्चान्यैश्च लिङ्गमूर्तिं महेश्वरम्।
अगरुं दक्षिणे दद्यादघोरेण द्विजोत्तमा:॥१४॥

O excellent sages, then he should worship the *liṅga* offering white, red and blue lotus flowers together with *Arka*, *Karvīra*, *Karṇikāra*, *Kurbaka* and other flowers wherever are available, repeating the hymn of Gāyatrī. Worshipping the *liṅga* offering fragrance, incense, the auspicious lamps and performing *āratī*, the devotee should worship lord Śiva in the form of *liṅga*. O excellent Brāhmaṇas, thereafter, *agaru* should be offered in the south reciting the *Aghora-mantra.*

पश्चिमे सद्यमंत्रेण दिव्या चैव मन:शिलाम्।
उत्तरे वामदेवेन चंदनं वापि दापयेत्॥१५॥

The red arsenic should be offered in the west, uttering the *Sadyojāta mantra*. Reciting the *Vāmadeva mantra*, sandal paste should be offered in the north.

पुरुषेण मुनिश्रेष्ठा हरितालं च पूर्वत:।
सितागरूद्भवं विप्रास्तथा कृष्णागरूद्भवम्॥१६॥
तथा गुग्गुलुधूपं च सौगंधिकमनुत्तमम्।
सितारं नाम धूपं च दद्यादीशाय भक्तित:॥१७॥

O excellent sages, the yellow orpiment should be offered in the east reciting *Tatpuruṣa mantra.* Different types of incense like white *agaru*, black *agaru*, the *guggulu* and excellent fragrance should be offered, besides the incense named *Sitāra.*

महाचरुर्निवेद्य: स्यादाढकान्नमथापि वा।
एतद्व: कथितं पुण्यं शिवलिङ्गमहाव्रतम्॥१८॥

The *Mahācaru* or an *Āḍhaka* measure of cooked rice should be offered as *Naivedya.* In this way, the holy rites of *Śiva liṅga* have been spelt out to you.

सर्वमासेषु सामान्यं विशेषोपि च कीर्त्यते।
वैशाखे वज्रलिङ्गं च ज्येष्ठे मारकतं तथा॥१९॥
आषाढे मौक्तिकं लिङ्गं श्रावणे नीलनिर्मितम्।
मासि भाद्रपदे लिङ्गं पद्मरागमयं शुभम्॥२०॥
आश्विने चैव विप्रेंद्रा: गोमेदकमयं शुभम्।
प्रवालेनैव कार्तिक्यां तथा वै मार्गशीर्षके॥२१॥
वैडूर्यनिर्मितं लिङ्गं पुष्परागेण पुष्यके।
माघे च सूर्यकांतेन फाल्गुने स्फाटिकेन च॥२२॥

All these are common for all the months. I shall mention the specific features now. There should be *vajra liṅga* in the month of Vaiśākha. In the month of Jyeṣṭha, it should be of emerald. In Aṣāèha, it should be pearl. In Śrāvaṇa, it should be of lapiz lazuli. In Bhādrapada, the *liṅga* should be of ru–s. O excellent Brāhmaṇas, in the month of Āśvin, the *liṅga* should be of onyx, in Kārttika of coral, in Mārgaśīrṣa of lapiz lazuli, in the month of Pauṣa of Topaz, in Māgha of solar stone and in Phālguna of crystal.

सर्वमासेषु कमलं हैममेकं विधीयते।
अलाभे राजतं वापि केवलं कमलं तु वा॥२३॥
रत्नानामप्यलाभे तु हेम्ना वा राजतेन वा।
रजतस्याप्यलाभे तु ताम्रलोहेन कारयेत्॥२४॥

In all the months, a golden lotus should be used for worship. In the absence of the same, a silver lotus could be used and in the absence of the same, an ordinary lotus could be used. In the absence of the precious stones, the worship can be continued with gold or silver and in case even that is not available, it shall be made of copper.

शैलं वा दारुजं वापि मृन्मयं वा सवेदिकम्।
सर्वगंधमयं वापि क्षणिकं परिकल्पयेत्॥२५॥

The *liṅga* could be made of stone, wood or clay with its pedestal or one should make a temporary *liṅga* with fragrant material.

हैमंतिके महादेवं श्रीपत्रेणैव पूजयेत्।
सर्वमासेषु कमलं हैममेकमथापि वा॥२६॥
राजतं वापि कमलं हैमकर्णिकमुत्तमम्।
राजतस्याप्यभावे तु बिल्वपत्रैः समर्चयेत्॥२७॥

During the early winter season, lord Mahādeva should be worshipped with wood apple leaves alone. In all other months, lotus made of gold or silver with golden pericarp can be used. In the absence of the silver lotus, the wood apple leaves should be used.

सहस्रकमलालाभे तदर्धेनापि पूजयेत्।
तदर्धार्धेन वा रुद्रमष्टोत्तरशतेन वा॥२८॥

In the absence of a thousand lotuses, half of that quantity could be used for worship. In case, it is not possible to do so, a devotee should worship with half of that quantity (i.e. 250 lotuses) and still if the said quantity is not available, he can use half of that quantity (i.e. 125). He can, however, make use of 108 lotuses in worship of Śiva.

बिल्वपत्रे स्थिता लक्ष्मीर्देवी लक्षणसंयुता।
नीलोत्पलेंबिका साक्षादुत्पले षण्मुखः स्वयम्॥२९

The goddess Lakṣmī dwells over the wood apple leaves, while Ambikā is lodged over the red lotus flowers and the blue lotus is the dwelling place of six-faced Kārttikeya.

पद्माश्रितो महादेवः सर्वदेवपतिः शिवः।
तस्मात्सर्वप्रयत्नेन श्रीपत्रं न त्यजेद्बुधः॥३०॥

Mahādeva, the lord of the gods, resides in the lotus flowers. Therefore, the people with wisdom should never discard the leaves of wood apple tree.

नीलोत्पलं चोत्पलं च कमलं च विशेषतः।
सर्वरोगक्षयं पद्मं शिला सर्वार्थसिद्धिदा॥३१॥

A devotee should not discard blue, red, white lotus flowers. In no case, the red lotus should be discarded. The lotus subjugates all the ailments. Śilā (red arsenic) bestows all the *siddhis.*

कृष्णागरुसमुद्भूतं सर्वपापकृंतनम्।
गुग्गुलुप्रभृतीनां च दीपानां च निवेदनम्॥३२॥
सर्वरोगक्षयं चैव चंदनं सर्वसिद्धिदम्।
सौगंधिकं तथा धूपं सर्वकामार्थसाधकम्॥३३॥

The fragrance emanating from the black *agaru* destroys all the sins The fragrance of *guggulu* and other lamps also removes all the ailments. The sandal paste on the other hand bestows all the *siddhis.* The fragrant incense and other fragrant material fulfils all desires. The white and black *agaru* and the fragrance of *Sītāra* incense bestows salvation.

श्वेतागरूद्भवं चैव तथा कृष्णागरूद्भवम्।
सौम्यं सीतारधूपं च साक्षान्निर्वाणसिद्धिदम्॥३४॥

The incense of white and black *agaru* and the mild incense of *Sītāra* bestow salvation.

श्वेतार्ककुसुमे साक्षाच्चतुर्वक्त्रः प्रजापतिः।
कर्णिकारस्य कुसुमे मेधा साक्षाद्व्यवस्थिता॥३५॥
करवीरे गणाध्यक्षो बके नारायणः स्वयम्।
सुगंधिषु च सर्वेषु कुसुमेषु नगात्मजा॥३६॥
तस्मादेतैर्यथालाभं पुष्पधूपादिभिः शुभैः।
पूजयेद्देवदेवेशं भक्त्या वित्तानुसारतः॥३७॥

The four-faced Brahmā dwells in the white *Arka* flower and the goddess of wisdom lives in the *Karṇikā* flowers. *Karvīra* is the dwelling place of lord of *gaṇas*. Nārāyaṇa is lodged in the *Kurubaka* flower. Pārvatī, the daughter of mountain, has her place in all the flowers. Therefore, the devotee should worship the chief of the gods with these splendid flowers, incense etc. according to his means and the availability of these materials.

निवेदयेत्ततो भक्त्या पायसं च महाचरुम्।
सघृतं सोपदंशं च सर्वद्रव्यसमन्वितम्॥३८॥

Mahācaru should then be offered with devotion, which should be made of milk, as *Naivedya* together with *ghee* and side dishes made with all the edible materials.

शुद्धान्नं वापि मुद्गान्नमाढकं चार्धकं तु वा।
चामरं तालवृंतं च तस्मै भक्त्या निवेदयेत्॥३९॥
उपहाराणि पुण्यानि न्यायेनैवार्जितान्यपि।
नानाविधानि चार्हाणि प्रोक्षणितान्यंभसा पुनः॥४०
निवेदयेच्च रुद्राय भक्तियुक्तेन चेतसा।
क्षीराद्वै सर्वदेवानां स्थित्यर्थममृतं ध्रुवम्॥४१॥
विष्णुना जिष्णुना साक्षादन्ने सर्वं प्रतिष्ठितम्।
भूतानामन्नदानेन प्रीतिर्भवति शङ्करे॥४२॥
तस्मात्संपूजयेद्देवमन्ने प्राणाः प्रतिष्ठिताः।
उपहारे तथा तुष्टिर्व्यंजने पवनः स्वयम्॥४३॥
सर्वात्मको महादेवो गंधतोये ह्यपांपतिः।
पीठे वै प्रकृतिः साक्षान्महदाद्यैर्व्यवस्थिता॥४४॥
तस्माद्देवं यजेद्भक्त्या प्रतिमासं यथाविधि।
पौर्णमास्यां व्रतं कार्यं सर्वकामार्थसिद्धये॥४५॥

Or the devotee should offer an *Āḍhaka* measure or half of it of the pure cooked rice or cooked with the green gram pulses. The devotee shall also offer the flywhisk and fan to the image. He should also offer other presents from the riches earned by him by fair means, which should be auspicious and worthy of charity and of different types. Before dedicating something, water should be sprinkled over it and then it should be offered to Rudra. Lord Viṣṇu, with the desire of establishing the gods, extracted nectar out of the milk and was infused into the cereals. Everything depends on the cooked food. By giving food in charity, all the living beings get delighted. Therefore, a devotee should worship Śiva by giving away the cooked food in charity. The life remains enshrined in food. The wind god lives in the fan and by donating it, the wind god gets pleased. By making other gifts, one is himself satisfied. Lord Mahādeva is present in all the objects. The fragrance of Varuṇa, the god of water is present in the water itself. Prakṛti with *Mahat* is always lodged over the pedestal. Therefore, Paśupati lord Śiva should be adored with devotion and every month, one should fast on each full moon day for achieving success in all the matters.

सत्यं शौचं दया शांतिः संतोषो दानमेव च।
पौर्णमास्याममावास्यामुपवासं च कारयेत्॥४६॥
संवत्सरांते गोदानं वृषोत्सर्गं विशेषतः।
भोजयेद्ब्राह्मणान्भक्त्या श्रोत्रियान् वेदपारगान्॥४७

A devotee should be truthful, pure, compassionate, peaceful and contented. He should give away charities as per his means. He should fast on the full moon and moonless days. At the end of the year, he should give away a cow and a bull in charity and serve food to the Brāhmaṇas well-versed in the Vedas as well as the learned people.

तल्लिंगं पूजितं तेन सर्वद्रव्यसमन्वितम्।
स्थापयेद्वा शिवक्षेत्रे दापयेद् ब्राह्मणाय वा॥४८॥

The *Śivaliṅga* that has been worshipped, for that *Śivaliṅga*, all the materials for charity should be given in a temple or to a Brāhmaṇa.

य एवं सर्वमासेषु शिवलिङ्गमहाव्रतम्।
कुर्याद्भक्त्या मुनिश्रेष्ठाः स एव तपतां वरः॥४९॥

O great sages, one who worships *Śivaliṅga* in all the months, he is treated to be the best amongst all the performers of *tapas.*

सूर्यकोटिप्रतीकाशैर्विमानै रत्नभूषितैः।
गत्वा शिवपुरं दिव्यं नेहायाति कदाचन॥५०॥

Such a devotee, mounting over a plane having the lustre of crores of suns and duly adorned with all the gems, proceeds to the divine *Śivaloka* and does not return to earth.

अथवा ह्येकमासं वा चरेदेवं व्रतोत्तमम्।
शिवलोकमवाप्नोति नात्र कार्या विचारणा॥५१॥

Otherwise, in case a devotee performs the *vrata* for a month only, he surely achieves *Śivaloka.* There is no doubt about it.

अथवा सक्तचित्तश्चेद्यान्यान् संचिंतयेद्वरान्।
वर्षमेकं चरेदेवं तांस्तान्प्राप्य शिवं व्रजेत्॥५२॥

In case, the mind of the devotee is engaged in the worldly pleasures, he should perform the *vrata* for a month, and then he achieving all the pleasures in the world, achieves Śiva ultimately.

देवत्वं वा पितृत्वं वा देवराजत्वमेव च।
गाणपत्यपदं वापि सक्तोपि लभते नरः॥५३॥

A devotee, who is devoted to Śiva, can achieve godhood, *Pitṛhood* or becomes the king of the gods and the lord of *gaṇas.*

विद्यार्थी लभते विद्यां भोगार्थी भोगमाप्नुयात्।
द्रव्यार्थी च निधिं पश्येदायुःकामश्चिरायुषम्॥५४॥

The one who is desirous of learning, achieves the same; the one who is desirous of worldly pleasures, attains them. The one desirous of wealth will get a treasure and the one desirous of long life attains long life.

यान्यांश्चिंतयते कामांस्तांस्तान्प्राप्येह मोदते।
एकमासव्रतादेव सोंते रुद्रत्वमाप्नुयात्॥५५॥

One delights by attaining whatever desires are cherished by him by performing a *vrata* only for a month. Ultimately, he achieves the place of Rudra.

इदं पवित्रह परमं रहस्यं
व्रतोत्तमं विश्वसृजापि सृष्टम्।
हिताय देवासुरसिद्धमर्त्य-
विद्याधराणां परमं शिवेन॥५६॥

This holy and excellent *vrata* happens to be a great secret evolved by Śiva, the creator of the universe, for the benefit of the gods, Siddhas, Vidyādharas and the human beings.

संपूज्य पूज्यं विधिनैवमीशं
प्रणम्य मूर्ध्ना सह भृत्यपुत्रैः।
व्यपोहनं नाम जपेत्स्तवं च
प्रदक्षिणं कृत्य शिवं प्रयत्नात्॥५७॥

After adorning the lord who is worthy of adoration and after bowing to him with lowered head along with one's sons and servants and encircling him, one should repeat the hymn *vyapohana.*

पुराकृतं विश्वसृजा स्तवं च
हिताय देवेन जगत्त्रयस्य।
पितामहेनैव सुरैश्च सार्धं
महानुभावेन महार्घ्यमेतत्॥५८॥

This highly precious hymn was composed by lord Brahmā, the creator of the universe. For the benefit of the three worlds, this was repeated by the great lord with the gods.

इति श्रीलिङ्गमहापुराणे पूर्वभागे पशुपाशविमोचनलिङ्ग-
पूजादिकथनं नामैकाशीतितमोऽध्यायः॥८१॥

द्व्याशीतितमोऽध्यायः

Chapter 82

Hymns of purification

सूत उवाच
व्यपोहनस्तवं वक्ष्ये सर्वसिद्धिप्रदं शुभम्।
नंदिनश्च मुखाच्छ्रुत्वा कुमारेण महात्मना॥१॥
व्यासाय कथितं तस्माद्बहुमानेन वै मया।
नमः शिवाय शुद्धाय निर्मलाय यशस्विने॥२॥
दुष्टांतकाय सर्वाय भवाय परमात्मने।
पञ्चवक्त्रो दशभुजो ह्यक्षपञ्चदशैर्युतः॥३॥
शुद्धस्फटिकसङ्काशः सर्वाभरणभूषितः।
सर्वज्ञः सर्वगः शांतः सर्वोपरि सुसंस्थितः॥४॥
पद्मासनस्थः सोमेशः पापमाशु व्यपोहतु।

Sūta said–

I shall now speak out about the auspicious prayer which removes all the sins and bestows success. In earlier times, it was narrated by Nandī to Aśvinī Kumāras who narrated it to the sage Vyāsa. I heard it from the sage Vyāsa with attentive mind. Salutation to the auspicious, spotless, glorious and the destroyer of the evil. Salutation to Śarva, Bhava and the Supreme Soul. Let lord Śiva, having five faces, ten arms, fifteen organs of knowledge, adorned with all the ornaments, resembling the pure crystal, omniscient, all pervading, peaceful, seated over the lotus seat above all with his consort Umā, removes our all the sins quite quickly.

ईशानः पुरुषश्चैव अघोरः सद्य एव च॥५॥
वामदेवश्च भगवान्पापमाशु व्यपोहतु।
अनंतः सर्वविद्येशः सर्वज्ञः सर्वदः प्रभुः॥६॥
शिवध्यानैकसंपन्नः स मे पापं व्यपोहतु।
सूक्ष्मः सुरासुरेशानो विश्वेशो गुणपूजितः॥७॥
शिवध्यानैकसंपन्नः स मे पापं व्यपोहतु।
शिवोत्तमो महापूज्यः शिवध्यानपरायणः॥८॥

Let Īśāna, Puruṣa, Aghora, Sadya and Vāmadeva, remove our sins. Let lord Ananta, the master of all the knowledge, omniscient, Śiva – the bestower of everything, remove all my sins. The lord who is the Īśa of the gods and the *asuras*, the lord of the universe who is adored because of his virtues, the lord of the universe who is adored because of his merits and is engrossed in the meditation, that lord Śiva should remove all my sins. The one who is the foremost of the auspicious beings, immensely adorable, engaged in auspicious meditation, should remove my sins. The one, who is all knowledgeable, bestower of everything and the peaceful one, should remove my sins.

सर्वगः सर्वदः शांतः स मे पापं व्यपोहतु।
एकाक्षो भगवानीशः शिवार्चनपरायण॥९॥
शिवध्यानैकसंपन्नः स मे पापं व्यपोहतु।
त्रिमूर्तिर्भगवानीशः शिवभक्तिप्रबोधकः॥१०॥
शिवध्यानैकसंपन्नः स मे पापं व्यपोहतु।
श्रीकंठ श्रीपतिः श्रीमाञ्शिवध्यानरतः सदा॥११॥
शिवार्चनरतः साक्षात् स मे पापं व्यपोहतु।
शिखण्डी भगवाञ्शांतः शवभस्मानुलेपनः॥१२॥
शिवार्चनरतः श्रीमान् स मे पापं व्यपोहतु।

Let the one having a single eye, engaged in auspicious worship, engrossed in the meditation of Śiva, remove my sins. Let Trimūrti, the lord Īśa, performer of the devotion of Śiva, engaged in the meditation of Śiva, should remove my sins. Let Śrīkaṇṭha, Śrīpati, engaged in the meditation of Śiva, remove my sins. Let Śikhaṇḍī, peaceful, the one who applies ashes over the body, Śrīmān, engaged in the worship of Śiva, remove my sins.

त्रैलोक्यनमिता देवी सोल्काकारा पुरातनी॥१३॥
दाक्षायणी महादेवी गौरी हैमवती शुभा।
एकपर्णाग्रजा सौम्या तथा वै चैकपाटला॥१४॥
अपर्णा वरदा देवी वरदानैकतत्परा।
उमाऽसुरहरा साक्षात्कौशिकी वा कपर्दिनी॥१५॥
खट्वाङ्गधारिणी दिव्या कराग्रतरुपल्लवा।
नैगमेयादिभि र्दिव्यैश्चतुर्भिः पुत्रकैर्वृता॥१६॥
मेनाया नंदिनी देवी वारिजा वारिजेक्षणा।
अंबाया वीतशोकस्य नंदिनश्च महात्मनः॥१७॥
शुभावत्याः सखी शांता पञ्चचूडा वरप्रदा।
सृष्ट्यर्थं सर्वभूतानां प्रकृतित्वं गताव्यया॥१८॥
त्रयोविंशतिभिस्तत्त्वैर्महदाद्यैर्विजृंभिता।
लक्ष्म्यादिशक्तिभिर्नित्यं नमिता नंदनंदिनी॥१९॥
मनोन्मनी महादेवी मायवी मण्डनप्रिया।
मायया या जगत्सर्वं ब्रह्माद्यं सचराचरम्॥२०॥
क्षोभिणी मोहिनी नित्यं योगिनां हृदि संस्थिता।
एकानेकस्थिता लोके इन्दीवरनिभेक्षणा॥२१॥
भक्त्या परमया नित्यं सर्वदेवैरभिष्टुता।
गणेंद्रांभोजगर्भेन्द्रयमवित्तेशपूर्वकैः॥२२॥
संस्तुता जननी तेषां सर्वोपद्रवनाशिनी।
भक्तानामार्तिहा भव्या भवभावविनाशनी॥२३॥
भुक्तिमुक्तिप्रदा दिव्या भक्तानामप्रयत्नतः।
सा मे साक्षान्महादेवी पापमाशु व्यपोहतु॥२४॥

Let Mahādevī remove my sins at once, who is offered salutation thrice a day. Let the goddess who is the form of comet, the ancient and primordial Mahādevī, the daughter of Dakṣa, Gaurī, auspicious Pārvatī, daughter of Himavān, Ekaparṇā, Agrajā, Aparṇā, bestower of boons, always anxious to bestow the boons, Umā, destroyer of *asuras*, Kauśikī, Kapardinī, carrier of sword, the divine one, holding the tender shoots in the foreparts of the hand, surrounded by Naigameya and other four sons, the daughters of Menā, the lotus-eyed goddess born of water, the soul of engraved Nandī – the great soul, the handmaid of Śubhāvatī, Pañcabhūtā, bestower of boons, having attained the position of Prakṛti for the creation of all the living beings, Avyayarūpā, one who pervades in everything by means of twenty three principles beginning with *Mahat*, one who is always bowed to by Lakṣmī and other Śaktis, the daughter of Nanda, one who is fond of establishing Mahādeva, the wielder of *Māyās*, one who agitates and fascinates the entire universe beginning with Brahmā and consisting of all the mobile and immobile beings by means of her *Māyā*, one who is lodged in the heart of the *yogīs*, one who is stationed in the world both as one and many, the one whose eyes resemble the blue lotus flowers, one who is always eulogised with great devotion by the gods beginning with the leaders of *gaṇas*, Brahmā, Indra, Yama and Kubera, the one who is the destroyer of the agony of the devotees, the elegant one, she is the one who destroys worldliness, the divine deity, the bestower of enjoyment of worldly pleasures and liberation on the devotees without their efforts. Let the great goddess remove my sins soon.

चण्डः सर्वगणेशानो मुखाच्छंभोर्विनिर्गतः।
शिवार्चनरतः श्रीमान् स मे पापं व्यपोहतु॥२५॥

May Caṇḍa, the lord of the *gaṇas*, who

emerged out of the face of lord Śiva, the glorious one, engaged in the worship of Śiva, remove my sins.

शालङ्कायनपुत्रस्तु हलमार्गोत्थितः प्रभुः।
जामाता मरुतां देवः सर्वभूतमहेश्वरः॥२६॥
सर्वगः सर्वदृक शर्वः सर्वेशसदृशः प्रभुः।
सनारायणकैर्देवैः सेंद्रचन्द्रदिवाकरैः॥२७॥
सिद्धैश्च यक्षगंधर्वैर्भूतविधायकैः।
उरगैर्ऋषिभिश्चैव ब्रह्मणा च महात्मना॥२८॥
स्तुतस्त्रैलोक्यनाथस्तु मुनिरंतःपुरं स्थितः।
सर्वदा पूजितः सर्वैर्नंदी पापं व्यपोहतु॥२९॥

Let the lord Nandī remove my sins, the same Nandī who is the son of Śālaṅkāyana, who originated from the path of the ploughshare, the son-in-law of Maruts, lord of all the *bhūtas*, the all pervasive one, who has the eyes everywhere, the lord who is like the lord of all, may remove my sins. He is the lord of the three worlds who is eulogised by the gods including Nārāyaṇa, Indra, sun, moon, Siddhas, Yakṣas, Gandharvas, Bhūtas and the creator of the Bhūtas, serpents, sages and Brahmā – the noble-souled one. He is lodged in the harem of the lords. He is always worshipped by all.

महाकायो महातेजा महादेव इवापरः।
शिवार्चनरतः श्रीमान्स मे पापं व्यपोहतु॥३०॥

Let the one having the splendour and prowess, one who resembles the lord Mahādeva, the glorious one and the one who is engaged in the worship of Śiva, remove my sins.

मेरुमंदारकैलासतटकूटप्रभेदनः।
ऐरावतादिभिर्दिव्यैर्दिग्गजैश्च सुपूजितः॥३१॥
सप्तपातालपादश्च सप्तद्वीपोरुजंघकः।
सप्तार्णवांकुशश्चैव सर्वतीर्थोदरः शिवः॥३२॥
आकाशदेहो दिग्बाहुः सोमसूर्याग्निलोचनः।
हतासुरमहावृक्षो ब्रह्मविद्यामहोत्कटः॥३३॥
ब्रह्माद्याधोरणैर्दिव्यैर्योगपाशसमन्वितैः।
बद्धो हृतपुण्डरीकाख्ये स्तंभे वृत्तिं निरुध्य च॥३४॥
नगेंद्रवक्त्रो यः साक्षाद्गणकोटिशतैर्वृतः।
शिवध्यानैकसंपन्नः स मे पापं व्यपोहतु॥३५॥

Let the sacred elephant-faced deity surrounded by the hundreds and crores of *gaṇas* and who is meditating on Śiva, remove my sins. He splits and pierces the ridges and peaks of the Meru mountain, besides Kailāśa. He is adored by Airāvata and other divine elephants of the quarters, the seven *Pātālas* constitute his feet. The seven continents are his thighs and calves, and the seven oceans are his goads. All the holy centres are his belly. The sky is his body, the directions are his arms. The moon, sun and the fire are his eyes. He is the one by whom the *asuras* were destroyed like the trees. He is great and fierce with the *vidyā* of Brahman. He is bound to the pillar of lotus like hearts of men by Brahmā and others who act as divine *mahāvatas* (controllers) and who are equipped with the ropes of *yoga*.

भृङ्गीशः पिंगलाक्षोसौ भसिताशस्तु देहयुक्।
शिवार्चनरतः श्रीमान्स मे पापं व्यपोहतु॥३६॥

Let the graceful Bhṛṅgī having the tawny-coloured eyes, whose body illuminates the quarters and who is always engaged in the worship of Śiva, remove all my sins.

चतुर्भिस्तनुभिर्नित्यं सर्वासुरनिबर्हणः।
स्कंदः शक्तिधरः शांतः सेनानीः शिखिवाहनः॥३७
देवसेनापतिः श्रीमान्स मे पापं व्यपोहतु।
भवः शर्वस्तथेशानो रुद्रः पशुपतिस्तथा॥३८॥
उग्रो भीमो महादेवः शिवार्चनरतः सदा।
एताः पापं व्यपोहंतु मूर्तयः परमेष्ठिनः॥३९॥

महादेवः शिवो रुद्रः शङ्करो नीललोहितः।
ईशानो विजयो भीमो देवदेवो भवोद्भवः॥४०॥
कपालीशश्च विज्ञेयो रुद्रा रुद्रांशसंभवाः।
शिवप्रणामसंपन्ना व्यपोहंतु मलं मम॥४१॥

Let the chief commander of the armies of the gods, who carries the Śakti in his hands and the glorious destroyer of the *asuras*, who is peaceful, has a peacock as his vehicle and known as Skanda, remove my sins. May the lord in form of Parameṣṭhī remove my sins. Bhava, Śarva, Īśāna, Rudra, Paśupati, Ugra, Bhīma and Mahādeva are always engaged in the worship of Sadāśiva. Those who are engaged in offering salutation to Śiva, to the images of Mahādeva, Śiva, Rudra, Śaṅkara, Nīlalohita, Īśāna, Vijaya, Bhīma, Devādeva, Bhavodbhava, Kapālī and Īśa, let they remove my sins.

विकर्तनो विवस्वांश्च मार्तंडो भास्करो रविः।
लोकप्रकाशकश्चैव लोकसाक्षी त्रिविक्रमः॥४२॥
आदित्यश्च तथा सूर्यश्चांशुमांश्च दिवाकरः।
एते वै द्वादशादित्या व्यपोहंतु मलं मम॥४३॥

The twelve Ādityas *viz.* Vivarttana, Vivasvān, Mārtaṇḍa, Bhāskara, Ravi, Lokaprakāśaka, Lokasākṣī, Trivikrama, Āditya, Sūrya, Aṁśumān and Divākara, remove my sins.

गगनं स्पर्शनं तेजो रसश्च पृथिवी तथा।
चंद्रः सूर्यस्तथात्मा च तनवः शिवभाषिताः॥४४॥
पापं व्यपोहंतु मम भयं निर्नाशयंतु मे।
वासवः पावकश्चैव यमो निर्ऋतिरेव च॥४५॥

Let the sky, wind, fire, water, earth, moon and the soul, who are considered as the limbs of Śiva's body, remove my sins and danger for me.

वरुणो वायुसोमौ च ईशानो भवान् हरिः।
पितामहश्च भगवान् शिवध्यानपरायणः॥४६॥
एते पापं व्यपोहंतु मनसा कर्मणा कृतम्।

Let Vāsava (Indra), Pāvaka (fire), Yama, Nirṛti, Varuṇa, Vāyu, Soma, Īśāna, lord Hari, Nārāyaṇa and the Grandsire, who are engaged in the meditation of Śiva, remove the sins committed mentally and physically.

नभस्वान्स्पर्शनो वायुरनिलो मारुतस्तथा॥४७॥
प्राणः प्राणेशजीवेशौ मारुतः शिवभाषिताः।
शिवार्चनरताः सर्वे व्यपोहंतु मलं मम॥४८॥

Let Vāyu, Nabhasvān, Sparśana, Anila, Marut, Prāṇa, Prāṇeśa and Jīveśa, who are engaged in the worship of Śiva, remove my sins.

खेचरी वसुचारी च ब्रह्मेशो ब्रह्मब्रह्मधीः।
सुषेणः शाश्वतः पुष्टः सुपुष्टश्च महाबलः॥४९॥
एते वै चारणाः शंभो पूजयातीव भाविताः।
व्यपोहंतु मलं सर्वं पापं चैव मया कृतम्॥५०॥

The following Cāraṇas are highly purified by their worship *viz.* Khecarin, Vasucārin, Brahmeśa, Brahmabrahmādhī, Suṣeṇa, Śāśvata, Puṣṭa, Supuṣṭa and Mahābala. Let them remove my impurities and all the sins committed by me.

मंत्रज्ञो मंत्रवित् प्राज्ञो मंत्रराट् सिद्धपूजितः।
सिद्धवत्परमः सिद्धः सर्वसिद्धिप्रदायिनः॥५१॥
व्यपोहंतु मलं सर्वे सिद्धाः शिवपदार्चकाः।

May all the Siddhas, the worshippers of the feet of Śiva, dispel my impurities. They include Mantrajña, Mantravid, Prājña, Mantrarāṭ, Siddhapūjita, Siddhavatparama and Siddha. All of them bestow the *siddhis.*

यक्षो यक्षेश धनदो जृंभको मणिभद्रकः॥५२॥
पूर्णभद्रेश्वरो माली शितिकुण्डलिरेव च।
नरेंद्रश्चैव यक्षेशा व्यपोहंतु मलं मम॥५३॥

May the lord of Yakṣas remove my impurities. They include– Yakṣa, Yakṣeśa, Dhanada, Jṛmbhaka, Maṇibhadraka, Pūrṇabhadreśvara, Mālin, Śitikuṇḍalī and Narendra.

अनंतः कुलिकश्चैव वासुकिस्तक्षकस्तथा।
कर्कोटको महापद्मः शङ्खपालो महाबलः॥५४॥
शिवप्रणामसंपन्नाः शिवदेहप्रभूषणः।
मम पापं व्यपोहंतु विषं स्थावरजङ्गमम्॥५५॥

May the (serpents) who serve as the ornaments over the body of Śiva, remove my sins and all the poison of the mobiles or immobiles like Ananta, Kulika, Vāsuki, Takṣaka, Kartkoṭaka, Mahāpadma, Śaṅkhapāla, Mahābala, who are all engaged in adoring Śiva.

वीणाज्ञः किन्नरश्चैव सुरसेनः प्रमर्दनः।
अतीशयः स प्रयोगी गीतज्ञश्चैव किन्नराः॥५६॥
शिवप्रणामसंपन्ना व्यपोहंतु मलं मम।

May the Kinnaras, Vīṇājña, Surasena, Pramardana, Atīśaya, Prayogins and Gitajña, engaged in the adoration of Śiva, remove my impurities.

विद्याधरश्च विबुधो विद्याराशिर्विदां वरः॥५७॥
विबुद्धो विबुधः श्रीमान्कृतज्ञश्च महायशः।
एते विद्याधराः सर्वे शिवध्यानपरायणाः॥५८॥
व्यपोहंतु मलं घोरं महादेवप्रसादतः।

Let the Vidyādharas *viz.* Vibudha, Vidyārāśī, Vidāṁvara, Vibuddha, Vibudha, Śrīmān, Kṛtajña and Mahāyaśas, who are all engaged in adoring Śiva, remove my impurities with the grace of lord Mahādeva.

वामदेवा महाजंभः कालनेमिर्महाबलः॥५९॥
सुग्रीवो मर्दकश्चैव पिंगलो देवमर्दनः।
प्रह्लादश्चाप्यनुह्लादः संह्लादः किल बाष्कलौ॥६०॥
जंभः कुंभश्च मायावी कार्तवीर्यः कृतञ्जयः।
एतेऽसुरा महात्मानो महादेवपरायणाः॥६१॥
व्यपोहंतु भयं घोरमासुरं भावमेव च।

Let the noble-souled heroes who are immensely devoted to Śiva remove all my fears and terrible *āsuric* nature, who include– Vāmadeva, Mahājambha, Kālanemi, Mahābala, Sugrīva, Mardaka, Piṅgala, Devamardana, Prahlāda, Anuhlāda, Saṁhlāda, Kila, Bāṣkala, Jambha, Kuṁbha, Māyāvin, Kārtavīrya and Kṛtañjaya.

गरुत्मान् खगतिश्चैव पक्षिराट् नागमर्दनः॥६२॥
नागशत्रुर्हिरण्याङ्गो वैनतेयः प्रभञ्जनः।
नागाशीर्विषनाशश्च विष्णुवाहन एव च॥६३॥
एते हिरण्यवर्णाभा गरुडा विष्णुवाहनाः।
नानाभरणसंपन्ना व्यपोहंतु मलं मम॥६४॥

Let the following Garuḍas as the vehicles of Viṣṇu with golden colour and adorned with various ornaments remove my impurity who include– Garutmān, Khagati, Pakṣirāṭ, Nāgamardana, Nāgaśātru, Hiraṇyāṅga, Vainateya, Prabhañjana, Nāgaśī, Viṣanāśa, Viṣṇuvāhana.

अगस्त्यश्च वसिष्ठश्च अंगिरा भृगुरेव च।
काश्यपो नारदश्चैव दधीचश्च्यवनस्तथा॥६५॥
उपमन्युस्तथान्ये च ऋषयः शिवभाविताः।
शिवार्चनरताः सर्वे व्यपोहंतु मलं मम॥६६॥

Let the sages like Agastya, Vasiṣṭha, Aṅgīras, Bhṛgu, Kāśyapa, Nārada, Dadhīca, Cyavana, Upamanyu and others, who are sanctified by Śiva and are engaged in his worship, remove my impurities.

पितरः पितामहाश्च तथैव प्रपितामहाः।
अग्निष्वात्ता बर्हिषदस्तथा मातामहादयः॥६७॥
व्यापोहंतु भयं पापं शिवध्यानपरायणाः।

Let the departed fathers, grandfathers, great grandfathers, the Agniṣvāttas, the Barhiṣadas, the matured grandfathers and others who are engaged in the meditation of Śiva, remove my fears and sins.

लक्ष्मीश्च धरणी चैव गायत्री च सरस्वती॥६८॥
दुर्गा उषा शची ज्येष्ठा मातरः सुरपूजिताः।
देवानां मातरश्चैव गणानां मातरस्तथा॥६९॥
भूतानां मातरः सर्वा यत्र या गणमातरः।
प्रसादाद्देवदेवस्य व्यपोहंतु मलं मम॥७०॥

Let the divine mothers remove my blemishes including Lakṣmī, Dharaṇī, Gāyatrī, Sarasvatī, Durgā, Uṣā, Śacī and Jyeṣṭhā, who are all worshipped by the gods, the mother of the Devas besides *Gaṇas*, *Bhūtas* and the mother of *gaṇas*, wherever they be.

उर्वशी मेनका चैव रंभा रतितिलोत्तमाः।
सुमुखी दुर्मुखी चैव कामुखी कामवर्धनी॥७१॥
तथान्याः सर्वलोकेषु दिव्याश्चाप्सरसस्तथा।
शिवाय ताण्डवं नित्यं कुर्वंत्योतीव भाविताः॥७२॥
देव्यः शिवार्चनरता व्यपोहंतु मलं मम।

Let the divine damsels and the goddesses engaged in the worship of Śiva, including– Urvaśī, Menakā, Rambhā, Rati, Tilottamā, Sumukhī, Durmukhī, Kāmukhī, Kāmavardhanī and the other divine *apsarās* of the three worlds, including the goddesses who are highly purified by performing the *tāṇḍava* dance of Śiva, remove my impurities.

अर्कः सोमोंगारकश्च बुधश्चैव बृहस्पतिः॥७३॥
शुक्रः शनैश्चरश्चैव राहुः केतुस्तथैव च।
व्यपोहंतु भयं घोरं ग्रहपीडां शिवार्चकाः॥७४॥

Let the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu, in ascending and descending modes, remove all the sufferings from the evil planets.

मेषो वृषोथ मिथुनस्तथा कर्कटकः शुभः।
सिंहश्च कन्या विपुला तुला वै वृश्चिकस्तथा॥७५॥
धनुश्च मकरश्चैव कुंभो मीनस्तथैव च।
राशयो द्वादश ह्येते शिवपूजापरायणाः॥७६॥
व्यपोहंतु भयं पापं प्रसादात्परमेष्ठिनः।

Let the twelve *Rāśīs* or signs of zodiac like Meṣa, Vṛṣa, Mithuna, Karkaṭaka, Siṁha, Kanyā, Tulā, Vṛścika, Dhanu, Makara, Kumbha and Mīna, all engaged in the adoration of Śiva, dispel danger and sins by the grace of Parameṣṭhī.

अश्विनी भरणी चैव कृत्तिका रोहिणी तथा॥७७॥
श्रीमन्मृगशिरश्चार्द्रा पुनर्वसुपुष्यसार्पकाः।
मघा वै पूर्वफाल्गुन्य उत्तराफाल्गुनी तथा॥७८॥
हस्तश्चित्रा तथा स्वाती विशाखा चानुराधिका।
ज्येष्ठा मूलं महाभागा पूर्वाषाढा तथैव च॥७९॥
उत्तराषाढिका चैव श्रवणं च श्रविष्ठिका।
शतभिषक्पूर्वभद्रा च तथा प्रोष्ठपदा तथा॥८०॥
पौष्णं च देव्यः सततं व्यपोहंतु मलं मम।

Let the constellation like Aśvinī, Bharaṇī, Kṛttikā, Rohiṇī, Mṛgaśirā, Ārdrā, Punarvasu, Puṣya, Āśleṣā, Maghā, Pūrva-phālgunī, Uttara-phālgunī, Hasta, Citrā, Svātī, Viṣākhā, Anurādhā, Jyeṣṭhā, Mūla, Mahābhāgā, Pūrvāṣāḍha, Uttarāṣāḍha, Śravaṇa, Śraviṣṭhā, Śatabhiṣa, Pūrva-bhādrapada, Uttara-bhādrapada and Revatī, all remove my impurities.

ज्वरः कुंभोदरश्चैव शंकुकर्णो महाबलः॥८१॥
महाकर्णः प्रभातश्च महाभूतप्रमर्दनः।
श्येनजिच्छिवदूतश्च प्रमथाः प्रीतिवर्धनाः॥८२॥
कोटिकोटिशतैश्चैव भूतानां मातरः सदा।
व्यपोहंतु भयं पापं महादेवप्रसादतः॥८३॥

Let the *pramathas* like Jvara, Kumbhodara, Śaṅkukarṇa, Mahābala, Mahākarṇa, Prabhāta, Mahābhūta-pramardana, Śyenajit, Śivadūta, enhance the delight, besides the countless motives of all the *bhūtas* and by the grace of Mahādeva, remove my sins as well as the dangers.

शिवध्यानैकसंपन्नो हिमराडंबुसन्निभः।
कुन्देन्दुसदृशाकारः कुंभकुंदेंदुभूषणः॥८४॥
वडवानलशत्रुर्यो वडवामुखभेदनः।

Let the Himālaya, who is always engaged in the worship of Śiva, which is like the heap of water, resembling the moon or the *kunda* flowers in colour and shape, which is white like the water of the ocean of milk, enemy of the submarine fire, and pierces the face of Vaḍavānala, remove my sins.

चतुष्पादसमायुक्तः क्षीरोद इव पाण्डुरः॥८५॥
रुद्रलोके स्थितो नित्यहं रुद्रैः सार्धं गणेश्वरैः।
वृषेंद्रो विश्वधृग्देवो विश्वस्य जगतः पिता॥८६॥
वृतो नंदादिभिर्नित्यं मातृभिर्मखमर्दनः।
शिवार्चनरतो नित्यं स मे पापं व्यपोहतु॥८७॥

Let lord Nandī having four hoofs, having the white complexion resembling the ocean of milk, always accompanied by Gaṇeśvaras and Rudras, carrier of the universe, the divine father of the world surrounded by Nandā and other mothers always and the suppresser of *yajñas*, the lord of bulls, remove my sins.

गङ्गा माता जगन्माता रुद्रलोके व्यवस्थिता।
शिवभक्ता तु या नंदा सा मे पापं व्यपोहतु॥८८॥

Let Gaṅgā, lodged in the Rudraloka, immensely devoted to lord Śiva, the mother of the universe, remove my sins.

भद्रा भद्रपदा देवी शिवलोके व्यवस्थिता।
माता गवां महाभागा सा मे पापं व्यपोहतु॥८९॥

Let the goddess Bhadrā, the auspicious one, lodged in the world of Śiva, the highly blessed mother of all the cows, remove any sins.

सुरभिः सर्वतोभद्रा सर्वपापप्रणाशनी।
रुद्रपूजारता नित्यं सा मे पापं व्यपोहतु॥९०॥

Let Surabhi, the noble one and destroyer of all the sins, engaged in the worship of Rudra remove my sins.

सुशीला शीलसंपन्ना श्रीप्रदा शिवभाविता।
शिवलोके स्थिता नित्यं सा मे पापं व्यपोहतु॥९१

Let Suśīlā, the gentle one, who is filled with modesty and bestower of grace, sanctified by Śiva, who always remains in the Śivaloka, remove my sins.

वेदशास्त्रार्थतत्त्वज्ञः सर्वकार्याभिचिंतकः।
समस्तगुणसंपन्नः सर्वदेवेश्वरात्मजः॥९२॥
ज्येष्ठः सर्वेश्वरः सौम्यो महाविष्णुतनुः स्वयम्।
आर्यः सेनापतिः साक्षाद्गहनो मखमर्दनः॥९३॥
ऐरावतगजारूढः कृष्णकुंचितमूर्धजः।
कृष्णाङ्गो रक्तनयनः शशिपन्नगभूषणः॥९४॥
भूतैः प्रेतौः पिशाचैश्च कूष्माण्डैश्च समावृतः।
शिवार्चनरतः साक्षात्स मे पापं व्यपोहतु॥९५॥

Let the elder son of Śiva, who is well-versed in the interpretation of the meaning of the *Vedas* and *Śāstras*, who provides success in all the tasks, who possesses all the virtues, who is a pleasant son, the lord of all, who represents the body of Mahāviṣṇu himself, the chief commander of the divine army, mounted over the elephant *Airāvata*, having black curly hair, black limbs, red eyes, decorated with the ornaments of moon as well as the serpents, surrounded by *bhūtas*, *piśācas* and *kūṣmāṇḍas*, engaged in the worship of Śiva, Skanda – the warrior son of Śiva, remove my sins.

ब्रह्माणी चैव माहेशी कौमारी वैष्णवी तथा।
वाराही चैव माहेंद्री चामुण्डाग्नेयिका तथा॥९६॥
एता वै मातरः सर्वाः सर्वलोकप्रपूजिताः।
योगिनीभिर्महापापं व्यपोहंतु समाहिताः॥९७॥

Let the mothers like Brahmāṇī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Māhendrī, Cāmuṇḍā, Āgneyikā who are all quite auspicious and served by the *yogīnis*, remove my sins.

वीरभद्रो महातेजा हिमकुंदेंदुसन्निभः।
रुद्रस्य तनयो रौद्रः शूलासक्तमहाकरः॥९८॥
सहस्रबाहुः सर्वज्ञः सर्वायुधधरः स्वयम्।
त्रैताग्निनयनो देवस्त्रैलोक्याभयदः प्रभुः॥९९॥
मातृणां रक्षको नित्यं महावृषभवाहनः।
त्रैलोक्यनमितः श्रीमान्शिवपादार्चने रतः॥१००॥
यज्ञस्य च शिरश्छेत्ता पूष्णो दंतविनाशनः।
वह्नेर्हस्तहरः साक्षाद्भगनेत्रनिपातनः॥१०१॥
पादाङ्गुष्ठेन सोमाङ्गपेषकः प्रभुसंज्ञकः।
उपेंद्रेंद्रयमादीनां देवानामङ्गरक्षकः॥१०२॥
सरस्वत्या महादेव्या नासिकोष्ठवकर्तनः।
गणेश्वरो यः सेनानीः स मे पापं व्यपोहतु॥१०३॥

Vīrabhadra is the illustrious son of Rudra. He is Gaṇeśvara as well as the chief commander. Let him remove my sins. He is like the moon or the *kunda* flowers. He is terrific. He carries a huge trident in his hand. He is omniscient, having thousand of arms, holds all the weapons, his eyes represent the three fires of *yajña*, he is the lord, he renders fearless the three lokas. He always protects the mothers, had the great bull as his vehicle, adored by all the three *lokas*, always engaged in the worship of Śiva, the one who severs the head of Yakṣa, one who broke the teeth of Pūṣaṇ, remover of the hand of Agni, the one who dropped the eyes of Bhaga, he pounded the limbs of Soma with the big toe of his foot. He is the guard of Upendra, Indra, Yama and the other gods. He cut off the nose and lips of the great goddess Sarasvatī. Let the lord of *Gaṇas*, remove my sins.

ज्येष्ठा वरिष्ठा वरदा वराभरणभूषिता।
महालक्ष्मीर्जगन्माता सा पे पापं व्यपोहतु॥१०४॥

May Mahālakṣmī, the mother of the universe, remove my sins. She is the eldest, most excellent bestower of boons and bedecked in excellent ornaments.

महामोहा महाभागा महाभूतगणैर्वृता।
शिवार्चनरता नित्यं सा मे पापं व्यपोहतु॥१०५॥

Let the highly blessed Mahāmohā (the goddess of great delusion), surrounded by the large groups of goblins and engaged in the worship of Śiva, remove my sins.

लक्ष्मीः सर्वगुणोपेता सर्वलक्षणसंयुता।
सर्वदा सर्वगा देवी सा मे पापं व्यपोहतु॥१०६॥

Let Lakṣmī, holding all the attributes, possessing all the characteristics, the goddess who bestows boons on all and the omnipresent one, remove my sins.

सिंहारूढा महादेवी पार्वत्यास्तनयाव्यया।
विष्णोर्निद्रा महामाया वैष्णवी सुरपूजिता॥१०७॥
त्रिनेत्रा वरदा देवी महिषासुरमर्दिनी।
शिवार्चनरता दुर्गा सा मे पापं व्यपोहतु॥१०८॥

Let Durgā engaged in the worship of Śiva, dispel my sins. She is the great goddess riding on a lion. She is the unchanging daughter of Pārvatī. She is Mahāmāyā of Viṣṇu, representing his slumber. She is adored by the gods. She has three eyes. She is the goddess who bestows boons. She is the suppresser of the Demon Mahiṣa.

ब्रह्माण्डधारका रुद्राः सर्वलोकप्रपूजिताः।
सत्याश्च मानसाः सर्वे व्यपोहन्तु भयं मम॥१०९॥

Let all the mind-born sons of Satī, the Rudras, who sustain the cosmic egg and who worshipped all the worlds, remove my fear.

भूताः प्रेताः पिशाचाश्च कूष्माण्डगणनायकाः।
कूष्माण्डकाश्च ते पापं व्यपोहन्तु समाहिता॥११०॥

Let the *Bhūtas*, the *Pretas*, *Kūṣmāṇḍas*, the leaders of *Gaṇas*, besides the *gaṇas* of *Kūṣmāṇḍas*, remove our sins.

अनेन देवं स्तुत्वा तु चांते सर्वं समापयेत्।
प्रणम्य शिरसा भूमौ प्रतिमासे द्विजोत्तमाः॥१११॥
व्यपोहनस्तवं दिव्यं यः पठेच्छृणुयादपि।
विधूय सर्वपापानि रुद्रलोके महीयते॥११२॥

The gods eulogise the lord with the hymns and then they bestowed down their heads over the ground. O excellent Brāhmaṇas, the one who reads this divine hymn, bowing his head over the ground, or the one who listens to the same, he is relieved of all his sins and is honoured in the world of Rudras.

कन्यार्थी लभते कन्यां जयकामो जयं लभेत्।
अर्थकामो लभेदर्थं पुत्रकामो बहून् सुतान्॥११३॥

One who seeks a virgin, gets her. The one desirous of victory, achieves victory. The one who is desirous of wealth, attains wealth and the one who is desirous of sons, will get sons.

विद्यार्थी लभते विद्यां भोगार्थी भोगमाप्नुयात्।
यान्यान्प्रार्थयते कामान्मानवः श्रवणादिह॥११४॥
तान्सर्वान् शीघ्रमाप्नोति देवानां च प्रियो भवेत्।
पठ्यमानमिदं पुण्यं यमुद्दिश्य तु पठ्यते॥११५॥
तस्य रोगा न बाधंते वातपित्तादिसंभवाः।
नाकाले मरणं तस्य न सर्पैरपि दंश्यते॥११६॥

One who is desirous of learning, achieves learning; the one who seeks the enjoyment of worldly pleasures, he gets them. By listening to this, a man's desire is at once fulfilled and he becomes favourite of the gods. In case, the meritorious hymn is read on behalf of some one, the ailments of gas, biles etc. do not cause pain to him. He does not face premature death, nor is he bitten by snakes.

यत्पुण्यं चैव तीर्थानां यज्ञानां चैव पत्फलम्।
दानानां चैव यत्पुण्यं व्रतानां च विशेषतः॥११७॥
तत्पुण्यं कोटिगुणितं जप्त्वा चाप्नोति मानवः।
गोघ्नश्चैव कृतघ्नश्च वीरहा ब्रह्महा भवेत्॥११८॥
शरणागतघाती च मित्रविश्वासघातकः।
दुष्टः पापसमाचारो मातृहा पितृहा तथा॥११९॥
व्यपोह्य सर्वपापानि शिवलोके महीयते॥१२०॥

By repeating this hymn, a person obtains many times a merit of visiting the holy places and doing *yajñās*, giving charitable gifts and performing the *vratas* in particular. The slayer of cows, the ungrateful wretch, the killer of warriors, Brāhmaṇas, mother and father, the slayer of those who take refuge, the sinner guilty of breach of faith towards friends, all these wretched men are relieved of their sins and are honoured in the world of Śiva.

इति श्रीलिङ्गमहापुराणे पूर्वभागे व्यपोहनस्तवनिरूपणं
नाम द्व्यशीतितमोऽध्यायः॥८२॥

त्र्यशीतितमोऽध्यायः

Chapter 83

Vratas of Śiva

ऋषय ऊचुः

व्यपोहनस्तवं पुण्यं श्रुतमस्माभिरादरात्।
प्रसङ्गाल्लिंगदानस्यव्रतान्यपि वदस्व नः॥१॥

Ṛṣis said–

We have respectfully heard about the meritorious *vyapohana* hymns. Now, you enlighten us about the *vratas* connected with the *liṅgas*.

सूत उवाच

व्रतानि वः प्रवक्ष्यामि शुभानि मुनिसत्तमाः।
नंदिना कथितानीह ब्रह्मपुत्राय धीमते॥२॥

Sūta said–

O *Ṛṣis,* I shall now speak about the auspicious *vratas,* which were spoken by Nandī to the intelligent son of Brahmā.

तानि व्यासादुपश्रुत्य युष्माकं प्रवदाम्यहम्।
अष्टम्यां च चतुर्दश्यां पक्षयोरुभयोरपि॥३॥
वर्षमेकं तु भुञ्जानो नक्तं यः पूजयेच्छिवम्।
सर्वयज्ञफलं प्राप्य स याति परमां गतिम्॥४॥

As I had heard from Vyāsadeva, the same will be repeated by me to you. A devotee shall take food only once in a day on the eighth and fourteenth days of both the dark and bright fortnights, during the nights. This *vrata* should be continued for a period of one year, adoring lord Śiva at the same time and by so doing, he reaps the reward for the performing of all the *yajñas* and he achieves the final beatitude.

पृथिवीं भाजनं कृत्वा भुक्त्वा पर्वसु मानवः।
अहोरात्रेण चैकेन त्रिरात्रफलमश्नुते॥५॥
द्वयोर्मासस्य पञ्चम्योर्द्वयोः प्रतिपदोर्नरः।
क्षीरधाराव्रतं कुर्यात्सोश्वमेधफलं लभेत्॥६॥

On the festive occasions, the same *vrata* should be repeated during a day and a night (i.e. for twenty four hours). Then in case, making the earth as a vase, when one takes food, the devotee earns the merit for fasting on three nights. On the fifth day of a month besides on the first day of each fortnight, if a person performs the *kṣīrdhārā vrata* or the one who performs *vrata* by consuming the milk alone, he earns the merit similar to the performing of an *Aśvamedha* sacrifice.

कृष्णाष्टम्यां तु नक्तेन यावत्कृष्णचतुर्दशी।
भुञ्जन्भोगानवाप्नोति ब्रह्मलोकं च गच्छति॥७॥

From the eighth day of the dark fortnight to the fourteenth day of the same fortnight, one who takes food only once during the night, then the devotee earns all the worldly pleasures and ultimately reaches the *Brahmaloka.*

योब्दमेकं प्रकुर्वीत नक्तं पर्वसु पर्वसु।
ब्रह्मचारी जितक्रोधः शिवध्यानपरायणः॥८॥
संवत्सरांते विप्रेंद्रान् भोजयेद्विधिपूर्वकम्।
स याति शाङ्करं लोकं नात्र कार्या विचारणा॥९॥

A *Brahmacārī* overcoming his anger, getting absorbed in the meditation of Śiva, should perform similarly during all the occasions of the *parvas* (festivals) for a year. At the end of a year, he should feed the Brāhmaṇas, appropriately. Such a devotee surely achieves *Śivaloka.* There is no doubt about it.

उपवासात् परं भैक्ष्यं भैक्ष्यात्परमयाचितम्।
अयाचितात्परं नक्तं तस्मान्नक्तेन वर्तयेत्॥१०॥

Instead of fasting, it would be better for him to feed himself by begging. In preference to begging, it is better to take food which is given without begging. Instead of consuming the food received without begging, it is better to take food at night. Therefore, a devotee should perform the *vrata.*

देवैर्भुक्तं तु पूर्वाह्ने मध्याह्ने ऋषिभिस्तथा।
अपराह्ने च पितृभिः संध्यायां गुह्यकादिभिः॥११॥
सर्ववेलामतिक्रम्य नक्तभोजनमुत्तमम्।
हविष्यभोजनं स्नानं सत्यमाहारलाघवम्॥१२॥
अग्निकार्यमधःशय्यां नक्तभोजी समाचरेत्।

The food taken in the forenoon belongs to the gods, the one which is taken in the noon is meant for the *Ṛṣis,* the one taken in the afternoon is meant for the manes, and that consumed in the evening is meant for the *Guhyakas*. The taking of food during the night is the best. A devotee who regularly takes food at night, he should take *havya* food, take bath, speak the truth, take light food, perform *homa* and sleep on the floor.

प्रतिमासं प्रवक्ष्यामि शिवव्रतमनुत्तमम्॥१३॥
धर्मकामार्थमोक्षार्थं सर्वपापविशुद्धये।

Now, I shall speak about the *vrata* of Śiva which relieves one of all the sins and makes one achieve *dharma*, *artha*, *kāma* and *mokṣa*.

पुष्यमासे च संपूज्य यः कुर्यान्नक्तभोजनम्॥१४॥
सत्यवादी जितक्रोधः शालिगोधूमगोरसैः।
पक्षयोरष्टमीं यत्नादुपवासेन वर्तयेत्॥१५॥
भूमिशय्यां च मासांते पौर्णमास्यां घृतादिभिः।
स्नाप्य रुद्रं महादेवं संपूज्य विधिपूर्वकम्॥१६॥
यावकं चौदनं दत्त्वा सक्षीरं सघृतं द्विजाः।
भोजयेद् ब्राह्मणाञ्शिष्टाञ्जपेच्छांतिं विशेषतः॥१७॥
तथा गोमिथुनं चैव कपिलं विनिवेदयेत्।
भवाय देवदेवाय शिवाय परमेष्ठिने॥१८॥
स याति मुनिशार्दूल वाह्नेयं लोकमुत्तमम्।
भुक्त्वा स विपुलान् लोकान् तत्रैव स विमुच्यते॥

Vrata for the month of Pauṣa–

A devotee should adore Śiva and take food during the night alone. He should be truthful and control his anger. He should take food made of *śālī* rice, wheat and milk. He should observe fasts on the eighth day of each fortnight. He should sleep on floor. On the full moon day, he should bathe Rudra with the milk and other material. O Brāhmaṇas, adoring lord Śiva appropriately, a devotee should feed the Brāhmaṇas with barley cooked in milk and *ghee*. He should particularly recite the *Svasti-vācana* mantras. He should also give away in charity a cow of one colour. O *Ṛṣis*, such a devotee by so doing, goes to the excellent *Agniloka* and enjoying all the pleasures there, he finally achieves the beatitude.

माघमासे तु संपूज्य यः कुर्यान्नक्तभोजम्।
कृशरं घृतसंयुक्तं भुञ्जानः संयतेंद्रियः॥२०॥
सोपवासं चतुर्दश्यां भवेदुभयपक्षयोः।
रुद्राय पौर्णमास्यां तु दद्याद्वै घृतकंबलम्॥२१॥
कृष्णं गोमिथुनं दद्यात्पूजयेच्चैव शङ्करम्।
भोजयेद्ब्राह्मणांश्चैव यथाविभवविस्तरम्॥२२॥
याम्यमासाद्य वै लोकं यमेन सह मोदते।

Vrata for the month of Māgha–

A devotee should worship Śiva in the month of Māgha and should take food during the night alone. He will consume *kṛśara* with *ghee*. He will control his sense organs and observe fast on the fourteenth day of both the fortnights. On the full moon day, a black cow should be given away in charity, besides a black bull with *ghee* and blanket. By so doing, he achieves the world of Yama and enjoys there.

फाल्गुने चैव संप्राप्ते कुर्याद्वै नक्तभोजनम्॥२३॥
श्यामाकान्नघृतक्षीरैर्जितक्रोधो जितेंद्रियः।
चतुर्दश्यामथाष्टम्यामुपवासं च कारयेत्॥२४॥
पौर्णमास्यां महादेवं स्नाप्य संपूज्य शङ्करम्।
दद्याद्गोमिथुनं वापि ताम्राभं शूलपाणये॥२५॥
ब्राह्मणान् भोजयित्वा तु प्रार्थयेत्परमेश्वरम्।
स याति चंद्रसायुज्यं नात्र कार्या विचारणा॥२६॥

Vrata for the month of Phālguna–

During the month of Phālguna, a devotee should take food at night with cooked *Śyāmaka* rice, *ghee* and milk. He will overpower his anger and other organs of sense. A fast shall be observed by him on eighth and fourteenth day of the fortnights.

On the full moon day, a devotee shall worship Śiva – the great lord and dedicate to the trident bearer a cow and a bull of copper colour. He shall feed the Brāhmaṇas and then offer prayer to Parameśvara. By so doing, he shall attain identity with moon. There is no doubt about it.

चैत्रेपि रुद्रमभ्यर्च्य कुर्याद्वै नक्तभोजनम्।
शाल्यन्नं पयसा युक्तं घृतेन च यथासुखम्॥२७॥
गोष्ठशायी मुनिश्रेष्ठाः क्षितौ निशि भवं स्मरेत्।
पौर्णमास्यां शिवं स्नाप्य दद्याद्गोमिथुनं सितम्॥२८
ब्राह्मणान् भोजयेच्चैव निर्ऋतेः स्थानमाप्नुयात्।
वैशाखे च तथा मासे कृत्वा वै नक्तभोजनम्॥२९॥

Vrata for the month of Caitra–

During the month of Caitra also, the devotee shall worship Śiva and shall take food at night as it pleases him, which should consist of *Śālī* rice cooked in milk and *ghee.* O excellent sages, he shall sleep in a cowpen on the bare ground at night, adoring Śiva. On the full moon day, he shall give away in charity a white cow and a bull and food the Brāhmaṇas, which will make him achieve Nirṛti.

पौर्णमास्यां भवं स्नाप्य पञ्चगव्यघृतादिभिः।
श्वेतं गोमिथुनं दत्त्वा सोश्वमेधफलं लभेत्॥३०॥

Vrata for the month of Vaiśākha–

During the month of Vaiśākha, a devotee shall continue to take food at night. On the full moon day, he shall bathe Śiva with *Pañcagavya* and give away in charity a cow and bull, white in colour, and by so doing, he achieves merit of performing the horse-sacrifice.

ज्येष्ठे मासे च देवेशं भवं शर्वमुमापतिम्।
संपूज्य श्रद्धया भक्त्या कृत्वा वै नक्तभोजनम्॥३१
रक्तशाल्यन्नमध्वा च अद्भिः पूतं घृतादिभिः।
वीरासनी निशार्धं च गवां शूश्रूषणे रतः॥३२॥
पौर्णमास्यां तु संपूज्य देवदेवमुमापतिम्।
स्नाप्य शत्तया यथान्यायं चरुं दद्याच्च शूलिने॥३३
ब्राह्मणान् भोजयित्वा च यथाविभवविस्तरम्।
धूम्रं गोमिथुनं दत्त्वा वायुलोके महीयते॥३४॥

Vrata for the month of Jyeṣṭha–

During the month of Jyeṣṭha, Deveśa, Bhava, Śarva and Umāpati should be worshipped with devotion. The rice of red *Śāli*, ghee, honey and the food mixed with water should be consumed. Sitting in *Vīrāsana*, a devotee shall tend the cows from mid night. On the full moon day, the image should be bathed and lord Deveśa, Umāpati, trident bearer Śiva should be worshipped, offering *caru* to him. One should feed the Brāhmaṇas according to his worth. The devotee should give away in charity a cow and a bull of smoke colour and in case, he does so, he is honoured in the *Vāyuloka.*

आषाढे मासि चाप्येवं नक्तभोजनतत्परः।
भूरिखण्डाज्यसंमिश्रं सक्तुभिश्चैव गोरसम्॥३५॥
पौर्णमास्यां घृताद्यैस्तु स्नाप्य पूज्य यथाविधि।
ब्राह्मणान् भोजयित्वा च श्रोत्रियान् वेदपारगान्॥
दद्याद्गोमिथुनं गौरं वारुणं लोकमाप्नुयात्।

Vrata for the month of Āṣāḍha–

During the month of Āṣāḍha, a devotee should take food prepared in ghee, sugar, milk and barley powder. The image of Śiva should be bathed with ghee etc. On the full moon day, he should adore Śiva. Thereafter, he should feed the Brāhmaṇas, well-versed in the Vedas. Thereafter, he should give away in charity a cow and a bull of white colour and by so doing, the devotee will achieve *Varuṇaloka.*

श्रावणे च द्विजा मासे कृत्वा वै नक्तभोजनम्॥३७॥

क्षीरषष्टिकभक्तेन संपूज्य वृषभध्वजम्।
पौर्णमास्यां घृताद्यैस्तु स्नाप्य पूज्य यथाविधि॥३८
ब्राह्मणान् भोजयित्वा च श्रोत्रियान् वेदपारगान्।
श्वेतग्रपादं पौड्रं च दद्याद्गोमिथुनं पुनः॥३९॥
स याति वायुसायुज्यं वायुवत्सर्वगो भवेत्।
प्राप्ते भाद्रपदे मासे कृत्वैवं नक्तभोजनम्॥४०॥

Vrata for the month of Śrāvaṇa–

During the month of Śrāvaṇa, a devotee should take food of the *Ṣaṣtika* rice cooked in milk and worship the image of Śiva riding a bull. He should bathe the image on the full moon day and worship it appropriately. Thereafter, he should feed the *Śrotriya* Brāhmaṇas, well-versed in the Vedas. Then, he should give away in charity a cow and a bull with white hoofs. Such a devotee achieves the *Sāyujya* of the wind god and can move to any place like wind.

हुतशेषं च विप्रेंद्रान्वृक्षमूलाश्रितो दिवा।
पौर्णमास्यां तु देवेशं स्नाप्य संपूज्य शङ्करम्॥४१॥
नीलस्कंधं वृषं गां च दत्त्वा भक्त्या यथाविधि।
ब्राह्मणान् भोजयित्वा च वेदवेदाङ्गपारगान्॥४२॥
यक्षलोकमनुप्राप्य यक्षराजो भवेन्नरः।

Vrata for the month of Bhādrapada–

O excellent Brāhmaṇas, the devotee should take the material left over after the *homa.* During the day, he should rest under the tree at its root. On the full moon day, he should bathe the lord Śiva. Then he should give away in charity a bull with blue hump and a cow and serve food to the Brāhmaṇas, well-versed in the Vedas. Such a devotee becomes the king of Yakṣas.

ततश्चाश्वयुजे मासि कृत्वैवं नक्तभोजनम्॥४३॥
सघृतं शङ्करं पूज्य पौर्णमास्यां च पूर्ववत्।
ब्राह्मणान् भोजयित्वा च शिवभक्तान् सदा शुचीन्॥
वृषभं नीलवर्णाभमुरोदेशसमुन्नतम्।
गां च दत्वा यथान्यायमैशानं लोकमाप्नुयात्॥४५॥

Vrata for the month of Āśvayuja–

During the month of Āśvin, a devotee should initially take the food at night, cooked in *ghee.* Then adoring Śiva, he should feed the Brāhmaṇas as before, worshipping Śiva on the full moon day, besides the devotees of Śiva. Then he should give away in charity a blue bull with raised hump and a cow to a Brāhmaṇa. Such a devotee achieve *Īśāna-loka.*

कार्तिके च तथा मासे कृत्वा वै नक्तभोजनम्।
क्षीरोदनेन साज्येन संपूज्य च भवं प्रभुम्॥४६॥
पौर्णमास्यां च विधिवत्स्नाप्य दत्त्वा चरुं पुनः।
ब्राह्मणान्भोजयित्वा च यथाविभवविस्तरम्॥४७॥
दत्त्वा गोमिथुनं चैव कापिलं पूर्ववद्द्विजाः।
सूर्यसायुज्यमाप्नोति नात्र कार्या विचारणा॥४८॥

Vrata for the month of Kārttika–

During the month of Kārttika, a devotee of Śiva after adoring Śiva, should consume the rice and milk during the night. On the full moon day, he should take his bath appropriately and serve food of *caru* as an offering. According to his own financial condition, he should serve food to the poor Brāhmaṇas who are well-versed in the Vedas. He should then offer a white cow and a bull to the image of Śiva. By so doing, he achieves the *Sāyujya* of the sun. There is no possibility of any doubt in this.

मार्गशीर्षे च मासेपि कृत्वैवं नक्तभोजनम्।
यवान्नेन यथान्यायमाज्यक्षीरादिभिः समम्॥४९॥
पौर्णमास्यां च पूर्वोक्तं कृत्वां शर्वाय शंभवे।
ब्राह्मणान् भोजयित्त्वा च दरिद्रान्वेदपारगान्॥५०॥
दत्त्वा गोमिथुनं चैव पाण्डुरं विधिपूर्वकम्।
सोमलोकमनुप्राप्य सोमेन सह मोदते॥५१॥

Vrata for the month of Mārgaśīrṣa–

During the month of Mārgaśīrṣa, a devotee should consume the barley cooked in milk and *ghee*. Worshipping Śiva on the full moon day as before, he should serve food to the poor and the Brāhmaṇas well-versed in the Vedas, and give away in charity a white cow and a bull appropriately. Such a devotee, achieving the place of moon, rejoices.

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा दया।
त्रि:स्नानं चाग्निहोत्रं च भूशय्या नक्तभोजनम्॥५२
पक्षयोरुपवासं च चतुर्दश्यष्टमीषु च।
इत्येतदखिलं प्रोक्तं प्रतिमासं शिवव्रतम्॥५३॥
कुर्याद्वर्षं क्रमेणैव व्युत्क्रमेणापि वा द्विजा:।
स याति शिवसायुज्यं ज्ञानयोगमवाप्नुयात्॥५४॥

The devotee should practice non-violence, truthfulness, non-stealing, celibacy, forgiveness, compassion, bathing thrice a day, performing of *homa*, sleeping over the bare ground, taking food at night, observing fast on eighth and fourteenth day in both the fortnights. In this way, the Śiva *vrata*, for each one of the twelve months, have been recounted. O Brāhmaṇas, the devotee should observe the *vrata* for a year in the order mentioned or in the reverse order. He then attains identity with Śiva and achieves the path of perfect knowledge.

इति श्रीलिङ्गमहापुराणे पूर्वभागे शिवव्रतकथनं नाम
त्र्यशीतितमोऽध्याय:॥८३॥

◆

चतुरशीतितमोऽध्याय:

Chapter 84

Vrata of Umā Maheśvara

सूत उवाच
उमामहेश्वरं वक्ष्ये व्रतमीश्वरभाषितम्।
नरनार्यादिजंतूनां हिताय मुनिसत्तमा:॥१॥

Sūta said–

O excellent sage, for the benefit of the men, women and other living beings, I speak out the *Vrata* of Umā Maheśvara which had been narrated by lord Śiva himself, to you.

पौर्णमास्याममावास्यां चतुर्दश्यष्टमीषु च।
नक्तमब्दं प्रकुर्वीतं हविष्यं पूजयेद्भवम्॥२॥

A devotee should prepare *haviṣya* during the night on the full moon, moonless nights, besides the eighth and the fourteenth day of the fortnights and then worship lord Śiva.

उमाहमेशप्रतिमां हेम्ना कृत्वा सुशोभनाम्।
राजतीं वाथ वर्षांते प्रतिष्ठाप्य यथाविधि॥३॥
ब्राह्मणान् भोजयित्वा च
दत्त्वा शक्त्या च दक्षिणाम्।
रथाद्यैर्वापि देवेशं
नीत्वा रुद्रालयं प्रति॥४॥
सर्वातिशयसंयुक्तैश्छत्रचामरभूषणै:।
निवेदयेद्व्रतं चैव शिवाय परमेष्ठिने॥५॥
स याति शिवसायुज्यं नारी देव्या यदि प्रभो।
अष्टम्यां च चतुर्दश्यां नियता ब्रह्मचारिणी॥६॥
वर्षमेकं न भुञ्जीत कन्या वा विधवापि वा।
वर्षांते प्रतिमां कृत्वा पूर्वोक्तविधिना तत:॥७॥
प्रतिष्ठाय यथान्यायं दत्त्वा रुद्रालये पुन:।
ब्राह्मणान् भोजयित्वा च भवान्या सह मोदते॥८॥

A devotee should get a beautiful image of Umā-Maheśvara in gold or silver and should consecrate it appropriately. At the end of the year, he should feed the Brāhmaṇas, giving them *dakṣiṇā* according to his means. He should decorate the image of Umā-Maheśvara with all the ornaments, should place it over a chariot with *chatra* and carry it to the Śiva temple. By so doing, the devotee would achieve the *Sāyujya* of Śiva. In case, the devotee is a woman, then she achieves the *Sāyujya* of the goddess Umā. In case, the devotee be a widow, then she should take food on the eighth and fourteenth days of the fortnight and should observe celibacy surely for a year. At the end of a year, she should also make an image as stated above, should consecrate it appropriately and donate it in the temple of Śiva. Thereafter, she should feed the Brāhmaṇas. By performing such a *vrata* which is quite auspicious in nature, she enjoys all the pleasures with the goddess Bhavānī.

या नार्येवं चेरदब्दं कृष्णामेकां चतुर्दशीम्।
वर्षांते प्रतिमां कृत्वा येन केनापि वा द्विजाः॥९॥
पूर्वोक्तमखिलं कृत्वा भवान्या सह मोदते।
अमावास्यां निराहारा भवेदब्दं सुयंत्रिता॥१०॥
शूलं च विधिना कृत्वा वर्षांते विनिवेदयेत्।
स्नाप्येशानं यजेद्भक्त्या सहस्रैः कमलैः सितैः॥११
राजतं कमलं चैव जांबूनदसुकर्णिकम्।
दत्त्वा भवाय विप्रेभ्यः प्रदद्याद्दक्षिणामपि॥१२॥
कामतोपि कृतं पापं भ्रूणहत्यादिकं च यत्।
तत्सर्वं शूलदानेन भिंद्यान्नारी न संशयः॥१३॥
सायुज्यं चैवमाप्नोति भवान्या द्विजसत्तमाः।
कुर्याद्यद्वा नरः सोपि रुद्रसायुज्यमाप्नुयात्॥१४॥

O Brāhmaṇas, in case a devotee completes the *vrata* on the fourteenth day of the dark fortnight, she shall get the image of Śiva made of any metal or any other stuff and worship in the aforesaid manner. In that case also, she enjoys all the pleasures with the goddess Bhavānī. In case, the devotee be a woman, then she should observe a fast on the moonless day and should not take food. He/she should maintain self-discipline completely for a year and keep himself/herself far from all the vices. At the end of the year, he, making a trident in an appropriate manner, should offer it to Śiva. He should offer the holy bath to lord Śiva and should worship him, offering a thousand lotus flowers to lord. He should also offer a lotus made of silver with a pericarp of gold and donate it to the Brāhmaṇas. By offering a trident in charity, the relevant woman is relieved of all the sins committed deliberately and the destruction of foetus. O excellent Brāhmaṇas, thus, the concerned woman achieves the closeness of the goddess Bhavānī. In case, a male devotee performs the same *vrata*, then he achieves closeness of lord Rudra.

पौर्णमास्याममावास्यां वर्षमेकमतंद्रिता।
उपवासरता नारी नरोपि द्विजसत्तमाः॥१५॥
नियोगादेव तत्कार्यं भर्तॄणां द्विजसत्तमाः।
जपं दानं तपः सर्वमस्वतंत्रा यतः स्त्रियः॥१६॥
वर्षांते सर्वगंधाढ्या प्रतिमां संनिवेदयेत्।
सा भवान्याश्च सायुज्यं सारूप्यं चापि सुव्रता॥१७॥

O excellent Brāhmaṇas, this *vrata* can be performed by a man as well as a woman. A devotee, getting alert on the full moon day or a moonless day, should perform the *vrata* with devotion and fasting himself at the same time. This is the auspicious *vrata*. *Japam*, *tapas* and other activities should be performed by a woman with the permission of her husband because the ladies are not considered to be independent. She should daily give away an image in charity, applying fragrance to it over its body. O excellent ones, a woman then achieves the *Sāyujya* and

Sāmīpya (nearness) of the goddess Bhavānī. I am speaking the truth. There is no doubt about it.

लभते नात्र संदेहः सत्यंसत्यं वदाम्यहम्।
कार्तिक्यां वा तु या नारी एकभक्तेन वर्तते॥१८॥
क्षमाहिंसादिनियमैः संयुक्ता ब्रह्मचारिणी।
दद्यात्कृष्णतिलानां च भारमेकमतंद्रिता॥१९॥
सघृतं सगुडं चैव ओदनं परमेष्ठिने।
दत्त्वा च ब्राह्मणेभ्यश्च यताविभवविस्तरम्॥२०॥
अष्टम्यां च चतुर्दश्यामुपवासरता च सा।
भवान्या मोदते सार्धं सारूप्यं प्राप्य सुव्रता॥२१॥

A devotee lady should take food only once on the full moon day of the month of Kārttika. She should observe celibacy, observing compassion, non-violence etc. The rice cooked with *ghee* and *guḍa* (sugarcane cakes) and the black sesamum seeds should be offered to Parameṣṭhin Śiva and charities should be extended to Brāhmaṇas as per her means. O *Suvrata*, a lady who observes fast on the eighth and the fourteenth day of a fortnight, she achieves closeness to the goddess Bhavānī, enjoying with her at the same time.

क्षमा सत्यं दया दानं शौचमिंद्रियनिग्रहः।
सर्वव्रतेष्वयं धर्मः सामान्यो रुद्रपूजनम्॥२२॥
समासाद्वः प्रवक्ष्यामि प्रतिमासमनुक्रमात्।
मार्गशीर्षकमासादि कार्तिक्यांतं यथाक्रमम्॥२३॥

In all the *vratas*, one should observe compassion, truthfulness, mercy, charity, purity, control of senses and the adoration of Rudra are the usual practices. All these must be followed in each one of the *vratas*.

व्रतं सुविपुलं पुण्यं नंदिना परिभाषितम्।
मार्गशीर्षकमासेथ वृषं पूर्णांगमुत्तमम्॥२४॥

I shall now speak out in a chronological order about the *vratas*, in brief starting from the month of Mārgśīrṣa to the month of Kārttika, for each month. This *vipula vrata* had been performed by Nandī himself.

अलंकृत्य यथान्यायं शिवाय विनिवेदयेत्।
सा च सार्धं भवान्या वै मोदते नात्र संशयः॥२५॥
पुष्यमासे तु वै शूलं प्रतिष्ठाप्य निवेदयेत्।
पूर्वोक्तमखिलं कृत्वा भवान्या सह मोदते॥२६॥
माघमासे रथं कृत्वा सर्वलक्षणलक्षितम्।
दद्यात्संपूज्य देवेशं ब्राह्मणांश्चैव भोजयेत्॥२७॥
सा च देव्या महाभाग मोदते नात्रसंशयः।
फाल्गुने प्रतिमां कृत्वा हिरण्येन यथाविधि॥२८॥
राजतेनापि ताम्रेण यथाविभवविस्तरम्।
प्रतिष्ठाप्य समभ्यर्च्य स्थापयेच्छङ्करालये॥२९॥
सा च सार्धं महादेव्या मोदते नात्र संशयः।
चैत्रे भवं कुमारं भवानीं च यथाविधि॥३०॥
ताम्राद्यैर्विधिवत्कृत्वा प्रतिष्ठाप्य यथाविधि।
भवान्या मोदते सार्धं दत्त्वां रुद्राय शंभवे॥३१॥

In the month of Mārgaśīrṣa, the devoted lady should decorate a bull with all the limbs complete and donate it to lord Śiva. Such a lady enjoys all the bliss with the goddess Bhavānī. There is no doubt about it. In the month of Pauṣa, she should perform all the activities appropriately, should consecrate the trident and present it to lord Śiva and by so doing, she enjoys all the bliss with the goddess Bhavānī. A devoted lady, in the month of Māgha, should get a chariot made with all the good qualities and should decorate it. Then adoring it, the same should be presented to lord Śiva, serving food to the Brāhmaṇas at the same time. O excellent Brāhmaṇas, such a lady rejoices with the goddess Bhavānī. During the month of Phālguna, a lady should get an image of Śiva made in gold, silver or copper according to her means and consecrate it appropriately in the Śiva temple after worshipping it. Such a lady enjoys all the pleasures with the goddess Bhavānī. There is no doubt about it. In the month of Caitra, a devoted lady should get the image of Śiva, Bhavānī and Kārttikeya, in any metal and should consecrate it appropriately. By donating such an image, the devotee lady enjoys all the pleasures with the goddess Bhavānī.

कृत्वालयं हि कौबेरं राजतं रजतेन वै।
ईश्वरोमासमायुक्तं गणेशैश्च समंततः॥ ३२॥
सर्वरत्नसमायुक्तं प्रतिष्ठाप्य यथाविधि।
स्थापयेत्परमेशरस्य भवस्यायतने शुभे॥ ३३॥
वैशाखे वै चरेदेवं कैलासाख्यं व्रतोत्तमम्।
कैलासपर्वतं प्राप्य भवान्या सह मोदते॥ ३४॥

In the month of Vaiśākha, a devotee should perform the graceful *vrata* of Kailāsa. In this *vrata*, the images of Umā, Maheśa and Gaṇeśa, decorated with gems, should be established in the mount Kailāsa – the dwelling place of Kubera. All of them should be consecrated in an appropriate manner. Thereafter, the same should be established in a nice Śiva temple. In this way, the excellent Kailāsa *vrata* should be performed in the month of Vaiśākha. Then the concerned female devotee rejoices after achieving Kailāsa.

ज्येष्ठे मासि महादेवं लिङ्गमूर्तिमुमापतिम्।
कृताञ्जलिपुटेनैव ब्रह्मणा विष्णुना तथा॥ ३५॥
मध्ये भवेन संयुक्तं लिङ्गमूर्तिं द्विजोत्तमाः।
हंसेन च वराहेण कृत्वा ताम्रादिभिः शुभाम्॥ ३६॥
प्रतिष्ठाप्य यथान्यायं ब्राह्मणान् भोजयेत्ततः।
शिवाय शिवमासाद्य शिवस्थाने यथाविधि॥ ३७॥
ब्राह्मणैः सहितां स्थाप्य देव्याः सायुज्यमाप्नुयात्।

O Brāhmaṇas, in the month of Jyeṣṭha, one should get the image of Maheśvara which should be in the form of a *liṅga*. In the said image, Brahmā should be shown mounted over the swan and Viṣṇu mounted over a Varāha or a boar with folded hands and praying to lord Śiva. In the centre of the *liṅga*, the image of Maheśvara should be appropriately consecrated and then worshipped. The concerned lady should then serve food to the Brāhmaṇas. Then, in the company of the Brāhmaṇas, the image should be consecrated in the Śiva temple. By the adoration of such an image, the closeness of the goddess is achieved.

आषाढे च शुभे मासे गृहं कृत्त्वा सुशोभनम्॥ ३८॥
पक्वेष्टकाभिर्विधिवद्यथाविभवविस्तरम्।
सर्वबीजरसैश्चापि संपूर्णं सर्वशोभनैः॥ ३९॥
गृहोपकरणैश्चैव मुसलोलूखलादिभिः।
दासीदासादिभिश्चैव शयनैव्रशनादिभिः॥ ४०॥
संपूर्णैश्च गृहं वस्त्रैराच्छाद्य च समंततः।
देवं घृतादिभिः स्नाप्य महादेवममुमापतिम्॥ ४१॥
ब्राह्मणानां सहस्त्रं च भोजयित्वा यथाविधिः।
विद्याविनयसंपन्नं ब्राह्मणं वेदपारगम्॥ ४२॥
प्रथमाश्रमिणं भक्त्या संपूज्य च यथाविधि।
कन्यां सुमध्यमां यावत्कालजीवनसंयुताम्॥ ४३॥
क्षेत्रं गोमिथुनं चैव तद्गृहे च निवेदयेत्।
सायनैर्विविधैर्दिव्यैर्मेरुपर्वतसन्निभैः॥ ४४॥
गोलोकं समनुप्राप्य भवान्या सह मोदते।
भवान्या सदृशी भूत्वा सर्वकल्पेषु साव्यया॥ ४५॥
भवान्याश्चैव सायुज्यं लभते नात्र संशयः।
सर्वधातुसमाकीर्णं विचित्रध्वजशोभितम्॥ ४६॥

In the auspicious month of Āṣāḍha, one should build an abode of baked bricks, according to one's means. It must be filled with the necessary seeds and liquids and other splendid household effects, besides the utensils, the mortar, pestle etc. and furnished with maids and male servants, with all the food stuffs, clothes etc. They should be covered with cloths all around. The lord Mahādeva – the consort of Umā, shall be bathed in *ghee* etc. A thousand Brāhmaṇas shall be properly fed. An immensely learned Brāhmaṇa possessing humility and well-versed in the Vedas, and who is in the first *Āśrama*, should be worshipped with devotion. A virgin with a slim waist with all the essentials for whole life, should be offered to him. Besides a piece of land, a cow, a bull and a house should be offered to him together with the various other things as huge as the Meru mountain. The lady who does so, she attains the *Goloka* and rejoices with Bhavānī. In due course of time, she would become equal to Bhavānī and remain unchanged throughout the *kalpas*. Ultimately, she would attain the *Sāyujya* with Bhavānī.

निवेदयीत शर्वाय श्रावणे तिलपर्वतम्।
वितानध्वजवस्त्राद्यैर्धातुभिश्च निवेदयेत्॥४७॥
ब्राह्मणान् भोजयित्वा च पूर्वोक्तमखिलं भवेत्।

In the month of Śrāvaṇa, the devotee shall make a small hill of the gingelly seeds, scattered with minerals and decorated with flags, which should be dedicated to Śiva. The offering shall be made along with the canopy, banners, clothes and all the minerals. By feeding the Brāhmaṇas, everything mentioned already, shall happen.

कृत्वा भाद्रपदे मासि शोभनं शालिपर्वतम्॥४८॥
वितानध्वजवस्त्राद्यैर्धातुभिश्च निवेदयेत्।
ब्राह्मणान् भोजयित्वा च दापयेच्च यथाविधि॥४९
सा च सूर्यांशुसङ्काशा भवान्या सह मोदते।

In the month of Bhādrapada, the devotee shall make a splendid hillock of *Śāli* rice and dedicate it to the lord, together with a *chatra*, banners, clothes as well as the minerals. After feeding the Brāhmaṇas appropriately, she will present these to them. She shall then become as resplendent as the rays of the sun and shall rejoice with Bhavānī.

कृत्वा चाश्वयुजे मासि विपुलं धान्यपर्वतम्॥५०॥
सुवर्णवस्त्रसंयुक्तं दत्त्वा संपूज्य शङ्करम्।
ब्राह्मणान् भोजयित्वा च पूर्वोक्तमखिलं भवेत्॥५१

In the month of Āśvayuja, she shall make a massive hillock of grains along with clothes of good colour. By adoring the lord with this offering and feeding the Brāhmaṇas, she will attain all the things mentioned above.

सर्वधान्यसमायुक्तं सर्वबीजरसादिभिः।
सर्वधातुसमायुक्तं सर्वरत्नोपशोभितम्॥५२॥
शृङ्गैश्चतुर्भिः संयुक्तं वितानच्छत्रशोभितम्।
गंधमाल्यैस्तथा धूपैश्चित्रैश्चापि सुशोभितम्॥५३॥
विचित्रैर्नृत्यगेयैश्च शङ्खवीणादिभिस्तथा।
ब्रह्मघोषैर्महापुण्यं मङ्गलैश्च विशेषतः॥५४॥
महाध्वजाष्टसंयुक्तं विचित्रकुसुमोज्ज्वलम्।
नगेन्द्रं मेरुनामानं त्रैलोक्याधारमुत्तमम्॥५५॥
तस्य मूर्ध्नि शिवं कुर्यान्मध्यतो धातुनैव तु।
दक्षिणे च यथान्यायं ब्रह्माणं च चतुर्मुखम्॥५६॥
उत्तरे देवदेवेशं नारायणमनामयम्।
इंद्रादिलोकपालांश्च कृत्वा भक्त्या यथाविधि॥५७॥
प्रतिष्ठाप्य ततः स्नाप्य समभ्यर्च्य महेश्वरम्।
देवस्य दक्षिणे हस्ते शूलं त्रिदशपूजितम्॥५८॥
वामे पाशं भवान्याश्च कमलं हेमभूषितम्।
विष्णोश्च शङ्खं चक्रं च गदामब्जं प्रयत्नतः॥५९॥
ब्रह्मणश्चाक्षसूत्रं च कमण्डलुमनुत्तमम्।
इंद्रस्य वज्रमग्नेश्चशक्त्याख्यं परमायुधम्॥६०॥
यमस्य दण्डं निर्ऋतेः खड्गं निशिचरस्य तु।
वरुणस्य महापाशं नागाख्यं रुद्रमद्भुतम्॥६१॥
वायोर्यष्टिं कुबेरस्य गदां लोकप्रपूजिताम्।
टंकं चेशानदेवस्य निवेद्यैवं क्रमेण च॥६२॥

शिवस्य महतीं पूजां कृत्वा चरुसमन्विताम्।
पूजयेत्सर्वदेवांश्च यथाविभवविस्तरम्॥६३॥
ब्राह्मणान्भोजयित्वा च पूजां कृत्वा प्रयत्नतः।
महामेरुव्रतं कृत्वा महादेवाय दापयेत्॥६४॥
महामेरुमनुप्राप्य महादेव्या प्रमोदते।
चिरं सायुज्यमाप्नोति महादेव्या न संशयः॥६५॥

A meru mountain should be made of all the cereals, all the metals, all the seeds as well as the juices of all and all the gems, with four peaks. It should have canopies and umbrellas, decorated with the garlands of fragrant flowers and should be attractive on many counts. Various types of dancing and singing should be arranged in which various types of musical instruments should be used. Various types of prayers should be offered displaying the welfare of all and which should rent the sky. Eight huge flags should be hoisted which should be decorated with strange type of flowers. Such huge heap of cereals should be given the name of Mahāmeru which should serve as the base of the three worlds. The image of Śiva should be established at its peak. The middle part of it should be decorated with metals. The four-faced Brahmā should be lodged towards the south, Nārāyaṇa – the god of gods, should be placed in the north. Indra and the Lokapālas should be lodged appropriately. After thus establishing all the gods, Maheśvara should then be bathed and worshipped. Maheśvara, who is adored by all the gods, should hold a trident in his hand. After thus consecrating the gods, the devotee should take his bath, worshipping Śiva at the same time. The left hand should carry a noose and Bhavānī should carry a golden lotus in her hand. Lord Viṣṇu should hold a conch, a discus, a club and a lotus in his four hands respectively. Brahmā should keep on holding a rosary and a *kamaṇḍalu.* Indra should carry a *vajra* in his hand, Agni should carry a *śakti*, Yama should carry a *daṇḍa* or rod in his hand, while a sword should be the attribute of Nirṛti. Varuṇa should hold a terrific noose, the wind god should carry a stick, Kubera should carry the iron club which is adored in the world and Īśāna should hold a battle axe. After performing the *pūjā*, all these gods should be offered the eatables or *naivedya.* Lord Śiva should be adored offering *caru.* According to one's own financial position, the devotee should adore all the gods. Thereafter, the Brāhmaṇas should be offered the food. In this way, completing all the activities, the devotee damsel shall enjoy all the bliss with the great goddess Umā, achieving the closeness of the great goddess for a long time. There is no doubt about it.

कार्तिक्यामपि या नारी कृत्वा देवीमुमां शुभाम्।
सर्वाभरणसंपूर्णां सर्वलक्षणलक्षिताम्॥६६॥
हेमताम्रादिभिश्चैव प्रतिष्ठाप्य विधानतः।
देवं च कृत्वा देवेशं सर्वलक्षणसंयुतम्॥६७॥
तयोरग्रे हुताशं च स्रुवहस्तं पितामहम्।
नारायमं च दातारं सर्वाभरणभूषितम्॥६८॥
लोकपालैस्तथा सिद्धैः संवृतं स्थाप्य यत्नतः।
रुद्रालये व्रतं तस्मै दापयेद्भक्तिपूर्वकम्॥६९॥
सा भवान्यास्तनुं गत्वा भवेन सह मोदते।
एकभक्तव्रतं पुण्यं प्रतिमासमनुक्रमात्॥७०॥
मार्गशीर्षकमासादिकार्तिकांतं प्रवर्तितम्।
नरनार्यादिजंतूनां हिताय मुनिसत्तमाः॥७१॥
नरः कृत्वा व्रतं चैव शिवसायुज्यमाप्नुयात्।
नारी देव्या न संदेहः शिवेन परिभाषितम्॥७२॥

During the month of Kārttika, the devoted lady should get the image of goddess Umā which should be adorned with all the ornaments and possessing all the auspicious symptoms. The image should be made in gold or copper or other metals and should be established according to the set procedure. The image of lord Śiva – the spouse of Pārvatī, should possess all the virtues. The fire god should be established before both, besides Brahmā, holding *Śruvā* in his hand. Lord Nārāyaṇa should be consecrated surrounded by the Dikpālas and the Siddhas. Thereafter, all the images should be given over in the temple of Śiva. By performing this *vrata*, the concerned lady, achieving the body of Bhavānī, always rejoices. Taking meals once a day, the *vrata* should be performed gradually. Thus, starting from the month of Mārgaśīrṣa, one should perform *vrata*, which ends in the month of Kārttika. O excellent sages, this *vrata* can be performed by all the living beings including the ladies and gentlemen. In case, the men perform this *vrata*, they attain the proximity of Śiva and in case, it is performed by ladies, they achieve the proximity of Umā – the goddess. There is no doubt about it because it has been ordained by lord Śiva himself.

इति श्रीलिङ्गमहापुराणे पूर्वभागे उमामहेश्वरव्रतं नाम
चतुरशीतितमोऽध्यायः॥८४॥

पञ्चशीतितमोऽध्यायः

Chapter 85

Glory of Pañcākṣara mantra

सूत उवाच

सर्वव्रतेषु संपूज्य देवदेवमुमापतिम्।
जपेत्पञ्चाक्षरीं विद्यां विधिनैव द्विजोत्तमाः॥१॥
जपादेव न संदेहो व्रतानां वै विशेषतः।
समाप्तिर्नान्यथा तस्माज्जपेत्पञ्चाक्षरीं शुभाम्॥२॥

Sūta said–

O excellent Brāhmaṇas, performing *pūjā* of Umāpati Śiva – the god of gods, in all the *vratas*, the devotees should always recite the *Pañcākṣara mantra*. There is no doubt that the *vrata* is completed with the performing of the *mantra-japa* or the reciting of the *mantra*.

ऋषय ऊचुः

कथं पञ्चाक्षरी विद्या प्रभावो वा कथं वद।
क्रमोपायं महाभाग श्रोतुं कौतूहलं हि नः॥३॥

The *Ṛṣis* said–

O excellent one, what is the *Pañcākṣara mantra*? How does it exercise the effect? We are anxious to know about it. You kindly speak out the method for it's recitation.

सूत उवाच

पुरा देवेन रुद्रेण देवदेवेन शंभुना।
पार्वत्याः कथितं पुण्यं प्रवदामि समासतः॥४॥

Sūta said–

I shall speak out about this *mantra* which was revealed by lord Śiva himself to the goddess Pārvatī.

श्रीदेव्युवाच

भगवन्देवदेवेश सर्वलोकमहेश्वर।
पञ्चाक्षरस्य माहात्म्यं श्रोतुमिच्छामि तत्त्वतः॥५॥

Pārvatī said–

O lord, Devādidevā (the lord of gods), the master of all the *lokas*, I intend to listen about the *Pañcākṣarī mantra*.

श्रीभगवानुवाच

पञ्चाक्षरस्य माहात्म्यं वर्षकोटिशतैरपि।
न शक्यं कथितुं देवि तस्मात्संक्षेपतः शृणु॥६॥

Lord Śiva said–

O goddess, the glory of *Pañcākṣarī mantra* cannot be narrated even in hundred crores of years. Still, I shall narrate the same in brief. You please listen.

प्रलये समनुप्राप्ते नष्टे स्थावरजङ्गमे।
नष्टे देवासुरे चैव नष्टे चोरगराक्षसे॥७॥
सर्वं प्रकृतिमापन्नं त्वया प्रलयमेष्यति।
एकोहं संस्थितो देवि न द्वितीयोस्ति कुत्रचित्॥८॥

During the time of dissolution, when all the mobile and immobile beings, the gods and *Asuras*, *Nāgas* and *Rākṣasas* get destroyed and O goddess, all the things including you yourself get absorbed in the Prakṛti, then only I remain in the universe. None else remain on earth.

तस्मिन्वेदाश्च शास्त्राणि मंत्रे पञ्चाक्षरे स्थिताः।
ते नाशं नैव संप्राप्ता मच्छक्त्या ह्यनुपालिताः॥९॥

At that point of time, the Vedas get absorbed in the *Pañcākṣarī mantra* and they do not get destroyed because of my grace.

अहमेको द्विधाप्यासं प्रकृत्यात्मप्रभेदतः।
स तु नारायणः शेते देवो मायामयीं तनुम्॥१०॥
आस्थाय योगपर्यंकशयने तोयमध्यगः।
तन्नाभिपङ्कजाज्जातः पञ्चवक्त्रः पितामहः॥११॥

I remain at that point of time in two forms of Prakṛti as well as the soul. Lord Nārāyaṇa, taking to the form of Prakṛti, remains in the water in *yoga-mudrā*. Then, the five-faced Brahmā emerges out of his navel.

सिसृक्षमाणो लोकान्वै त्रीनशक्तोऽसहायवान्।
दश ब्रह्मा ससर्जादौ मानसानमितौजसः॥१२॥

Brahmā then becomes desirous of creating the three worlds. But he was unable to do so without any help. Therefore, initially, he created the ten mind-born sons with enormous grace.

तेपां सृष्टिप्रसिद्ध्यर्थं मां प्रोवाच पितामहः।
मत्पुत्राणां महादेव शक्तिं देहि महेश्वर॥१३॥

Brahmā then begged of me, the power of creation. He said– "O Mahādeva, O Maheśvara, you kindly bestow strength on my sons."

इति तेन समादिष्टः पञ्चवक्त्रधरो ह्यहम्।
पञ्चाक्षरान्पञ्चमुखैः प्रोक्तवान् पद्मयोनये॥१४॥

At his request, I, for the sake of Brahmā, uttered five letters from my five faces.

तान्पञ्चवदनैर्गृह्णन् ब्रह्मा लोकपितामहः।
वाच्यवाचकभावेन ज्ञातावान्परमेश्वरम्॥१५॥

These five letters were received by Brahmā in his five mouths and considered them as the revealing of Parameśvara himself.

वाच्यः पञ्चाक्षरैर्देवि शिवस्त्रैलोक्यपूजितः।
वाचकः परमो मंत्रस्तस्य पञ्चाक्षरः स्थितः॥१६॥

O Goddess, Śiva, who is adored in all the *lokas*, get revealed in these five letters. The five letters actually represent lord Śiva.

ज्ञात्वा प्रयोगं विधिना च सिद्धिं
लब्ध्वा तथा पञ्चमुखो महात्मा।
प्रोवाच पुत्रेषु जगद्धिताय
मंत्रं महार्थं किल पञ्चवर्णम्॥१७॥

The five-faced Brahmā, educated his sons with *Pañcākṣara mantra* for the welfare of the *lokas*.

ते लब्ध्वा मंत्ररत्नं तु साक्षाल्लोकपितामहात्।
तमाराधयितुं देवं परात्परतरं शिवम्॥१८॥

Receiving the gem of *mantra* from Brahmā, the Grandsire of the *lokas*, they pleased Śiva who is greater than the greatest.

ततस्तुतोष भगवान् त्रिमूर्तीनां परः शिवः।
दत्तवानखिलं ज्ञानमणिमादिगुणाष्टकम्॥१९॥

Then lord Śiva, who is greater than the three gods, was pleased and he bestowed on him the complete knowledge besides all the *siddhis* like *Aṇimā* etc.

तेपि लब्ध्वा वरान्विप्रास्तदाराधनकांक्षिणः।
मेरोस्तु शिखरे रम्ये मुञ्जवान्नाम पर्वतः॥२०॥
मत्प्रियः सततं श्रीमान्मद्भूतैः परिरक्षितः।
तस्याभ्याशे तपस्तीव्रं लोकसृष्टिसमुत्सुकाः॥२१॥
दिव्यवर्षसहस्रं तु वायुभक्षाः समाचरन्।
तिष्ठंतोनुग्रहार्थाय देवि ते ऋषयः पुरा॥२२॥
तेषां भक्तिमहं दृष्ट्वा सद्यः प्रत्यक्षतामियाम्।
पञ्चाक्षरमृषिच्छन्दो दैवतं शक्तिबीजवत्॥२३॥
न्यासं षडङ्गं दिग्बंधं विनियोगमशेषतः।
प्रोक्तवानहमार्याणां लोकानां हितकाम्यया॥२४॥

Having been blessed with the boon, the Brāhmaṇas, desirous of performing *tapas* for me, reached the peak of Meru mountain, at the peak named Muñjavān which is quite glorious and my favourites. Because of that, my *Bhūtas* guard that mountain. The Brāhmaṇas, desirous of creating the world, meditated on that mountain for thousands of years, inhaling air alone. They performed hard *tapas*. Observing their devotion, I appeared before them instantly. O goddess, for the welfare of the worlds and those ascetics, I revealed the glory of *Pañcākṣara mantra* to them, besides its *Ṛsi*, its god, its *śakti*, its *nyāsa*, its six *aṅgas*. *Digbandha* and *Viniyoga* were revealed to them.

तच्छ्रुत्वा मंत्रमाहात्म्यमृषयस्ते तपोधनाः।
मंत्रस्य विनियोगं च कृत्वा सर्वमनुष्ठिताः॥२५॥

Learning about the glory of this *mantra*, those ascetics, using the said *mantras*, performed various *anuṣṭhānas*.

तन्माहात्म्यात्तदालोकान्सदेवासुरमानुषान्।
वर्णान्वर्णविभागांश्च सर्वधर्मांश्च शोभनान्॥२६॥
पूर्वकल्पसमुद्भूताञ्छुतवंतो यथा पुरा।
पञ्चाक्षरप्रभावाच्च लोका वेदा महर्षयः॥२७॥
तिष्ठंति शाश्वता धर्मा देवाः सर्वमिदं जगत्।
तदिदानीं प्रवक्ष्यामि शृणु चावहिताखिलम्॥२८॥

Because of its greatness, they created the gods, *asuras*, humans and the other worlds. They also created the castes and sub-castes, besides the beautiful *anuṣṭhānas*. Accordingly, the people in the earlier *kalpas* listened to the Vedas. By the glory of the *Pañcākṣara mantra*, the worlds, Vedas, the auspicious *Ṛṣis* and eternal *dharma* are saved, besides the gods as well as the entire universe. Therefore, I shall speak out to you everything. You listen to me attentively.

अल्पाक्षरं महार्थं च वेदसारं विमुक्तिदम्।
आज्ञासिद्धमसंदिग्धं वाक्यमेतच्छिवात्मकम्॥२९॥

Śiva is the soul of this *mantra*. There are some *varṇas* in these in which deep meanings are enshrined. This *mantra* is the gist of the Vedas and bestows salvation. This is definitely a *siddha mantra*.

नानासिद्धियुतं दिव्यं लोकचितानुरञ्जकम्।
सुनिश्चितार्थं गंभीरं वाक्यं मे पारमेश्वरम्॥३०॥

This is my clear statement that this *mantra*, endowed with many *siddhis*, delights the minds of the people. Definite and deep meanings are enshrined in the same.

मंत्रं मुखसुखोच्चार्यमशेषार्थप्रसाधकम्।
तद्बीजं सर्वविद्यानां मंत्रसाद्यं सुशोभनम्॥३१॥

This *mantra* is easy in recitation, enables one to achieve the god, the seed of all the *vidyās* and is the first graceful *mantra*.

अतिसूक्ष्मं महार्थं च ज्ञेयं तद्वटबीजवत्।
वेदः स त्रिगुणातीतः सर्वज्ञः सर्वकृत्प्रभुः॥३२॥

It has the subtle as well as the gross interpretation. It is like the auspicious seed of the banyan tree. It is the Veda beyond the three *guṇas* and is competent to achieve everything.

ओमित्येकाक्षरं मंत्रं स्थितः सर्वगतः शिवः।
मंत्रे षडक्षरे सूक्ष्मे पञ्चाक्षरतनुः शिवः॥३३॥
वाच्यवाचकभावेन स्थितः साक्षात्स्वभावतः।
वाच्यः शिवः प्रमेयत्वान्मंत्रस्तद्वाचकः स्मृतः॥३४

Oṁ is the single-syllabled *mantra* in which the all pervading Śiva is lodged. The five syllables comprise of his body. He is stationed in the six-syllabled subtle *mantra* in the form of expressed and expression. Śiva is *Vācya* (the expressed) since he is comprehensible. The *mantra* is his *vācaka* (expression).

वाच्यवाचकभावोयमनादिः संस्थितस्तयोः।
वेदे शिवागमे वापि यत्रयत्र षडक्षरः॥३५॥
मंत्रः स्थितः सदा मुख्यो लोके पञ्चाक्षरो मतः।
किं तस्य बहुभिर्मंत्रैः शास्त्रैर्वा बहुविस्तृतैः॥३६॥

The relation of the expressed and the expression is a primordial one between the two. In the Vedas and in the Śivāgamas, the main *mantra* in the six-syllabled one, but for the purpose of secular activity, it is the five-syllabled *mantra*. Why should he have many *mantras* and extensive scriptures?

यस्यैव हृदि संस्थोयं मंत्रः स्यात्पारमेश्वरः।
तेनाधीतं श्रुतं तेन तेन सर्वमनुष्ठितम्॥३७॥

In case, some one has retained this *mantra* in his heart, he has studied the Vedas, he has heard the sacred lore and has performed everything sacred.

यो विद्वान्वै जपेत्सम्यगधीत्यैव विधानतः।
एतावद्धि शिवज्ञानमेतावत्परमं पदम्॥३८॥

In case, a learned person performs its *japam* after learning the Vedas in accordance with the injunctions, it is enough. The perfect knowledge of Śiva is this much. The greatest goal is this far.

एतावद्ब्रह्मविद्या च तस्मान्नित्यं जपेद्बुधः।
पञ्चाक्षरैः सप्रणवो मंत्रोयं हृदयं मम॥३९॥
गुह्याद्गुह्यतरं साक्षात्मोक्षज्ञानमनुत्तमम्।
अस्य मंत्रस्य वक्ष्यामि ऋषिच्छंदोधिदैवतम्॥४०॥
बीजं शक्तिं स्वरं वर्णं स्थानं चैवाक्षरं प्रति।

Brahmavidyā (the knowledge relating to Brahman), is this much. Hence, the learned man should continuously perform the *japam*. The *mantra* comprising of *Praṇava* and the five syllables is my heart, it is the greatest esoteric secret greater than all else. It is the excellent knowledge leading to salvation. I shall mention the sage, the metre and the deity controlling this *mantra*, its seed, *śakti*, *svara* (vowel), *varṇa* (letter), *sthāna* (place of origin) letter by letter.

वामदेवो नाम ऋषिः पंक्तिश्छंद उदाहृतः॥४१॥
देवता शिव एवाहं मंत्रस्यास्य वरानने।
नकारादीनि बीजानि पञ्चभूतात्मकानि च॥४२॥
आत्मानं प्रणवं विद्धि सर्वव्यापिनमव्ययम्।
शक्तिस्त्वमेव देवेशि सर्वदेवनमस्कृते॥४३॥
त्वदीयं प्रणवं किञ्चिन्मदीयं प्रणवं तथा।
त्वदीयं देवि मंत्राणां शक्तिभूतं न संशयः॥४४॥

The sage is Vāmadeva, the metre is Paṅkti, I, Śiva alone, am the deity of this *mantra*, a lady having the excellent face. The syllables '*na*' etc. are the seeds, they are in the form of five elements. You should know that Praṇava is unchanging soul which is all pervasive, and you alone are its *śakti*. O goddess, you are revered by all the gods.

अकारोकारमकारा मदीये प्रणवे स्थिताः।
उकारं च मकारं च अकारं च क्रमेण वै॥४५॥
त्वदीयं प्रणवं विद्धि त्रिमात्रं प्लुतमुत्तमम्।
ओंकारस्य स्वरोदात्त ऋषिर्ब्रह्मा सितं वपुः॥४६॥

The letters '*a*', '*u*' and '*ṁ*' are present in any Praṇava. The letters '*u*', '*ṁ*' and '*a*' constitute in order your *Praṇava* which has three *mātrās* and the *phaṭa* tone (prolated vowel). The *svara* (note) of *Oṁkāra* is *udātta* (high), the sage is Brahmā and the body is white.

छंदो देवी च गायत्री परमात्माधिदेवता।
उदात्तः प्रथमस्तद्वच्चतुर्थश्च द्वितीयकः॥४७॥
पञ्चमः स्वरितश्चैव मध्यमो निषधः स्मृतः।
नकारः पीतवर्णश्च स्थानं पूर्वमुखं स्मृतम्॥४८॥
इंद्रोधिदैवतं छंदो गायत्री गौतमो ऋषिः।
मकारः कृष्णवर्णोस्य स्थानं वै दक्षिणामुखम्॥४९
छंदोनुष्टुप् ऋषिश्चात्री रुद्रो दैवतमुच्यते।
शिकारो धूम्रवर्णोस्य स्थानं वै पश्चिमं मुखम्॥५०
विश्वामित्र ऋषिस्त्रिष्टुप् छंदो विष्णुस्तु दैवतम्।
वाकारो हेमवर्णोस्य स्थानं चैवोत्तरं मुखम्॥५१॥
ब्रह्माधिदैवतं छंदो बृहती चांगिरा ऋषिः।
यकारो रक्तवर्णश्च स्थानभूर्ध्वं मुखं विराट्॥५२॥
छंदो ऋषिर्भरद्वाजः स्कंदो दैवतमुच्यते।
न्यासमस्य प्रवक्ष्यामि सर्वसिद्धिकरं शुभम्॥५३॥
सर्वपापहरं चैव त्रिविधो न्यास उच्यते।
उत्पतिस्थितिसंहारभेदतस्त्रिविधः स्मृतः॥५४॥

The metre is Devī Gāyatrī and the great *Ātman* is the presiding deity, the first, second and the fourth letters are *udātta* or high. The fifth is *Svarita* - neither higher nor low. The middle one is *Niṣāda.* The letter '*n*' is of yellow colour, its place of origin is the eastern face. Indra is its deity. Gāyatrī is the metre and Gautama is the sage. The letter '*maḥ*' is of black colour, its place of origin is the southern face, the metre is Anuṣṭupa, Atri is the sage and Rudra is the deity. The letter '*śi*' is of smoky colour, its place of origin is the western face, the sage is Viśvāmitra, the metre is Triṣṭupa and the deity is Viṣṇu. The letter '*vā*' is of golden colour, its place of origin is the northern face, Brahmā is the deity, Bṛhatī is the metre and Aṅgīras is the sage. The letter '*ya*' is of red colour. Its place of origin is the upwards face, the metre is *viraṭ*, the sage is Bharadvāja and Skanda is the deity. I shall now mention about the *Nyāsa* (fixing rite) that is auspicious and conducive to the achievement of the Siddhis, besides being the destructer of all the sons. *Nyāsa* is of three types, the difference being due to their link with creation, sustenance and dissolution.

ब्रह्मचारिगृहस्थानां यतीनां क्रमशो भवेत्।
उत्पत्तिर्ब्रह्मचारिणां गृहस्थानां स्थितिः सदा॥५५॥
यतीनां संहृतिन्यासः सिद्धिर्भवति नान्यथा।
अङ्गन्यासः करन्यासो देहन्यास इति त्रिधा॥५६॥
उत्पत्त्यादि त्रिभेदेन वक्ष्यते ते वरानने।
न्यसेत्पूर्वं करन्यासं देहन्यासमनंतरम्॥५७॥
अङ्गन्यासं ततः पश्चादक्षराणां विधिक्रमात्।
मूर्धादिपादपर्यंतमुत्पत्तिन्यास उच्यते॥५८॥
पादादिमूर्धपर्यंतं संहारो भवति प्रिये।
हृदयास्यगलन्यासः स्थितिन्यास उदाहृतः॥५९॥

The *Nyāsa* primarily relates to the religious students, the householders and the ascetics, *i.e.*, the *Nyāsa* of *utpatti* (creation) is for the religious student, the Nyāsa of *sthiti* (sustenance) is for the householder and the Nyāsa for *Saṁhṛti* is for the ascetics. Other Siddhis cannot be achieved. The *nyāsa* is of three types *viz. Aṅganyāsa* (fixation of limbs), *Karanyāsa* (moving of hands) and *Dehanyāsa* (relating to the body). O lady of the splendid face, the Nyāsa of the three types relating to the creation etc. is being mentioned to you. At the outset, one shall perform the Nyāsa of the hand, thereafter, shall perform the Nyāsa of the body and thereafter, shall perform the Nyāsa of the *aṅgas* or limbs in the order of the syllables of the *mantras.* The fixation beginning with the head and ending with the feet is called as *utpatti* nyāsa. O beloved one, the one beginning with the feet and ending with the head is Nyāsa of *saṁhāra* (dissolution). The Nyāsa of the heart, the face and throat is known as *sthiti-nyāsa* relating to sustenance.

ब्रह्मचारिगृहस्थानां यतीनां चैव शोभने।
सशिरस्कं ततो देहं सर्वमंत्रेण संस्पृशेत्॥६०॥
स देहन्यास इत्युक्तः सर्वेषां सम एव सः।
दक्षिणाङ्गुष्ठमारभ्य वामाङ्गुष्ठांत एव हि॥६१॥
न्यस्यते यत्तदुत्पत्तिर्विपरीतं तु संहृतिः।
अङ्गुष्ठादिकनिष्ठांतं न्यस्यते हस्तयोर्द्वयोः॥६२॥
अतीव भोगदो देवि स्थितिन्यासः कुटुंबिनाम्।
करन्यासं पुरा कृत्त्वा देहन्यासमनंतरम्॥६३॥
अङ्गन्यासं न्यसेत्पश्चादेष साधारणो विधिः।
ओंकारं संपुटीकृत्य सर्वांगेषु च विन्यसेत्॥६४॥
करयोरुभयोश्चैव दशाग्राङ्गुलिषु क्रमात्।
प्रक्षाल्य पादावाचम्य शुचिर्भूत्वा समाहितः॥६५॥
प्राङ्मुखोदङ्मुखो वापि न्यासकर्म समाचरेत्।

O splendid lady, these *Nyāsas* relate to the religious students, householders and the ascetics. Beginning with the thumb of the right hand and ending with the thumb of the left hand, if the fingers are fixed, it is called *Utpattinyāsa* or the Nyāsa of creation. Its opposite is that of dissolution. By fixing the Nyāsa beginning with thumb and ending with little finger in both the hands is called *Sthitinyāsa* or relating to sustenance. O gentle lady, this bestows much pleasure to the householders. This is the common procedure – the Nyāsa of the hand is performed first, then the Nyāsa of the body and thereafter, one shall perform the Nyāsa of limbs. Then the devotee shall perform Nyāsa over all the limbs and then one by one with full *mantra* with *Oṁkāra* prefixed and suffixed on all the ten fingers of the hands. The devotee shall perform the Nyāsa rite facing east or north after first washing the feet. He shall be clean and attentive.

स्मरेत्पूर्वमृषिं छंदो दैवतं बीजमेव च॥६६॥
शक्तिं च परमात्मानं गुरुं चैव वरानने।
मंत्रेण पाणी संमृज्य तलयोः प्रणवं न्यसेत्॥६७॥
अङ्गुलीनां च सर्वेषां तथा चाद्यंतपर्वसु।
सबिंदुकानि बीजानि पञ्च मध्यमपर्वसु॥६८॥
उत्पत्त्यादित्रिभेदेन न्यसेदाश्रमतः क्रमात्
उभाभ्यामेव पाणिभ्यामापादतलमस्तकम्॥६९॥
मंत्रेण संस्पृशेद्देहं प्रणवेनैव संपुटम्।
मूर्ध्नि वक्त्रे च कंठे च हृदये गुह्यके तथा॥७०॥
पादयोरुभयोश्चैव गुह्ये च हृदये तथा।
कंठे च मुखमध्ये च मूर्ध्नि च प्रणवादिकम्॥७१॥
हृदये गुह्यके चैव पादयोर्मूर्ध्नि वाचि वा।
कंठे चैव न्यसेदेव प्रणवादित्रिभेदतः॥७२॥

At the outset, he shall remember the name of the sage, metre, deity, *Bīja*, *Śakti*, *Ātman* and the preceptor, O lady of the charming face. Repeating the *mantra*, he shall wipe out his hands and fix the Praṇava in the palms and in the first and the last knots of all his fingers. He shall fix *Bījas* along with the spots in the five middle knots. In accordance with the order of the stages of life, he shall perform the Nyāsa of creation etc. with both his hands and beginning with the foot and ending with the hand. Repeating the *mantra* with *Oṁkāra* affixed, he shall touch the body– (i) on the head, face, neck, heart and in the private parts, besides on the two feet (ii) in the private parts and in the heart, besides in the neck and the middle of the face and on the head, or (iii) he shall fix in the heart, in private parts, on feet, on the head, in the face and in the neck. He shall fix with Praṇava etc. in these three ways.

कृत्वाङ्गन्यासमेवं हि मुखानि परिकल्पयेत्।
पूर्वादि चोर्ध्वपर्यंतं नकारादि यथाक्रमम्॥७३॥
षडङ्गानि न्यसेत्पश्चाद्यथास्थानं च शोभनम्।
नमः स्वाहा वषड्दुं च वौषट्फट्कारकैः सह॥७४
प्रणवं हृदयं विद्यान्नकारः शिर उच्यते।
शिखा मकार आख्यातः शिकारः कवचं तथा॥७५
वकारो नेत्रमस्त्रं तु यकारः परिकीर्तितः।
इत्थमङ्गानि विन्यस्य ततो वै बंधयेद्दिशः॥७६॥

After fixing the limbs thus, the devotee shall medicate upon the faces of Śiva. Beginning with the faces in the east and ending in the face upwards, he shall fix the syllables beginning with '*na*' in due order. Thereafter, he shall perform the *Nyāsa* rite of the six limbs in respective places with delight. The Nyāsa shall be accompanied with the words *Namaḥ* or (salutation), *Svāhā*, *Vaṣaṭ*, *Huṁ*, *Vauṣaṭ* and *Phaṭ*. The Praṇava is known as the heart, the syllable '*na*' as the head, the syllable '*ma*' as the tuft, the syllable '*śi*' as the coat of mail, the syllable '*va*' as the eyes, the syllable '*ya*' as *astra*. After fixing the letters on the limbs as mentioned above, the devotee shall adore the quarters.

विघ्नेशो मातरो दुर्गा क्षेत्रज्ञो देवताः दिशः।
आग्नेयादिषु कोणेषु चतुर्ष्वपि यथाक्रमम्॥७७॥
अङ्गुष्ठातर्जन्यग्राभ्यां संस्थाप्य सुमुखं शुभम्।
रक्षध्वमिति चोक्त्वा तु नमस्कुर्यात्पृथक्पृथक्॥७८

The deities of four quarters starting from the south-east are respectively– Vighneśa, the mother Durgā and Kṣetrajña. The devotee shall fix them with the tip of the thumb fixed on the index finger with a beaming face. After reciting– "You protect all", he shall offer salutation to them severally.

गले मध्ये तथाङ्गुष्ठे तर्जन्याद्यङ्गुलीषु च।
अङ्गुष्ठेन करन्यासं कुर्यादेव विचक्षणः॥७९॥
एवं न्यासमिमं प्रोक्तं सर्वपापहरं शुभम्।
सर्वसिद्धिकरं पुण्यं सर्वरक्षाकरं शिवम्॥८०॥

The competent devotee shall then perform Nyāsa of the hand on the fingers starting with index finger with his thumb. He shall perform the Nyāsa on the middle of the neck as well. This Nyāsa rite is said to be splendid and is destructive of the sins. It is conducive of the achievements of *Siddhis*. It is auspicious, holy and provides all the safety.

न्यस्ते मंत्रेऽथ सुभगे शङ्करप्रतिमो भवेत्।
जन्मांतरकृतं पापमपि नश्यति तत्क्षणात्॥८१॥

After the Nyāsa rite is performed by means of the splendid *mantra*, the devotee shall be on par with Śiva and within a moment, all his sins of various births get destroyed.

एवं विन्यस्य मेधावी शुद्धकायो दृढव्रतः।
जपेत्पञ्चाक्षरं मंत्रं लब्ध्वाचार्यप्रसादतः॥८२॥

The learned devotee shall be pure in his body by performing this Nyāsa rite. Steady in the performing of the holy rites, he shall repeat the five-syllabled *mantra* after acquiring the same gracefully from a preceptor.

अतः परं प्रवक्ष्यामि मंत्रसंग्रहणं शुभे।
यं विना निष्फलं नित्यं येन वा सफलं भवेत्॥८३
आज्ञाहीनं क्रियाहीनं श्रद्धाहीनममानसम्।
आज्ञसं दक्षिणाहीनं सदा जप्तं च निष्फलम्॥८४॥
आज्ञासिद्धं क्रियासिद्धं श्रद्धासिद्धं सुमानसम्।
एवं च दक्षिणासिद्धं मंत्रं सिद्धं यतस्ततः॥८५॥

O splendid lady, henceforth, I shall recount the procedure for acquiring the *mantra*. Without it, the *mantra* is futile and with it, it is efficacious. The futile ones are the following:– *Ājñāhīna* (devoid of holy rites), *Śraddhāhīna* (devoid of faith), *Kriyāhīna* (devoid of holy rites), *Amānasa* (devoid of full mental attention), *Anājñaptam* (the prohibited one), *Dakṣiṇāhīnam* (devoid of *dakṣiṇā*), and *Sadājapta* (always reciting without purpose).

The following *mantras* are fruitful *viz.*:– *Ājñāsiddha* (achieved with permission), *Kriyāsiddha* (attended with the correct procedure), *Śraddhāsiddha* (fully equipped with faith), *Sumānasa* (with fully devoted mind) and *Dakṣiṇāsiddha* (providing the adequate *dakṣiṇā*).

उपगम्य गुरुं विप्रं मंत्रतत्त्वार्थवेदिनम्।
ज्ञानिनं सद्गुणोपेतं ध्यानयोगपरायणम्॥८६॥
तोषयेत्तं प्रयत्नेन भावशुद्धिसमन्वितः।
वाचा च मनसा चैव कायेन द्रविणेन च॥८७॥
आचार्यं पूजयेच्छिष्यः सर्वदातिप्रयत्नतः।
हस्त्यश्वरथरत्नानि क्षेत्राणि च गृहाणि च॥८८॥
भूषणानि च वासांसि धान्यानि विविधानि च।
एतानि गुरवे दद्याद्भक्त्या च विभवे सति॥८९॥
वित्तशाठ्यं न कुर्वीत यदीच्छेत्सिद्धिमात्मनः।
पश्चान्निवेदयेद्देवि आत्मानं सपरिच्छदम्॥९०॥
एवं संपूज्य विधिवद्यथाशक्ति त्ववञ्चयन्।
आददीत गुरार्मंत्रं ज्ञानं चैव क्रमेण तु॥९१॥

The devotee shall approach the Brāhmaṇa preceptor who is well aware of the correct meaning of *mantra*, having perfect knowledge, is interested in the path of meditation and possessing good qualities with the emotional purity. The devotee shall faithfully propitiate him mentally, verbally, physically and monetarily. The disciple shall always worship the preceptor with all attention. In case, he is adequately affluent disciple, he shall give these things faithfully to the preceptor including elephants, horses, chariots, jewels, fields, houses, ornaments, clothes and the grains of different kinds. In case, he aspires for a *siddhi*, he shall not be stingy in spending money. O gentle lady, thereafter, he shall dedicate himself with his possessions and attendants. After worshipping in this way as per his means and not at all attempting deception, the disciple shall grasp the *mantra* and perfect knowledge from the preceptor gradually.

एवं तुष्टो गुरुः शिष्यं पूजितं वत्सरोषितम्।
शुश्रूषुमनहङ्कारमुपवासकृशं शुचिम्॥९२॥
स्नापयित्वा तु शिष्याय ब्राह्मणानपि पूज्य च।
समुद्रतीरे नद्यां च गोष्ठे देवालयेपि वा॥९३॥
शुचौ देशे गृहे वापि काले सिद्धिकरे तिथौ।
नक्षत्रे शुभयोगे च सर्वदा दोषवर्जिते॥९४॥
अनुगृह्य ततो दद्याच्छिवज्ञानमनुत्तमम्।
स्वरेणोच्चारयेत्सम्यगेकांतेपि प्रसन्नधीः॥९५॥

Thus propitiated, the preceptor shall make the disciple take his bath, after testing him thus. The disciple shall stay with the preceptor for a year and serve him. He shall be pure and devoid of egoism. He shall be emaciated due to constant fast. The preceptor shall then bless the disciple with excellent perfect knowledge of Śiva in the holy place at an auspicious hour. The place could be seashore, river bank, a cowpen or a temple or a clean corner in the house itself. The time shall be a *tithi* conducive to the fulfilment of the desires, with auspicious constellations conjoined with the favourable planets. It should be devoid of defeats in every respect, even in an isolated place, the preceptor shall utter the *mantra* loudly and clearly with a delightful heart.

उच्चयोंच्चारयित्वा तु
आचार्यः सिद्धिदः स्वयम्।
शिवं चास्तु शुभं चास्तु
शोभनोस्तु प्रियोस्त्विति॥९६॥

The preceptor shall utter the *mantra* himself and make the disciple to follow him. He shall then bestow the *siddhi* on the disciple saying– "May there be holiness. May it be splendid. May it be pleasing."

एवं लब्ध्वां परं मंत्रं ज्ञानं चैव गुरोस्ततः।
जपेन्नित्यं ससङ्कल्पं पुरश्चरणमेव च॥९७॥

After acquiring the great *mantra* and perfect knowledge from the preceptor, the disciple shall repeat it every day uttering the *saṁkalpa.* He shall also perform *Puraścaraṇa.*

यावज्जीवं जपेन्नित्यमष्टोत्तरसहस्त्रकम्।
अनश्नंस्तत्परो भूत्वा स याति परमां गतिम्॥९८॥
जपेदक्षरलक्षं वै चतुर्गुणितमादरात्।
नक्ताशी संयमी यश्च पौरश्चरणिकः स्मृतः॥९९॥

As long as he lives, he shall repeat the *mantra* a thousand and eight times daily. He shall not take food without doing so. Getting interested in it, he attains the great goal. One who repeats this *mantra* a thousand times for each syllable and then repeats it four times with great attention, he is known as the one who has made a *Puraścaraṇa.* He shall take food at night and shall control himself.

पुरश्चरणजापी वा अपि वा नित्यजापकः।
अचिरात्सिद्धिकांक्षी तु तयोरन्यतरो भवेत्॥१००॥

A person desirous of everlasting *siddhis,* shall be one of these two– either a *Puraścaraṇa* repeats or the daily repeater.

यः पुरश्चरणं कृत्वा नित्यजापी भवेन्नरः।
तस्य नास्ति समो लोके स सिद्धः सिद्धिदो वशी॥

If a devotee performs Puraścaraṇa and continues to be a daily repeater too, there is none else in the world who is equally accomplished, self-controlled and competent to bestow the *siddhis.*

आसनं रुचिरं बद्ध्वा मौनी चैकाग्रमानसः।
प्राङ्मुखोदङ्मुखो वापि जपेन्मंत्रमनुत्तमम्॥१०२॥
आद्यंतयोर्जपस्यापि कुर्याद्वै प्रांणसंयमान्।
तथा चांते जपेद्बीजं शतमष्टोत्तरं शुभम्॥१०३॥

Sitting in a comfortable posture (*sukhāsana*), he should observe complete silence with his mind concentrated fully. He may sit facing the east or north and then repeat the excellent *mantra.* At the start of the *japam* and at its end, he shall restrain his breath. In the end, he shall repeat the excellent *bīja-mantra* a hundred and eight times in all.

चत्वारिंशत्समावृत्ति प्राणानायम्य संस्मरेत्।
पञ्चाक्षरस्य मंत्रस्य प्राणायाम उदाहृतः॥१०४॥
प्राणायामाद्भवेत्क्षिप्रं सर्वपापपरिक्षयः।
इंद्रियाणां वशित्वं च तस्मात्प्राणांश्च संयमेत्॥१०५

The devotee shall control his breath forty times and repeat the *mantra.* Thus, the *Prāṇāyāma* for the five-syllabled *mantra* has been cited. Thanks to *Prāṇāyāma*, his sins will be destroyed soon and the sense organs shall get controlled. Therefore, one has to perform *Prāṇāyāma.*

गृहे जपः समं विद्याद्गोष्ठे शतगुणं भवेत्।
नद्यां शतसहस्रं तु अनंतः शिवसन्निधौ॥१०६॥

This is quite rewarding. In case, it is performed over a river bank, then it is a lakh of times more rewarding. In case, it is performed in the presence of the image of Śiva, then it rewards endlessly.

समुद्रतीरे देवह्रदे गिरौ देवालयेषु च।
पुण्याश्रमेषु सर्वेषु जपः कोटिगुणो भवेत्॥१०७॥

In case, it is performed at the seashore, or over the bank of an auspicious tank, or over a mountain, or in a temple or in an *āśrama* or a hermitage, it is a crore times more rewarding.

शिवस्य सन्निधाने च सूर्यस्याग्रे गुरोरपि।
दीपस्य गोर्जलस्यापि जपकर्म प्रशस्यते॥१०८॥

The *japam* performed in the presence of the image of Śiva, before the sun, before the preceptor, or a lamp, cow, or water is considered as the best.

अङ्गुलीजपसंख्यानमेकमेकं शुभानने।
रेखैरष्टगुणं प्रोक्तं पुत्रजीवफलैर्दश॥१०९॥
शतं वै शङ्खमणिभिः प्रवालैश्च सहस्रकम्।
स्फाटिकैर्दशसाहस्रं मौक्तिकैर्लक्षमुच्यते॥११०॥
पद्माक्षैर्दशलक्षं तु सौवर्णैः कोटिरुच्यते।
सुखग्रंथ्या च रुद्राक्षैरनंतगुणमुच्यते॥१११॥

O goddess with a charming face, in case, the *japam* is counted on fingers, it is considered to be the ordinary one. In case, the counting is done by drawing lines, than it is eight times more rewarding than the counting over fingers. If it is recorded by means of *putrajīva* fruits, it has ten times more benefit. In case, it is calculated by means of conches and jewels, the benefit is hundred times more. In case, it is done through cord, the benefit that accrues is a thousand times more. It is ten thousand times more in case the reckoning is done through the crystals. It is a hundred times more in case the calculation is made by means of pearls. It is a million times more in case the calculation is made by the lotus seeds. The benefit is ten million times more if it is calculated by gold pieces. The benefit is infinite if the calculation is made by *Kuśā* grass knots or the *Rudrākṣa* beads.

पञ्चविंशति मोक्षार्थं सप्तविंशति पौष्टिकम्।
त्रिंशच्च धनसंपत्त्यै पञ्चाशच्चाभिचारिकम्॥११२॥
तत्पूर्वाभिमुखं वश्यं दक्षिणं चाभिचारिकम्।
पश्चिमं धनदं विद्यादुत्तरं शांतिकं भवेत्॥११३॥
अङ्गुष्ठं मोक्षदं विद्यात्तर्जनी शत्रुनाशनी।
मध्यमा धनदा शांतिं करोत्येषा ह्यनामिका॥११४॥
कनिष्ठा रक्षणीया सा जपकर्मणि शोभने।
अङ्गुष्ठेन जपेज्जप्यमन्यैरङ्गुलिभिः सह॥११५॥

The necklace of twenty five Rudrākṣa beads is conducive to salvation, that of twenty seven beads nourishing, that of thirty is conducive to the achievement of wealth and one of fifty beads pertains to black magic. In case, a devotee, while performing *japam*, face east, he will be able to attract others; when facing south, to *Abhicāra*; facing west bestows wealth and facing north is conducive to peace. One should know that the thumb bestows liberation, the index finger destroys enemies, the middle yields wealth, the ring causes peace. O excellent lady, while performing the *japam*, the little finger bestows protection. The devotee should perform *japam* with the thumb coming in contact with other fingers.

अङ्गुष्ठेन विना कर्म कृतं तदफलं यतः।
शृणुष्व सर्वयज्ञेभ्यो जपयज्ञो विशिष्यते॥११६॥

Any holy rite performed without the thumb is useless. The *japa-yajña* excels all other sacrifices.

हिंसया ते प्रवर्तंते जपयज्ञो न हिंसया।
यावंतः कर्म यज्ञाः स्युः प्रदानानि तपांसि च॥११७
सर्वे ते जपयज्ञस्य कलां नार्हंति षोडशीम्।
माहात्म्यं वाचिकस्यैव जपयज्ञस्य कीर्तितम्॥११८

All the ritualistic sacrifices, charitable gifts and austerities, do not merit even the sixteenth fraction of the *japa-yajña*. The other *yajñas* are to face with violence or killing, but the *japa-yajña* has noting to do with violence. Now the greatness of only the *vācika* or the reciter of the *japa-yajña* is glorified.

तस्माच्छतगुणोपांशुः सहस्रो मानसः स्मृतः।
यदुच्चनीचस्वरितैः शब्दै स्पष्टपदाक्षरैः॥११९॥
मंत्रमुच्चारयेद्वाचा जपयज्ञः स वाचिकः।
शनैरुच्चारयेन्मंत्रमीषदोष्ठौ तु चालयेत्॥१२०॥
किञ्चित्कर्णांतरं विद्यादुपांशुः स जपः स्मृतः।
धिया यदक्षरश्रेण्या वर्णाद्वर्णं पदात्पदम्॥१२१॥
शब्दार्थं चिंतयेद्भूयः स तूक्तो मानसो जपः।
त्रयाणां जपयज्ञानां श्रेयान् स्यादुत्तरोत्तरः॥१२२॥

Mumbling is hundred times more beneficial than *vācika* and *Ṁānasa* is a thousand times more rewarding than that. In case, the *mantra* is muttered clearly in high tone or in ordinary or low tones, then it is called *vācika*. In case, the *mantra* is recited in low voice with movement of lips alone, which is hardly audible, it is called *Upāṁśu*. In case, the devotee recites the *mantra* keeping in view the meaning of it, then it is called *Mānasa*. Out of the above three types of *japa-yajñas*, the third one is the best of all.

भवेद्यज्ञविशेषेण वैशिष्ट्यं तत्फलस्य च।
जपेन देवता नित्यं स्तूयमाना प्रसीददति॥१२३॥
प्रसन्ना विपुलान् भोगान्दद्यान्मुक्तिं च शाश्वतीम्।
यक्षरक्षःपिशाचाश्च ग्रहाः सर्वे च भीषणाः।
जापिनं नोपसर्पंति भयभीतः समंततः॥१२४॥
जपेन पां शमयेदशेषं
यत्तत्कृतं जन्मपरंपरासु।
जपेन भोगान् जयते च मृत्युं
जपेन सिद्धिं लभते च मुक्तिम्॥१२५॥

एवं लब्ध्वा शिवं ज्ञानं ज्ञात्वा जपविधिक्रमम्॥१२६
सदाचारी जपन्नित्यं ध्यायन् भद्रं समश्नुते।
सदाचारं प्रवक्ष्यामि सम्यग्धर्मस्य साधनम्॥१२७॥

The quality of benefit is based on the method in which the *japam* is performed. In case, a particular god is constantly adored performing the *japam*, then, he getting pleased, showers enormous bliss and eternal salvation. The wild people like Yakṣas, Rākṣasas, Piśācas or the terrific planets cannot reach the person, who is engaged in the performing of *japam*. They get frightened on all the four sides. With the performing of the *japam*, a person can get rid of all the sins committed by him in his earlier births. He also gains the worldly pleasures, success, besides beatitude and overpowers even death. Gaining all the knowledge relating to Śiva and knowing the method of performing of *japam*, a devotee should observe good conduct and then meditate, as a result of which, he achieves welfare. Now, I shall speak about the good conduct.

यस्मादाचारहीनस्य साधनं निष्फलं भवेत्।
आचारः परमो धर्म आचारः परमं तपः॥१२८॥
आचारः परमा विद्या आचारः परमा गतिः।
सदाचारवतां पुंसां सर्वत्राप्यभयं भवेत्॥१२९॥

The performance without good conduct is fruitless. Therefore, good conduct is the greatest virtue, the highest knowledge and the greatest aim. A person with good conduct always remains fearless everywhere.

तद्वदाचारहीनानां सर्वत्रैव भयं भवेत्।
सदाचारेण देवत्वमृषित्वं च वरानने॥१३०॥
उपयांति कुयोनित्वं तद्वदाचारलंघनात्।
आचारहीनः पुरुषो लोके भवति निंदितः॥१३१॥
तस्मात्संसिद्धिमन्विच्छन्सम्यागाचारवान् भवेत्।

दुर्वृत्तो शुद्धिभूयिष्ठो पापीयान् ज्ञानदूषकः॥१३२॥
वर्णाश्रमविधानोक्तं धर्मं कुर्वीत यत्नतः॥१३३॥

Similarly, a person without good conduct, always feels panicky everywhere. O lady with charming face, people attain the position of *Ṛṣis* and the Devas with the performing of the good conduct and by discarding the good conduct, they are born in the lower and base state of the society. A person with evil conduct is denounced in the world. Therefore, the person desirous of success, should strictly follow the good conduct. A person with evil conduct is a sinner and blemishes the knowledge. A person should follow the *dharma* prescribed for his *varṇa* or class.

यस्य यद्विहितं कर्म तत्कुर्वन्मत्प्रियः सदा।
संध्योपासनशीलः स्यात्सायं प्रातः प्रसन्नधीः॥१३४
उदयास्तमयात्पूर्व-
मारभ्यं विधिना शुचिः।
कामान्मोहाद्भयाल्लोभात्-
संध्यां नातिक्रमेद्द्विजः॥१३५॥
संध्यातिक्रमणाद्विप्रो ब्राह्मण्यात्पतते यतः।
असत्यं न वदेत्किंचिन्न सत्यं च परित्यजेत्॥१३६॥
यत्सत्यं ब्रह्म इत्याहुरसत्यं ब्रह्मदूषणम्।
अनृतं परुषं शाठ्यं पैशुन्यं पापहेतुकम्॥१३७॥
परदारान्परद्रव्यं परहिंसां च सर्वदा!
क्वचिच्चापि न कुर्वीत वाचा च मनसा तथा॥१३८
शूद्रान्नं यातयामान्नं नैवेद्यं श्राद्धमेव च।
गणान्नं समुदायान्नं राजान्नं च विवर्जयेत्॥१३९॥
अन्नशूद्धौ सत्त्वशुद्धिर्न मृदा न जलेन वै।
सत्त्वशूद्धो भवेत्सिद्धिस्ततोन्नं परिशोधयेत्॥१४०॥

A person who conducts himself as per the rules of his own caste is dear to me. A devotee should perform *Sandhyā vandanam* daily in the morning and evening. He should perform *Sandhyā* before sunrise and sunset, purifying himself. A Brāhmaṇa should not miss the performing of *sandhyā* under the influence of *kāma, krodha, lobha, moha* and fear. By discarding the performance of *Sandhyā*, a Brāhmaṇa is fallen from Brāhmaṇahood. A person should not resort to falsehood, nor should he discard the truth. The truth has been equated with Brahman and falsehood blemishes Brahman. The falsehood, harsh words and stubbornness are the causes of sins. A person, by his action, thought and behaviour, should not usurp the wives and riches of others, nor should any one be hurt. The food of *Śūdras,* statehood, *naivedya*, food meant for *Śrāddha*, food cooked for the community festivities and the food given by the kings in charity, should be discarded. The purity of food is the basis for the spotlessness in the character of a person and not the water or the earth. It is the purity in character which leads one to success. Therefore, one should protect his character and conduct making all the efforts.

राजप्रतिग्रहैर्दग्धान्ब्राह्मणान्ब्रह्मवादिनः।
स्विन्नानामपि बीजानां पुनर्जन्म न विद्यते॥१४१॥

Even the Brāhmaṇas well-versed in Brahman are blemished by accepting gifts from the rulers as a boiled seed never sprouts.

राजप्रतिग्रहो घोरो बुद्ध्वा चादौविषोपमः।
बुधेन परिहर्तव्यः श्वमांसं चापि वर्जयेत्॥१४२॥

To accept gift from a king is sinful and is like poison. An intelligent person should discard it from the beginning as the flesh of a dog.

अस्नात्वा न च भुञ्जीयादजपोग्निमपूज्य च।
पर्णपृष्ठे न भुञ्जीयाद्रात्रौ दीपं विना तथा॥१४३॥

One should not take food without taking bath, without performing *japam* and without worship of fire. One should not take food on the reverse of a leaf. One should not take food during the night without light of the lamp.

भिन्नभाण्डे च रथ्यायां पतितानां च सन्निधौ।
शूद्रशेषं न भुञ्जीयात्सहान्नं शिशुकैरपि॥१४४॥
शुद्धान्नं स्निग्धमश्नीयात्संस्कृतं चाभिमंत्रितम्।
भोक्ता शिव इति स्मृत्वा मौनी चैकाग्रमानसः॥१४५

One should not take food in a broken vase, over the open roof and in the presence of the degraded people. The food left over by a Śūdra should not be taken and one should not take food with an infant. The pure food with fats, soft and sanctified food should be taken. One should, while taking food, think as Śiva is taking food. One should take food by concentrating his mind.

आस्येन न पिबेत्तोयं तिष्ठन्नञ्जलिनापि वा।
वामहस्तेन शय्यायां तथैवान्यकरेण वा॥१४६॥

One should not consume water while standing or with hand cup, or with left hand or by sipping. One should not drink water over the bed even with one's right hand.

विभीतकार्ककारञ्जस्नुहिच्छायां च चाश्रयेत्।
स्तंभदीपमनुष्याणामन्येषां प्राणिनां तथा॥१४७॥

One should not resort to the shade of *Vibhītaka*, *Arka*, *Karañja* and *Snuhi* trees, nor shall one stand in the shadow of a pillar, lamppost, human beings and other animals.

एको न गच्छेदध्वानं बाहुभ्यां नोत्तरेन्नदीम्।
नावरोहेत कूपादिं नारोहेदुच्चपादपान्॥१४८॥

One should not go on a long journey by oneself nor cross the river with one's hands. One should not descend into a well nor climb a tall tree.

सूर्याग्निजलदेवानां गुरूणां विमुखः शुभे।
न कुर्यादिह कार्याणि जपकर्मशुभानि वा॥१४९॥

O charming lady, one should never perform the religious practices like *japam* and other auspicious rites with his face turned away from the sun, fire, water, Devas and the preceptors.

अग्नौ न तापयेत्पादौ हस्तं पद्भ्यां न संस्पृशेत्।
अग्नेर्नोच्छ्रयमासति नाग्नौ किञ्चिन्मलं त्यजेत्॥

One should not warm his feet over the fire and should not touch the hands by legs. One should not occupy a lofty place above the fire. One should never drop impurities into the fire.

न जलं ताडयेत्पद्भ्यां नांभस्यङ्गमलं त्यजेत्।
मलं प्रक्षालयेत्तीरे प्रक्षाल्य स्नानमाचरेत्॥१५१॥

One should never kick the water with his feet and should not drop the dirt of his limbs into the water. After washing the dirt of the limbs into the water of the river near the bank, one should not take a bath in that river water.

नखाग्रकेशनिर्धूतस्नानवस्त्रघटोदकम्।
अश्रीकरं मनुष्याणामशुद्धं संस्पृशेद्यदि॥१५२॥

The water dropping from the nails, hair, clothes or from the pot, results in misfortune. If one touches the same, it is impure.

अजाश्वानखरोष्ट्राणां मार्जनात्तुपरेणुकान्।
संस्पृशेद्यदि मूढात्मा श्रियं हंति हरेरपि॥१५३॥

If a man of deluded mind touches husk and the dust particles licked up and raised by a goat, a dog, a donkey or a camel or swept off by a broom, it would destroy fortunes even if it belongs to Viṣṇu.

मार्जारश्च गृहे यस्य सोप्यत्यजसमो नरः।
भोजयेद्यस्तु विप्रेंद्रान्मार्जारान्संनिधौ यदि॥१५४॥

तच्चाण्डालसमं ज्ञेयं नात्र कार्या विचारणा।
स्फिग्वातं शूर्पवातं च वातं प्राणमुखानिलम्॥१५५
सुकृतानि हरंत्येते संस्पृष्टाः पुरुषस्य तु।
उष्णीषी कंचुकी नग्नो मुक्तकेशो मलावृतः॥१५६
अपवित्रकरोशुद्धः प्रलपन्न जपेत् क्वचित्।
क्रोधो मदः क्षुधा तंद्रा निष्ठीवनविजृंभणे॥१५७॥
श्वनीचदर्शनं निद्रा प्रलापास्ते जपद्विषः।
एतेषां संभवे वापि कुर्यात्सूर्यादिदर्शनम्॥१५८॥

A person who keeps a cat as a pet in his house is like a person of low caste. In case, he feeds an excellent Brāhmaṇa in presence of a cat, then his so feeding a Brāhmaṇa would be equated to feeding by a Cāṇḍāla. There is no doubt about it. The wind discharged from the buttocks, the wind of the winnowing basket, the wind coming out of the mouth of animals, dispel the merits of a person coming in contact with him. A turban or a coat of mail should never be worn by a person while performing the *japam.* In case, one is without robes or has loosened the knot of the hair, or is dirty or impure or has dirty hands, he should not perform the *japam. Japam* should not be performed while talking to others. All these are inimical to *japa* including anger, arrogance, inebriation, thirst, lethargy, spitting, yawning, sight of a dog or a base man, a slumber and prattling. When these occur, a person should look at the sun for getting purified.

आचम्य वा जपेच्छेषं कृत्वा वा प्राणसंयमम्।
सूर्योग्निश्चंद्रमाश्चैव ग्रहनक्षत्रतारकाः॥१५९॥
एते ज्योतींषि प्रोक्तानि विद्वद्भिर्ब्राह्मणैस्तथा।
प्रसार्य पादौ न जपेत्कुक्कुटासन एव च॥१६०॥
अनासनः शयानो वा रथ्यायां शूद्रसन्निधौ।
रक्तभूम्यां च खट्वायां न जपेज्जापकस्तथा॥१६१॥

The following are meant by the sun, *viz.* the sun, fire, moon, planet, stars and constellations, which are called luminaries. When one is overpowered by anger etc., he should perform *ācamana* or *prāṇāyāma* and then continue *japam.* One should not perform *japam* stretching the legs. One should not sit in a cock posture while performing *japam*, nor should he do so while lying down, or without having a proper seat. The reciter should not perform *japam* in an open street, in the presence of Śūdras or over the ground smeared with blood or seated over a cat.

आसनस्थो जपेत्सम्यक् मंत्रार्थगतमानसः।
कौशेयं व्याघ्रचर्मं वा चैलं तौलमथापि वा॥१६२॥
दारवं तालपर्णं वा आसनं परिकल्पयेत्।
त्रिसंध्यं तु गुरोः पूजा कर्तव्या हितमिच्छता॥१६३
यो गुरुः स शिवः प्रोक्तो यः शिवः स गुरुः स्मृतः।
यथा शिवस्तथा विद्या यथा विद्या तथा गुरुः॥१६४
शिव विद्यागुरोस्तस्माद्भक्त्या च सदृशं फलम्।
सर्वदेवमयो देवि सर्वशक्तिमयो हि सः॥१६५॥

The devotee should mentally think about the meaning of the *mantra.* He should carry on performing of *japam* seating over an easy seat. He can use anyone of the following seats, *viz.* : seat of a silk cloth, tiger skin, cotton cloth, an upper cloth or a cotton quilt, a wooden plank or a palmyra leaf. The worship of the preceptor should be performed in all the three *Sandhyās* by the one who is desirous of his own welfare. The one who is a preceptor also represents Śiva. As is Śiva, so is the learning and as is the learning, so is the preceptor. The knowledge about Śiva is received from the preceptor. The benefit is received according to one's own devotion. O fair lady, indeed, he (the preceptor) is equated with all the gods as well as the Śaktis.

सगुणो निर्गुणो वापि तस्याज्ञां शिरसा वहेत्।
श्रेयार्थी यस्तु गुर्वाज्ञां मनसापि न लंघयेत्॥१६६॥
गुर्वाज्ञापालकः सम्यक् ज्ञानसंपत्तिमश्नुते।
गच्छंस्तिष्ठन्स्वपन् भुञ्जन्यद्यत् कर्म समाचरेत्॥१६७
समक्षं यदि तत्सर्वं कर्तव्यं गुर्वनुज्ञया।
गुरोर्देवसमक्षं वा न यथेष्टासनो भवेत्॥१६८॥
गुरुर्देवो यतः साक्षात्तद्गृहं देवमंदिरम्।
पापिनां च यथासङ्गात्तत्पापैः पतनं भवेत्॥१६९॥
तद्वदाचार्यसङ्गेन तद्धर्मफलभाग्भवेत्।
यथैव वह्निसंपर्कान्मलं त्यजति काञ्चनम्॥१७०॥
तथैव गुरुसंपर्कात्पापं त्यजति मानवः।
यथा वह्निसमीपस्थो घृतकुंभो विलीयते॥१७१॥
तथा पापं विलीयेत आचार्यस्य समीपतः।
यथा प्रज्वलितो वह्निर्विष्ठा काष्ठं च निर्दहेत्॥१७२॥

The disciple should bear the behest of his preceptor over his head (or he should obey him) irrespective of his being virtuous or otherwise. One who is desirous of welfare, should not transgress even mentally the command of the preceptor. One who strictly conforms to the bidding of the preceptor, he attains the wealth of knowledge. Whatever is done by him in the presence of the preceptor, shall be done with his permission including going, standing, sleeping, eating, etc. He shall not be doing anything self-pleasing in front of the preceptor or in the presence of the deity, since the preceptor is the lord himself and his house is equated with the temple of the lord. In case, one comes into contact with the sinners, he will have to face ugly situation because of their sins. In case, one comes into contact with the preceptor, he shall gain the benefit of performing the holy rites. As a piece of gold discards its impurities after coming into contact with fire, similarly, a man is relieved of his sins while coming in contact with the preceptor. As a pot filled with *ghee*, when placed close to the fire gets melted, similarly, the sins of a person are melted out after his coming into contact with a preceptor. As the burning fire ordures the lumber, similarly, the contented preceptor burns sins, by means of the power of his *mantras*.

गुरुस्तुष्टो दहत्येवं पापं तन्मंत्रतेजसा।
ब्रह्मा हरिस्तथा रुद्रो देवाश्च मुनयस्तथा॥१७३॥
कुर्वंत्यनुग्रहं तुष्टा गुरौ तुष्टे न संशयः।
कर्मणा मनसा वाचा गुरोः क्रोधं न कारयेत्॥१७४
तस्य क्रोधेन दह्यंते आयुःश्रीज्ञानसत्क्रियाः।
तत्क्रोधं ये करिष्यंति तेषां यज्ञाश्च निष्फलाः॥१७५
जपान्यनियमाश्चैव नात्र कार्या विचारणा।
गुरोर्विरुद्धं यद्वाक्यं न वेदत्सर्वयत्नतः॥१७६॥
वदेद्यदि महामोहाद्रौरवं नरकं व्रजेत्।
चित्तेनैव च वित्तेन तथा वाचा च सुव्रताः॥१७७॥
मिथ्या न कारयेद्देवि क्रियया च गुरोः सदा।
दुर्गुणे ख्यापिते तस्य नैर्गुण्यशतभाग्भवेत्॥१७८॥
गुणे तु ख्यापिते तस्य सार्वगुण्यफलं भवेत्।
गुरोर्हितं प्रियं कुर्यादादिष्टो वा न वा सदा॥१७९॥

Undoubtedly, in case, the preceptor is pleased, all the gods like Brahmā, Viṣṇu, Rudra, Devas and the Sages are also satisfied who bless him at the same time. One should never antagonise the preceptor in anyway, physically, mentally or verbally. With the wrath of the preceptor, the longevity is burned, besides the fortunes and the good holy rites. The sacrifices of the persons, who antagonise the preceptor, are rendered fruitless. The *japam* and other religious performances are also rendered futile. There is no doubt about it. One should avoid making any statement against the preceptor, making all the efforts. In case, out of confusion, he does so, he is sure to fall in the terrific hell. O fair lady, one should never cheat the preceptor falsely– mentally, verbally, physically or monetarily. In case, he highlights the ugly qualities of his preceptor's character, he will have to face wickedness, a hundred times more. In case, he highlights the virtues of his preceptor, he will have the benefit of all the good qualities. Whether at the command of the preceptor or otherwise, a devotee should also do whatever is beneficial and pleasing to the preceptor.

असमक्षं समक्षं वा गुरोः कार्यं समाचरेत्।
गुरोर्हितं प्रियं कुर्यान्मनोवाक्कायकर्मभिः॥१८०॥
कुर्वन्पतत्यधो गत्वा तत्रैव परिवर्तते।
तस्मात्स सर्वदोपास्यो वन्दनीयश्च सर्वदा॥१८१॥

Irrespective of the presence or absence of the preceptor, a devotee should always act in a way which is beneficial to the preceptor. The one who causes harm to his preceptor, by his actions, thought or behaviour, he falls down below and wanders there always.

समीपस्थोप्यनुज्ञाप्य वदेत्तद्विमुखो गुरुम्।
एवमाचारवान् भक्तो नित्यं जपपरायणः॥१८२॥
गुरुप्रियकरो मंत्रं विनियोक्तुं ततोर्हति।
विनियोगं प्रवक्ष्यामि सिद्धमंत्रप्रयोजनम्॥१८३॥
दौर्बल्यं याति तन्मंत्रं विनियोगमजानतः।
यस्य तेन वियुञ्जीत कार्येण तु विशेषतः॥१८४॥
विनियोगः स विज्ञेय ऐहिकामुष्मिकं फलम्।
विनियोगजमायुष्यमारोग्यं तनुनित्यता॥१८५॥
राज्यैश्वर्यं च विज्ञानं स्वर्गो निर्वाण एव च।

Even when one is quite close to the preceptor, he should speak with the permission of the preceptor. All the rules of the discipline should be strictly observed, he should be faithful in the performing of *japam* besides the one who pleases the preceptor, would be worthy of muttering this *mantras*. I shall now speak about the use and the purpose of the *mantras* which have been accomplished. In case, a devotee is unaware of the mode of application of the *mantra*, it becomes ineffective . It should be known as the *Viniyoga*, wherein the desired benefit is put in conjunction with the activity. It is for the benefit of this world as well as of the next world. The benefits which could be derived out of the *Viniyoga*, are the longevity of life, good health, the preserving of the health of the body, attaining of kingdom or the royal glory, the perfect knowledge, besides the heaven and salvation.

प्रोक्षणं चाभिषेकं च अघमर्षणमेव च॥१८६॥
स्नाने च संध्ययोश्चैव कुर्यादेकादशेन वै।
शुचिः पर्वतमारुह्य जपेल्लक्षमतंद्रितः॥१८७॥
महानद्यां द्विलक्षं तु दीर्घमायुरवाप्नुयात्।
दूर्वांकुरास्तिला वाणी गुडूची घुटिका तथा॥१८८॥
तेषां तु दशसाहस्रं होममायुष्यवर्धनम्।
अश्वत्थवृक्षमाश्रित्य जपेल्लक्षद्वयं सुधीः॥१८९॥
शनैश्चरदिने स्पृष्ट्वा दीर्घायुष्यं लभेन्नरः।
शनैश्चरदिनेऽश्वत्थं पाणिभ्यां संस्पृशेत्सुधीः॥१९०॥
जपेदष्टोत्तरशतं सोपमृत्युहरो भवेत्।
आदित्याभिमुखो भूत्वा जपेल्लक्षमनन्यधीः॥१९१॥
अर्कैरष्टशतं नित्यं जुह्वन्व्याधेर्विमुच्यते।
समस्तव्याधिशांत्यर्थं पलाशसमिधैर्नरः॥१९२॥
हुत्वा दशसहस्रं तु निरोगी मनुजो भवेत्।
नित्यमष्टशतं जप्त्वा पिबेदंभोर्कसन्निधौ॥१९३॥

Every devotee should take bath daily during all the three *Sandhyās*, every time reciting the *Pancākṣara mantra* eleven times, after each bath, sprinkling water over the body, performing of *abhiṣeka*, purification and performing of *anuṣṭhāna*. A devotee, after duly purifying himself, climbing over a mountain, should carefully repeat the *mantra* a lakh of times. Or otherwise, he should recite the *mantra* two lakhs of times, sitting near a river bank and by so doing, one can achieve long life. The tender shoots of *dūrvā* grass, sesamum seeds, *vāṇī*, *guḍūcī*, *ghuṭicā* should be used. An intelligent devotee should repeat the *mantra* two lakhs of times, sitting under the shade of a *pīpala* tree. One should touch the *pīpala* tree with both the hands on Saturday and recite the *mantra* a hundred and eight times sitting under it. By so doing, one gets longevity of life. By so doing, even the untimely death is averted. A devotee can meditate at any place, repeating the *mantra* for lakh of times, facing the sun. By performing *homa* a hundred and eight times in a day with *arka* branches, a devotee is relieved of the ailment. For the removal of all the ailments, using the *plāśa* twigs, a person should perform *homa* ten thousand times. Besides performing *japam* for a hundred and eight times, the oblation should be offered to the sun. By so doing for a month, all the stomach ailments are removed.

औदर्यैर्व्याधिभिः सर्वैर्मासेनैकेन मुच्यते।
एकादशेन भुञ्जीयादन्नं चैवाभिमंत्रितम्॥१९४॥
भक्ष्यं चान्यत्तथा पेयं विषमप्यमृतं भवेत्।
जपेल्लक्षं तु पूर्वाह्णे हुत्वा चाष्टशतेन वै॥१९५॥
सूर्यं नित्यमुपस्थाय सम्यगारोग्यमाप्नुयात्।
नदीतोयेन संपूर्णं घटं संस्पृश्य शोभनम्॥१९६॥
जप्त्वायुतं च तत्स्नानाद्रोगाणां भेषजं भवेत्।
अष्टाविंशज्जपित्वान्नमश्नीयादन्वहं शुचिः॥१९७॥
हुत्वा च तावत्पालाशैरेवं वारोग्यमश्नुते।
चंद्रसूर्यग्रहे पूर्वमुपोष्य विधिना शुचिः॥१९८॥
यावद्ग्रहणमोक्षं तु तावन्नद्यां समाहितः।
जपेत्समुद्रगामिन्यां विमोक्षे ग्रहणस्य तु॥१९९॥
अष्टोत्तरसहस्रेण पिबेद्ब्राह्मीरसं द्विजाः।
ऐहिकां लभते मेधां सर्वशास्त्रधरां शुभाम्॥२००॥
सारस्वती भवेद्देवी तस्य वागतिमानुषी।

One should eat the cooked rice and other food stuffs and drink the beverages after purifying the same with the *mantra* eleven times. Then, even if it were poison, it shall become nectar. Daily in the forenoon, the devotee should perform hundred and eight offerings in the fire, repeat the *mantra* a hundred thousand times and worship the sun and by so doing, he shall gain perfect health. The devotee should fill a good pot with the river water and touching it, he should repeat the *japam* ten thousand times. In case, he takes a bath with the same water, it becomes an antidote for ailments. Everyday, the devotee getting purified, should repeat the *mantra* twenty-eight times and then take food or he should perform *homa* with *plāśa* twigs and by so doing, he shall attain the perfect health. During the time of the solar or lunar eclipse, the devotee should be clean and observe fast at the outset. For the duration of eclipse, he should repeat the *mantra* with total concentration over the bank of a river flowing into the ocean. After the eclipse is over, he should repeat the *japam* a thousand and eight times and drink the juice of Brāhmī. By so doing, he shall attain in this world, excellent intellect capable of grasping all scriptures. His words shall become divine, identical with those of the goddesses Sarasvatī.

ग्रहनक्षत्रपीडासु जपेद्भक्त्यायुतं नरः॥२०१॥
हुत्वा चाष्टसहस्रं तु ग्रहपीडां व्यपोहति।

In case, a person is overpowered by the evil planets and stars, he should repeat the *japam* ten thousand times with utmost devotion. Besides this, by performing a thousand and eight *homas*, the effect of the evil planets can be removed.

दुःस्वप्नदर्शने स्नात्वा जपेद्वै चायुतं नरः॥२०२॥
घृते नाष्टशतं हुत्वा सद्यः शांतिर्भविष्यति।

In case, one witnesses the evil dreams, he should take bath, purify himself and repeat the *japam* ten thousand times. Then with the performing of *homa* a hundred and eight times with *ghee*, there shall be the sudden peace of mind.

चंद्रसूर्यग्रहे लिङ्गं समभ्यर्च्य यथाविधि॥२०३॥
यत्किंचित्प्रार्थयेद्देवि जपेदयुतमादरात्।

During the solar and lunar eclipse, a devotee should adore *Śivaliṅga*. O goddess, a devotee, getting purified himself, should recite the *mantra* ten thousand times in the presence of the lord which results into the fulfilment of all his desires.

संनिधावस्य देवस्य शुचिः संयतमानसः॥२०४॥
सर्वान्कामानवाप्नोति पुरुषो नात्र संशयः।
गजानां तुरगाणां तु गोजातीनां विशेषतः॥२०५॥
व्याध्यागमे शुचिर्भूत्वा जुहुयात्समिधाहुतिम्।
मासमभ्यर्च्य विधिनाऽयुतं भक्तिसमन्वितः॥२०६॥
तेषामृद्धिश्च शांतिश्च भविष्यति न संशयः।

When a disease spreads in cows, elephants, horses or other animals, a person, after purifying himself, should make the offering of twigs. In addition, the devotee should recite the *mantra* ten thousand times for a month. By so doing, the disease is surely subsided and there is an increase in the number of animals. There is no doubt in it.

उत्पाते शत्रुबाधायां जुहुयादयुतं शुचिः॥२०७॥
पालाशसमिधैर्देवि तस्य शांतिर्भविष्यति।

With the fall of any type of misfortunes or because of the raising of the obstructions by the enemies, a devotee should perform *homa* with *Plāśa* twigs a thousand times, after purifying himself and then the misfortunes or the obstructions created by the enemy is removed.

आभिचारिकबाधायामेतद्देवि समाचरेत्॥२०८॥
प्रत्यग् भवति तच्छक्तिः शत्रोः पीडा भविष्यति।

O goddess, with the spread of the black magic, one should perform similarly and by so doing, the magic overpowers the enemies.

विद्वेषणार्थं जुहुयाद्वैभीतसमिधाष्टकम्॥२०९॥
अक्षरप्रातिलोम्येन आर्द्रेण रुधिरेण वा।
विषेण रुधिराभ्यक्तो विद्वेषणकरं नृणाम्॥२१०॥

For the spreading of hatred, offering of *Vaibhītā* twigs should be made eight times or the *mantra* should be recited in the reverse with blood. In case, a devotee performs *homa* after taking a bath in blood and offering the poison, it spreads jealousy among the people.

प्रायश्चित्तं प्रवक्ष्यामि सर्वपापविशुद्धये।
पापशुद्धिर्यथा सम्यक् कर्तुमभ्युद्यतो नरः॥२११॥
पापशुद्धिर्यतः सम्यग् ज्ञानसंपत्तिहैतुकी।
पापशुद्धिर्न चेत्पुंसः क्रियाः सर्वाश्च निष्फलाः॥२१२

I shall now speak out about the repentance of the sins. Because the repentance is the base for the wealth of knowledge, then all the activities become fruitless in case the sins are not atoned.

ज्ञानं च हीयते तस्मात्
कर्तव्यं पापशोधनम्।
विद्यालक्ष्मीविशुद्ध्यर्थं मां
ध्यात्वाञ्जलिना शुभे॥२१३॥
शिवेनैका दशेनाद्भिरभिषिंचेत्समः।
अष्टोत्तरशतेनैव स्नायात्पापविशुद्धये॥२१४॥
सर्वतीर्थफलं तच्च सर्वपापहरं शुभम्।
संध्योपासनविच्छेदे जपेदष्टशतं नरः॥२१५॥

Since the riches are always on the decline, therefore, one should continue to perform repentance for the sins. O auspicious one, in order to purify the knowledge and the fortunes, one should hold water in the hand cup and should devote himself to me. Reciting the *mantra* eleven times, one should perform *abhiṣeka.* The *mantra* should be repeated a hundred and eight times and then a bath should be taken. This practice removes all the sins and is rewarding like performing pilgrimage to holy places. In case of any omission, one should recite the *mantra* a hundred and eight times.

विड्वराहैश्च चाण्डालैर्दुर्जनैः कुक्कुटैरपि।
स्पृष्टमन्नं न भुञ्जीत भुक्त्वा चाष्टशतं जपेत्॥२१६॥

The food touched by a pig, Cāṇḍāla, wicked person or the cock, should not be consumed and while so doing, one should repeat the *mantra* a hundred and eight times.

ब्रह्महत्या विशुद्ध्यर्थं जपेल्लक्षायुतं नरः।
पातकानां तदर्धं स्यान्नात्र कार्या विचारणा॥२१७॥

For the repentance of the killing of a Brāhmaṇa, the *mantra* should be repeated for a hundred crores of times. For similar sins, one should repeat half the number of the *mantra* as specified above. There should be no doubt about it.

उपपातकदुष्टानां तदर्धं परिकीर्तितम्।
शेषाणामपि पापानां जपेत्पञ्चसहस्रकम्॥२१८॥

For still smaller sins, half of the above quantity should be made use of, for the purification from the sins. For small or petty sins, the recitation of the *mantra* should be for five thousand times.

आत्मबोधपरं गुह्यं शिवबोधप्रकाशकम्।
शिवः स्यात्स जपेन्मंत्रं पञ्चलक्षमनाकुलः॥२१९॥

This *mantra* bestows the self realisation, is quite deep, enlightens one about Śiva. One who repeats this *mantra* five lakh times, he takes to the form of Śiva himself.

पञ्चवायुजयं भद्रे प्राप्नोति मनुजः सुखम्।
जपेच्च पञ्चलक्षं तु विगृहीतेंद्रियः शुचिः॥२२०॥
पञ्चेंद्रियाणां विजयो भविष्यति वरानने।
ध्यानयुक्तो जपेद्यस्तु पञ्चलक्षणमनाकुलः॥२२१॥
विषयाणां च पञ्चानां जयं प्राप्नोति मानवः।
चतुर्थं पञ्चलक्षं तु यो जपेद्भक्तिसंयुतः॥२२२॥
भूतानामिह पञ्चानां विजयं मनुजा लभेत्।
चतुर्लक्षणं जपेद्यस्तु मनः संयम्य यत्नतः॥२२३॥
सम्यग्विजयमाप्नोति करणानां वरानने।
पञ्चविंशतिलक्षाणां जपेन कमलानने॥२२४॥
पञ्चविंशतितत्त्वानां विजयं मनुजो लभेत्।
मध्यरात्रेतिनिर्वाते जपेदयुतमादरात्॥२२५॥
ब्रह्मसिद्धिमवाप्नोति व्रतेनानेन सुंदरि।

O noble lady, by repeating this *mantra*, person attains an easy victory over the five vital airs. The devotee shall then control the sense organs with purity and perform the *japam* five hundred thousand times. Thereafter, O lady with a charming face, he will exercise victory over the sense organs. The person, who worships well and who peacefully repeats the *mantra* five hundred thousand times, attains victory over the five organs of senses. A person who repeats the *mantra* five hundred thousand times with devotion, for the fourth time, he achieves victory over the five elements. O lady with charming face, one who continuously controls his mind and repeats the *mantra* four hundred thousand times, he becomes the master of the sense organs. O lady with lotus like face, with the performing of two million five hundred thousand *japam*, a person attains victory over the twenty five principles. A person should earnestly repeat the *mantra* ten thousand times at midnight, when the wind is at standstill. O charming damsel, he attains the *siddhi* of Brahman with the performing of this *vrata*.

जपेल्लक्षमनालस्यो निर्वाते ध्वनिवर्जिते॥२२६॥
मध्यरात्रे च शिवयोः पश्यत्येव न संशयः।
अंधकारविनाशश्च दीपस्येव प्रकाशनम्॥२२७॥
हृदयांतर्बहिर्वापि भविष्यति न संशयः।
सर्वसंपत्समृद्ध्यर्थं जपेदयुतमात्मवान्॥२२८॥

When a devotee, without laziness, repeats this *mantra* a hundred thousand times, in a place where the wind is still and there is no sound at midnight, then such a person achieves Śiva and Śivā. There shall be the destruction of darkness and there would be bright illumination like the lamp both within the heart and outside the heart. The self-possessed person shall repeat the *mantra* ten thousand times for the achievements of all kinds of wealths.

सबीजसंपुटं मंत्रं शतलक्षं जपेच्छुचिः।
मत्सायुज्यमवाप्नोति भक्तिमान् किमतः परम्॥

A person, who after purifying himself, recites the mantra with *bīja* for a hundred lakhs of times, he achieves my *Sāyujya*. What would be greater than this?

इति ते सर्वमाख्यातं पञ्चाक्षरविधिक्रमम्।
यः पठेच्छृणुयाद्वापि स याति परमां गतिम्॥२३०॥
श्रावयेच्च द्विजाञ्छुद्धान्पञ्चाक्षरविधिक्रमम्।
दैवे कर्मणि पित्र्ये वा शिवलोके महीयते॥२३१॥

In the way, I have spelt out the detailed method of reciting the *Pañcākṣara* mantra. A person who listens to its recitation or narrates it, he achieves the supreme position. A person who reads out the method of reciting the *Pañcākṣara mantra* to the pure Brāhmaṇas in the holy rites of the goddess or the *Pitṛ-anuṣṭhānas*, he is respected in the *Śivaloka*.

इति श्रीलिङ्गमहापुराणे पूर्वभागे पञ्चाक्षरमाहात्म्यं नाम
पञ्चाशीतितमोऽध्यायः॥८५॥

षडशीतितमोऽध्यायः

Chapter 86

Suppression of worldly existence

ऋषय ऊचुः

जपाच्छ्रेष्ठतमं प्राहुर्ब्राह्मणा दग्धकिल्बिषाः।
विरक्तानां प्रबुद्धानां ध्यानयज्ञं सुशोभनम्॥१॥

***Ṛṣis* said–**

The Brāhmaṇas, who have relieved themselves of the sins, say that the meritorious sacrifice of meditation is far better than the performing of *japam* for unattached and enlightened persons.

तस्माद्वदस्व सूताद्य ध्यानयज्ञमशेषतः।
विस्तारात्सर्वयत्नेन विरक्तानां महात्मनाम्॥२॥

Hence, O Sūta, you enlighten us today about the sacrifice of meditation best suited for the unattached noble people, exhaustively, making all the efforts.

तेषां तद्वचनं श्रुत्वा मुनीनां दीर्घसत्त्रिणाम्।
रुद्रेण कथितं प्राह गुहां प्राप्य महात्मना॥३॥
संहृत्य कालकूटाख्यं विषं वै विश्वकर्मणा।

On hearing these words of the noble sages, who had performed sacrifices for a long duration, Sūta spoke to them what Rudra of universal action mentioned after neutralising the poison of *kālakūṭa* and entering his cave.

सूत उवाच

गुहां प्राप्य सुखासीनं भवान्या सह शङ्करम्॥४॥
मुनयः संशितात्मानः प्रणेमुस्तं गुहाश्रयम्।
अस्तुवंश्च ततः सर्वे नीलकंठमुमापतिम्॥५॥

Sūta said–

The sages of great discipline bowed down to Śiva offering their salutation to him, who entered a cave and seated himself comfortably along with Bhavānī. Then, all of them eulogised the lord Nīlakaṇṭha, the consort of the goddess Umā.

अत्युग्रं कालकूटाख्यं संहृतं भगवंस्त्वया।
अत: प्रतिष्ठितं सर्वं त्वया देव वृषध्वज॥६॥

"O bull-bannered lord, you, by making the poison *kālakūṭa* ineffective, have established everything."

तेषां तद्वचनं श्रुत्वा भगवान्नीललोहित:।
प्रहसन्प्राह विश्वात्मा सनंदनपुरोगमान्॥७॥

On hearing this, the universal soul Nīlalohita, spoke to Sanandana and other *Ṛṣis* with a smile over his face.

किमनेन द्विजश्रेष्ठा विषं वक्ष्ये सुदारुणम्।
संहरेत्तद्विषं यस्तु स समर्थो ह्यनेन किम्॥८॥

"O excellent Brāhmaṇas, what is the use of it? I shall speak to you about a more dangerous poison, which made this poison infructuous. The poison of *kālakūṭa* is of no consequence before it.

न विषं कालकूटाख्यं संसारो विषमुच्यते।
तस्मात्सर्वप्रयत्नेन संहरेत् सुदारुणम्॥९॥

The poison of *kālakūṭa* is of no consequence in comparison with the poison of the universe. Therefore, one should keep such a poison at a distance.

संसारो द्विविध: प्रोक्त: स्वाध्किारानुरूपत:।
पुंसा संमूढचित्तानामसंक्षीण: सुदारुण:॥१०॥
ईषणारागदोषेण सर्गो ज्ञानेन सुव्रता:।
तद्वशादेव सर्वेषां धर्माधर्मौ न संशय:॥११॥
असन्निकृष्टे त्वर्थेपि शास्त्रं तच्छ्रवणात्सताम्।
बुद्धिमुत्पादयत्येव संसारे विदुषां द्विजा:॥१२॥
तस्माद्दृष्टानुश्रविकं दुष्टामित्युभयात्मकम्।
संत्यजेत्सर्वयत्नेन विरक्त: सोभिधीयते॥१३॥

The world based on the rights and deities is of two types. For the ignorant people, it is terrific as well as heavy. *O Ṛṣis*, performing the *vrata*, the universe is the cause of attraction and blemish. Because of this, all the people are influenced with the *dharma* and *adharma.* O Brāhmaṇas, the things which are not near us, the scriptures create attachment towards them, simply with the listening of the *Śāstras.* Therefore, according to the visible world and the Vedic practices, the people with wisdom should discard both of them in the world. Thereafter, a person becomes unattached.

शास्त्रमित्युच्यतेऽभागं श्रुते: कर्मसु तद्द्विजा:।
मूर्धानं ब्रह्मण: सारमृषीणां कर्मण: फलम्॥१४॥

O Brāhmaṇas, the part of the Vedas relating to performing of the religious practices is called *Śāstra.* O Brāhmaṇas, this is the prominent *tattva* of the Vedas. The benefit of *anuṣṭhāna* goes to the *Ṛṣis.*

ननु स्वभाव: सर्वेषां कामो दृष्टो न चान्यथा।
श्रुति: प्रवर्तिका तेषामिति कर्मण्यतद्विद:॥१५॥

They are unaware of the fact that the desire in a person is quite natural. Nothing otherwise has been visualised. The Vedas inspire for the fulfilment of those desires.

निवृत्तिलक्षणो धर्म: समर्थानामिहोच्यते।
तस्मादज्ञानमूलो हि संसार: सर्वदेहिनाम्॥१६॥

The virtue of renunciation from the worldly offers is intended for the efficient people. Therefore, it is said that worldly existence is caused by ignorance of all embodied persons.

कला संशोषमायाति कर्मणान्यस्वभावत:।
सकलस्त्रिविधो जीवो ज्ञानहीनस्त्वविद्यया॥१७॥
नारकी पापकृत्स्वर्गी पुण्यकृत्पुण्यगौरवात्।
व्यतिमिश्रेण वै जीवश्चतुर्धा संव्यवस्थित:॥१८॥

The digit is dried up due to *karmas* or the nature of others (?). The individuals endowed with *kālas* are of three types. Due to ignorance, they are deprived of the true knowledge. They are of three types– (a) those who are destined to fall in the hell because of their being sinful; (b) those who are destined to achieve heaven because of the meritorious deeds performed by them; (c) and those who are the combination of both the good and bad qualities.

उद्भिजः स्वेदजश्चैव अण्डजो वै जरायुजः।
एवं व्यवस्थितो देही कर्मणाज्ञो ह्यनिर्वृतः॥१९॥
प्रजया कर्मणा मुक्तिर्धनेन च सतां न हि।
त्यागेनैकेन मुक्तिः स्यात्तदभावाद्भ्रमत्यसौ॥२०॥

All the living beings of the world are classified under four categories *viz.*, the *Udbhijas* (which are born out of soil of the earth), *Svedajas*, (those which are born of the sweat which include lice, germs, worms etc.) and *Jarāyujas* (those who are born wrapped in the outer skin of the embryo). Thus, those who are ignorant about the *karmas*, cannot achieve salvation. Salvation cannot be achieved by the noble people by their progeny, activities and the wealth. To the contrary, the salvation can be achieved by renunciation and in the absence of the same, the soul wanders in the universe.

एवमज्ञानदोषेण नानाकर्मवशेन च।
षट्कौषिकं समुद्भूतं भजत्येष कलेवरम्॥२१॥

Due to ignorance or due to the deeds performed by a person, he attains a body comprising of the six *koṣas* (vestines).

गर्भे दुःखान्यनेकानि योनिमार्गे च भूतले।
कौमारे यौवनं चैव वार्धके मरणेपि वा॥२२॥

A soul has to face a large number of miseries, while in womb, in the passage of birth, on the earth (at the time of birth), during infancy and childhood, during the youthful age, during old age and even at the time of death.

विचारतः सतां दुःखं स्त्रीसङ्गादिभिर्द्विजाः।
दुखेनैकेन वै दुःखं प्रशाम्यंतीह दुःखिनः॥२३॥

O Brāhmaṇas, in case, one thinks properly, the good people have to face misery by coming in contact with woman and other similar activities. A person, facing the miseries, tries to subside one misery by making use of another misery.

न जातु कामः कामानामुपभोगेन शाम्यति।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते॥२४॥

The lust can never be subsided by indulging in passionate conduct. The flames of the sacrificial fire rise with the pouring of *ghee* into it.

तस्माद्विचारतो नास्ति संयोगादपि वैनृणाम्।
अर्थानामर्जनेप्येवं पालने च व्यये तथा॥२५॥
पैशाचे राक्षसे दुःखं याक्षे चैव विचारतः।
गांधर्वे च तथा चांद्रे सौम्यलोके द्विजोत्तमाः॥२६॥
प्राजापत्ये तथा ब्राह्मे प्राकृते पौरुषे तथा।
क्षयसातिशयाद्यैस्तु दुःखैर्दुःखानि सुव्रताः॥२७॥

With a deep thinking, one comes to a conclusion that there is no happiness in the conjugal pleasures as well. There are miseries in the earning of the wealth. The protection and spending also involve miseries. O excellent Brāhmaṇas, in case, we think out deeply, then we find that even the Piśācas, Rākṣasas, Gandharvas, Candraloka and Budhaloka, also have enough of miseries. Besides these, the miseries are also present in the place of Prajāpati, Brahmaloka, in Prakṛti, besides in the *loka* of Puruṣa. O excellent sages, one has to face misery with the loss of one's possessions, or in case, an object is possessed by others which is better than his, even then a person feels painful. These only cause other miseries.

तानि भाग्यान्यशुद्धानि संत्यजेच्च धनानि च।
तस्मादष्टगुणं भोगं तथा षोडशधा स्थितम्॥२८॥
चतुर्विंशत्प्रकारेण संस्थितं चापि सुव्रताः।
द्वात्रिंशद्भेदमनघाश्चत्वारिंशद्गुणं पुनः॥२९॥
तथाष्टचत्वारिंशश्च षट्पञ्चाशत्प्रकारतः।
चतुःषष्टिविधं चैव दुःखमेव विवेकिनः॥३०॥

One should disown all such impure fortunes and the riches. Therefore, O sinless sages of good rites, all kinds of pleasures result in miseries to the discriminating person, in whatever way you view them, *viz.*: eight-fold or sixteen-fold or twenty-fold, thirty-two fold, forty-eight, fifty-six or sixty-four types.

पार्थिवं च तथाप्यं च तैजसं च विचारतः।
वायव्यं च तथा व्यौम मानसं च यथाक्रमम्॥३१॥
आभिमानिकमप्येवं बौद्धं प्राकृतमेव च।
दुःखमेव न संदेहो योगिनां ब्रह्मवादिनाम्॥३२॥

The following types of pleasures are undoubtedly miseries in case one thinks quite deeply, even to the *yogins* who talk of Brahman– *Pārthiva* (earthly), *Āpya* (watery), *Taijasa* (fiery), *Vāyavya* (airy), *Vyauma* (relating to the sky), *Mānasa* (mental), *Abhimānika* (filled with pride), *Bauddha* (concerning intellect), *Prākṛtika* (relating to nature).

गौणं गणेश्वराणां च दुःखमेव विचारतः।
आदौ मध्ये तथा चांते सर्वलोकेषु सर्वदा॥३३॥
वर्तमानानि दुःखानि भविष्याणि यथातथम्।
दोषदुष्टेषु देशेषु दुःखानि विविधानि च॥३४॥
न भावयंत्यतीतानि ह्यज्ञाने ज्ञानमानिनः।
क्षुद्व्याधेः परिहारार्थं न सुखायान्नमुच्यते॥३५॥
यथेतरेषां रोगाणामौषधं न सुखाय तत्।
शीतोष्णवातवर्षाद्यैस्तत्तत्कालेषु देहिनाम्॥३६॥
दुःखमेव न संदेहो न जानंति ह्यपण्डिताः।
स्वर्गेप्येवं मुनिश्रेष्ठा ह्यविशुद्धक्षयादिभिः॥३७॥

The virtues of Gaṇapatis, when thought of deeply, turn out to be the misery. There is the misery at the beginning, middle and the end of the *lokas.* The present one is also misery and the same shall be in future. The world has fallen because of blemishes which result into various types of miseries. Such of the people conceive ignorance as the knowledge and forget the past. As the medicine is taken for the removal of the disease and not for achieving the real pleasure, similarly, in order to remove the ailment of hunger, the food is eaten and not for comfort. The living beings, in different seasons, suffer from cold, heat, wind and rains, but the ignorant do not believe like that. O excellent Munis, so much so, that even in the heaven also, it so happens because of the excellent virtues.

रोगैर्नानाविधैर्ग्रस्ता रागद्वेषभयादिभिः।
छिन्नमूलतरुर्यद्वदवशः पतति क्षितौ॥३८॥
पुण्यवृक्षक्षयात्तद्वद्यां पतंति दिवौकसः।
दुःखाभिलाषनिष्ठानां दुःखभोगादिसंपदाम्॥३९॥
अस्मात्तु पततां दुःखं कष्टं स्वर्गाद्दिवौकसाम्।
नरके दुःखमेवात्र नरकाणां निषेवणात्॥४०॥
विहिताकरणाच्चैव वर्णिनां मुनिपुङ्गवाः॥४१॥

As the huge tree falls down when it is cut off at the roots, similarly, the dwellers of the heaven, having exhausted their virtues, fall from the heaven. Even the dwellers of the heaven are desirous of the miseries which are the roots of the pain. Or otherwise, such of the people, who enjoy all the pleasures, they also, after their fall from the heaven, have to face dangerous ailments. O excellent sages, the religious people also with their inability to perform the *anuṣṭhānas* as prescribed in the scriptures, surely suffer miseries in the hell.

यथा मृगो मृत्युभयस्य भीतो
उच्छिन्नवासो न लभेत् निद्राम्।
एवं यतिर्ध्यानपरो महात्मा
संसारभीतो न लभेत निद्राम्॥४२॥

As a dear, having lost his abode, is unable to sleep well, similarly, a *yogī*, engaged in meditation, while suffering from worldly pride, is unable to sleep.

कीटपक्षिमृगाणां च पशूनां गजवाजिनाम्।
दृष्टमेवासुखं तस्मात्त्यजतः सुखमुत्तमम्॥४३॥

The misery is found in the insects, birds, deer, elephants, horses and other animals. Therefore, a person by renouncing the world, enjoys enormous comfort.

वैमानिकानामप्येवं दुःखं कल्पाधिकारिणाम्।
स्थानाभिमानिनां चैव मन्वादीनां च सुव्रताः॥४४॥
देवानां चैव दैत्यानामन्योन्याविजिगीषया।
दुःखमेव नृपाणां च राक्षसानां जगत्त्रये॥४५॥

O excellent sages, even the *officiators* of the *kalpas,* who fly by air, besides the sages who are proud of their position, have to suffer from pain. The gods and the demons also suffer with the desire of overpowering each other. The rulers and the demons of the three worlds also have to suffer from pain.

श्रमार्थमाश्रमश्चापि वर्णानां परमार्थतः।
आश्रमैर्न च देवैश्च यज्ञः सांख्यैर्व्रतैस्तथा॥४६॥
उग्रैस्तपोभिर्विविधैर्दानैर्नानाविधैरपि।
न लभंते तथात्मानं लभंते ज्ञानिनः स्वयम्॥४७॥
तस्मात्सर्वप्रयत्नेन चरेत्पाशुपतव्रतम्।
भस्मशायी भवेन्नित्यं व्रते पाशुपते बुधः॥४८॥

In reality, even the *āśramas* also, with the fatigue of the different castes, have to suffer from pain. A person, while following a particular *āśrama*, studying the Vedas, performing the *yajñas*, practising the *Sāṁkhya yoga*, *vratas* and hard *tapas*, besides giving away the charities, cannot achieve the *ātma-tattva*, but a learned person can do so. Therefore, a person, instead of making all these efforts, should resort to the *Pāśupata vrata.* While performing the *Pāśupata vrata*, an intelligent devotee should always sleep in the ashes.

पञ्चार्थज्ञानसंपन्नः शिवतत्त्वे समाहितः।
कैवल्यकरणं योगविधिकर्मच्छिदं बुधः॥४९॥
पञ्चार्थयोगसंपन्नो दुःखांतं व्रजते सुधीः।
परया विद्यया वेद्यं विदंत्यपरया न हि॥५०॥

With the knowledge of the five subjects, a devotee, who is devoted in the *dhyāna* of *Śiva-tattva*, would patronise *yoga*, which is the bestower of beatitude, besides being the destroyer of *karmas.* In this way, a devotee, learning about the five objects, reaches the end of the misery. The devotees understand these by means of *Parā-vidyā* and not by *Aparā-vidyā.*

द्वे विद्ये वेदितव्ये हि परा चैवापरा तथा।
अपरा तत्र ऋग्वेदो यजुर्वेदो द्विजोत्तमाः॥५१॥
सामवेदस्तथाऽथर्वो वेदः सर्वार्थसाधकः।
शिक्षा कल्पो व्याकरणं निरुक्तं छंद एव च॥५२॥
ज्योतिषं चापरा विद्या पराक्षरमिति स्थितम्।
तददृश्यं तदग्राह्यमगोत्रं तदवर्णकम्॥५३॥
तदचक्षुस्तदश्रोत्रं तदपाणि अपादकम्।
तदजातमभूतं च तदशब्दं द्विजोत्तमाः॥५४॥

For a devotee, two types of *vidyās* are to be known, *viz.* :- *Parā* and *Aparā vidyās.* O excellent Brāhmaṇas, *Aparā* consists of *Ṛk*, *Yajuḥ*, *Sāma* and *Atharva* Vedas. *Śikṣā-kalpa*, Grammar, Semantics, Prosody and

Astrology are also parts of *Aparā-vidyā.* What is imperishable is *Parā.* It is imperceptible and incomprehensible. It is no spiritual lineage, no caste, no colour, no eyes, no ears, no hands and no feet. O excellent Brāhmaṇas, it is not born and has no past. It is beyond description in words.

अस्पर्शं तदरूपं च रसगंधविवर्जितम्।
अव्ययं चाप्रतिष्ठं च तन्नित्यं सर्वगं विभुम्॥५५॥
महांतं तद्गृहं तं च तदजं चिन्मयं द्विजाः।
अप्राणममनस्कं च तद स्निग्धमलोहितम्॥५६॥
अप्रमेयं तदस्थूलमदीर्घं तदनुल्बणम्।
अह्रस्वं तदपारं च तदानंदं तदच्युतम्॥५७॥
अनपावृतमद्वैतं तदनंतमगोचरम्।
असंवृतं जगत्सर्वं परा विद्या न चान्यथा॥५८॥

It has no touch, no form, no taste, no smell, no change, no support. It is perpetual, omnipresent and all powerful. It is great and massive. O Brāhmaṇas, it is unborn and is identical with *cit* (consciousness). It is devoid of *prāṇa* (vital air). It has no mind and is non-emollient (which cannot be softened) and is devoid of blood. It is incomprehensible and is neither stout nor strong. It is not excessively clear. It is not short. It is impassable. It is bliss and unswerving, not open, without a second, infinite, not perishable and not covered. *Parā* is identical with the soul and not otherwise.

परापरेति कथिते नैवेह परमार्थतः।
अहमेव जगत्सर्वं मय्येव सकलं जगत्॥५९॥

But both *Parā* and *Aparā* are not real. I alone am identical with the universe. The universe is in me alone.

मत्त उत्पद्यते तिष्ठन्मयि मय्येव लीयते।
मत्तो नान्यदितीक्षेत मनोवाक्पाणिभिस्तथा॥६०॥
सर्वमात्मनि संपश्येत्सच्चासच्च समाहितः।
सर्वं ह्यात्मनि संपश्यन्नबाह्ये कुरुते मनः॥६१॥

Everything emerges out of me. It remains in me and is absorbed in me. There is nothing separate from me. One should realise this mentally, by speech and the body. A devotee should visualise the *sat* and *asat* in his own soul while meditating. A mind of a person who visualises everything in his own soul, does not wander here and there.

अधोदृष्ट्या वितस्त्यां तु नाभ्यामुपरि तिष्ठति।
हृदयं तद्विजानीयाद्विश्वस्यायतनं महत्॥६२॥

While visualising inside, the soul can be found in the heart, twelve fingers above the navel. This is the abode of the universe.

हृदयस्यास्य मध्ये तु पुण्डरीकमवस्थितम्।
धर्मकंदसमुद्भूतं ज्ञाननालं सुशोभनम्॥६३॥
ऐश्वर्याष्टदलं श्वेतं परं वैराग्यकर्णिकम्।
छिद्राणि च दिशो यस्य प्राणाद्याश्च प्रतिष्ठिताः॥६४॥

A lotus is lodged inside the heart. Dharma stands for its bulbous root and knowledge, its splendour, is the stalk. The eight accomplishments are the eight petals. Detachment or *vairāgya* happens to be its white pericarp. The quarters are its pores, filled with the vital airs.

प्राणाद्यैश्चैव संयुक्तः पश्यते बहुधा क्रमात्।
दशप्राणवहा नाड्यः प्रत्येकं मुनिपुङ्गवाः॥६५॥
द्विसप्ततिसहस्राणि नाड्यः संपरिकीर्तिताः।
नेत्रस्थं जाग्रतं विद्यात्कंठे स्वप्नं समादिशेत्॥६६॥
सुषुप्तं हृदयस्थं तु तुरीयं मूर्धनि स्थितम्।
जाग्रे ब्रह्मा च विष्णुश्च स्वप्ने चैव यथाक्रमात्॥६७
ईश्वरस्तु सुषुप्ते तु तुरीये च महेश्वरः।
वदंत्येवमथान्येपि समस्तकरणैः पुमान्॥६८॥
वर्तमानस्तदा तस्य जाग्रदित्यभिधीयते।
मनोबुद्धिरहङ्कारं चित्तं चेति चतुष्टयम्॥६९॥
यदा व्यवस्थितस्त्वेतैः स्वप्न इत्यभिधीयते।

करणानि विलीनानि यदा स्वात्मनि सुव्रता:॥७०॥
सुषुप्त: करणैर्भिन्नस्तुरीय: परिकीर्त्यते।
परस्तुरीयातीतोसौ शिव: परमकारणम्॥७१॥

It sees mostly and in due order on being united with *Prāṇas* or vital airs. In all, there are seventy two thousand *nāḍīs* (veins). The waking state is stationed in eyes. The *svapna* (dream state) is in the neck. The *suṣupta* or sleeping state is in the heart and *turīya* (the fourth above the three) is in the head. The presiding deity in the awakening state is Brahmā. It is Viṣṇu in the dreaming state. It is Īśvara in a sleeping state and is *turīya* in Maheśvara. Others say as follows :– When a person is in full possession of his senses and organs, it is called *Jāgrat.* When only four organs *i.e.* mind, intellect, ego and *citta* function, it is *svapna.* O sages of good holy rites, when the organs and the senses are merged into the soul (*ātman*) it is the *suṣupta* or the sleeping stage. The fourth (*i.e. turīya*) condition is different from the organs and senses. The greatest Śiva, who is beyond the fourth, is the prime cause.

जाग्रत्स्वप्नसुषुप्तिश्च तुरीयं चाधिभौतिकम्।
आध्यात्मिकं च विप्रेंदाश्चादिदैविकमुच्यते॥७२॥
तत्सर्वमहमेवेति वेदितव्यं विजानता।
बुद्धींद्रियाणि विप्रेंद्रास्तथा कर्मेंद्रियाणि च॥७३॥
मनोबुद्धिरहङ्कारश्चित्तं चेति चतुष्टयम्।
अध्यात्मं पृथगेवेदं चतुर्दशविधं स्मृतम्॥७४॥
द्रष्टव्यं चैव श्रोतव्यं घ्रातव्यं च यथाक्रमम्।
रसितव्यं मुनिश्रेष्ठा: स्पर्शितव्यं तथैव च॥७५॥
मंतव्यं चैव बोद्धव्यमहङ्कर्तव्यमेव च।
तथा चेतयितव्यं च वक्तव्यं मुनिपुङ्गवा:॥७६॥
आदातव्यं च गंतव्ये विसर्गायितमेव च।
आनंदितव्यमित्येते ह्यधिभूतमनुक्रमात्॥७७॥
आदित्योपि दिशाश्चैव पृथिवी वरुणस्तथा।
वायुश्चंद्रस्तथा ब्रह्मा रुद्र: क्षेत्रज्ञ एव च॥७८॥
अग्निरिंद्रस्तथा विष्णुर्मित्रो देव: प्रजापति:।
आधिदैविकमेवं हि चतुर्दशविधं क्रमात्॥७९॥

The four states, *viz. Jāgrat* (awakenness), *Svapna* (dream), *Suṣupti* (slumber) and *Turīya,* the fourth, have already been mentioned. I shall now deal with the *Ādhibhautika, Ādhyātmika* and *Ādhidaivika* terms, O excellent Brāhmaṇas. It is to be known by the learned ones that I myself represent all these. O great sage, the *Ādhyātmika* (organic) has fourteen forms in all, of which there are five sense organs, five organs of activity, besides the four *viz.,* mind, intellect, ego and will. O excellent sages, the following comprise of the *Ādhibhautika* or the extraneous matter, *viz.* what should be seen, heard, smelt, tasted, touched or thought off, what should be understood, what should be promote off, what should be willed, what should be spoken, grasped, traversed, evacuated and enjoyed. The following constitute the *Ādhidaivika* or the divine factor, which includes the sun, directions, earth, water, wind, Brahmā, Rudra, Kṣetrajña, Agni, Indra, Viṣṇu, Moon, Lord Mitra and Prajāpati.

राज्ञी सुदर्शना चैव जिता सौम्या यथाक्रमम्।
मोघा रुद्रामृता सत्या मध्यमा च द्विजोत्तमा:॥८०॥
नाडी राशिशुका चैव असुरा चैव कृत्तिका।
भास्वती नाडयश्चैताश्चतुर्दश निबंधना:॥८१॥

The following are the fourteen *Nāḍīs* or tabular vessels, *viz.* : Rājñī, Sudarśanā, Jitā, Saumyā, Moghā, Rudrā, Amṛtā, Satyā, Madhyamā, Nāḍī, Rāśiśukā, Asurā, Kṛttikā and Bhāsvatī.

वायवो नाडिमध्यस्था वाहकाश्च चतुर्दश।
प्राणो व्यानस्त्वपानश्च उदानश्च समानक:॥८२॥

वैरंभश्च तथा मुख्यो ह्यंतर्यामः प्रभञ्जनः।
कूर्मकश्च तथा श्येनः श्वेतः कृष्णस्तथानिलः॥८३॥
नाग इत्येव कथिता वायवश्च चतुर्दश।
यश्चक्षुष्वथ द्रष्टव्ये तथादित्ये च सुव्रताः॥८४॥
नाड्यां प्राणे च विज्ञाने त्वानंदे च यथाक्रमम्।
हृद्याकाशे च एतस्मिन्सर्वस्मिन्नंतरे परः॥८५॥
आत्मा एकश्च चरति तमुपासीत मां प्रभम्।
अजरं तमनंतं च अशोकममृतं ध्रुवम्॥८६॥
चतुर्दशविधेष्वेव सञ्चरत्येक एव सः।
लीयंते तानि तत्रैव यदन्यं नास्ति वै द्विजाः॥८७॥

There are fourteen carrying winds lodged in the centre of *Nāḍīs*. They are known as– *Prāṇa*, *Vyāna*, *Apāna*, *Udāna*, *Samāna*, *Vairambha*, the important *antarayāma*, *Prabhañjana*, *Kūrmaka*, *Śyena*, *Śveta*, *Kṛṣṇa*, *Anila* and *Nāga*. I am the lord present in all these as the great *Ātman* and the devotee should worship me. I am present, O excellent sages, in the eyes, in what is to be seen, in the sun, in the *Nāḍī*, in the *Prāṇa*, in *Vijñāna*, and in *Ānanda* or bliss, in the heart, in the sky, besides in all these. I am the sole *Ātman* moving within. The lord is ageless, infinite, devoid of sorrow, immortal and stable. He is the sole being moving amidst these fourteen types of objects. All of these get absorbed in him as if they never existed.

एक एव हि सर्वज्ञः सर्वेशस्त्वेक एव सः।
एष सर्वाधिपो देवस्त्वंतर्यामी महाद्युतिः॥८८॥

There is only one lord of all the things. He is omniscient one, is all pervading one. He is overlord of all. He is immanent soul of the great lustre.

उपास्यमानः सर्वस्य सर्वसौख्यः सनातनः।
उपास्यति न चैवेह सर्वसौख्यं द्विजोत्तमाः॥८९॥

O Brāhmaṇas, he bestows all the comforts, when adored. In case, one does not worships him, he is deprived of happiness.

उपास्यमानो वेदैश्च शास्त्रैर्नानाविधैरपि।
न वैष देवशास्त्राणि सर्वज्ञो यास्यति प्रभुः॥९०॥

All the Vedas and Śāstras adore him alone variously, but the all pervading one does not go to them.

अस्यैवान्नमिदं सर्वं न सोन्नं भवति स्वयम्।
स्वात्मना रक्षितं चाद्यादन्नभूतं न कुत्रचित्॥९१॥

All this is the food for him. He never becomes food himself. No one consumes the food protected by him.

सर्वत्र प्राणिनामन्नं प्राणिनां ग्रंथिरस्म्यहम्।
प्रशास्ता नयनश्चैव पञ्चात्मा स विभागशः॥९२॥

It is I who consumes the food eaten by others. I happen to be the knot of the living beings. It is I who produces everything. I happen to be the *Pañcātmā* of several parts.

अन्नमयोसौ भूतात्मा चाद्यते ह्यन्नमुच्यते।
प्राणमयश्चेंद्रियात्मा सङ्कल्पात्मा मनोमयः॥९३॥

I am the cereal like soul. Whatever is taken is the food. I am the lip like soul of the sense organs. I am the soul of mental conceptions identical with mind.

कालात्मा सोम एवेह विज्ञानमय उच्यते।
सदानंदमयो भूत्वा महेशः परमेश्वरः॥९४॥

I am *Kālātmā* in the form of Soma. I am blissful Parameśvara also known as Maheśa.

सोहमेवं जगत्सर्वं मय्येव सकलं स्थितम्।
परतंत्रं स्वतंत्रेपि तदभावाद्विचारतः॥९५॥

In this way, I represent the entire globe. Everything is enshrined in me. I am free from bondages, but I am the controller of everything. One can realise this after a deep study.

एकत्वमपि नास्त्येव द्वैतं तत्र कुतस्त्वहो।
एवं नास्त्यथ मर्त्यं च कुतोऽमृतमजोद्भवः॥९६॥

When even the state of being one or *Ekatva* does not exist as a simple attribute, then how could the duality be there? There is also no mortal being. Then how can there be an immortal born of a mortal or unborn?

नांत: प्रज्ञो बहि:प्रज्ञो न चोभयगतस्तथा।
न प्रज्ञानघनस्त्वेवं न प्राज्ञो ज्ञानपूर्वक:॥९७॥

The soul have neither an intellectual awareness within, nor have the intellectual awareness outside, nor is there both ways. He is not solid in perfect knowledge, nor *prājña* himself, nor does he represent ignorance.

विदितं नास्ति वेद्यं च निर्वाणं परमार्थत:।
निर्वाणं चैव कैवल्यं नि:श्रेयसमनामयम्॥९८॥
अमृतं चाक्षरं ब्रह्म परमात्मा परापरम्।
निर्विकल्पं निराभासं ज्ञानं पर्यायवाचकम्॥९९॥

Brahman is neither well-known, nor is it worth knowing. In fact, it is *nirvāṇa*, *niḥśreyasa*, *Kaivalya*, *Anāmaya* (devoid of ailments), *amṛta* (in mortal), *akṣara* (imperishable) Brahman, Parama-ātman or the supreme soul, greater than the greatest, without any alternative, devoid of fallous appearances, *jñāna*. All these represent the perfect knowledge.

प्रसन्नं च यदेकाग्रं तदा ज्ञानमिति स्मृतम्।
अज्ञानमितरत्सर्वं नात्र कार्या विचारण॥१००॥

When it is blissful and concentrated, it takes the form of knowledge. Except that, all is ignorance. There is no doubt about it.

इत्थं प्रसन्नं विज्ञानं गुरुसंपर्कजं ध्रुवम्।
रागद्वेषानृतक्रोधं कामतृष्णादिभि: सदा॥१०१॥
अपरामृष्टमद्यैव विज्ञेयं मुक्तिदं त्विदम्।
अज्ञानमलपूर्वत्वात्पुरुषो मलिन: स्मृत:॥१०२॥
तत्क्षयाद्धि भवेन्मुक्तिर्नान्यथा जन्मकोटिभि:।
ज्ञानमेकं विना नास्ति पुण्यपापपरिक्षय:॥१०३॥
ज्ञानमेवाभ्यसेत्तस्मान्मुक्त्यर्थं ब्रह्मवित्तमा:।
ज्ञानाभ्यासाद्धि वै पुंसां बुद्धिर्भवति निर्मला॥१०४

Complete knowledge can be achieved by coming in contact with the preceptor. It is free from attraction or passion, jealousy, falsehood, anger, passions, desire etc. It bestows salvation. A person becomes impure by ignorance. One can achieve salvation by achieving purity and not otherwise, even after having crores of births. One cannot be free from the merits or demerits without true knowledge. O speakers on Brahman, you must achieve knowledge in order to achieve salvation. While meditating to achieve knowledge, the wisdom of a person is purified.

तस्मात्सदाभ्यसेज्ज्ञानं तन्निष्ठस्तत्परायण:।
ज्ञानेनैकेन तृप्तस्य त्यक्तसङ्गस्य योगिन:॥१०५॥
कर्तव्यं नास्ति विप्रेन्द्रा अस्ति चेत्तत्त्वविन्न च।
इह लोके परे चापि कर्तव्यं नास्ति तस्य वै॥१०६॥
जीवन्मुक्तो यतस्तस्माद्ब्रह्मवित्परमार्थत:।
ज्ञानाभ्यासरतो नित्यं ज्ञानतत्त्वार्थवित्स्वयम्॥१०७
कर्तव्याभ्यासमुत्सृज्य ज्ञानमेवाधिगच्छति।
वर्णाश्रमाभिमानी यस्त्यक्तक्रोधी द्विजोत्तमा:॥१०८
अन्यत्र रमते मूढ: सोऽज्ञानी नात्र संशय:।
संसारहेतुरज्ञानं संसारस्तनुसंग्रह:॥१०९॥

Therefore, everybody, in order to achieve salvation, should follow the path of knowledge. O excellent Brāhmaṇas, O Yogins, a person who feels satisfied with the achieving of the knowledge, for him, no duty is left out. In case, he feels otherwise, then he cannot be treated as a person well-versed in *tattva*. There is no duty left for him in this as well as in the other world. He is known as a liberated soul. Therefore, a person well-versed in Brahman, also knows the spiritualism well. He is always engaged in search of knowledge. Leaving aside all his duties, he concentrates himself in achieving knowledge. O excellent Brāhmaṇas, a person who is proud of his belonging to a particular *varṇa*, and feels pleasure in indulging in other activities, he is surely a confused and ignorant person, inspite of his having freed himself from anger. Ignorance is the cause for existence of the worldly affairs. To have a human body, is the way of the world.

मोक्षहेतुस्तथा ज्ञानं मुक्तः स्वात्मन्यवस्थितः।
अज्ञाने सति विप्रेंद्राः क्रोधाद्या नात्र संशयः॥११०॥
क्रोधो हर्षस्तथा लोभो मोहो दंभो द्विजोत्तमाः।
धर्माधर्मौ हि तेषां च तद्वशात्तनुसंग्रहः॥१११॥

The knowledge is the cause of *mokṣa.* A liberated person remains absorbed in himself. O Brāhmaṇas, there is no doubt that the ignorance is the cause of ignorance. With the human body, one indulges into anger, delight, greed, confusion, deceitfulness, *dharma* and evil ways.

शरीरे सति वै क्लेशः सोविद्यां संत्यजेद्बुधः।
अविद्यां विद्यया हित्वा स्थितस्यैव च योगिनः॥
क्रोधाद्या नाशमायांति धर्माधर्मौ च वै द्विजाः।
तत्क्षयाच्च शरीरेण न पुनः संप्रयुज्यते॥११३॥
स एव मुक्तः संसाराद्दुःखत्रयविवर्जितः।
एवं ज्ञानं विना नास्ति ध्यानं ध्यातुर्द्विजर्षभाः॥११४

The body has to suffer pain. Therefore, a person with wisdom should discard ignorance, confusion etc. When the *yogins* disown ignorance with the use of wisdom, only then, the anger, *dharma* and *adharma* disappear. O Brāhmaṇas, with the disappearing of these elements, the soul is no more attached to the body. The soul then is freed from the worldly existence and is also freed from all the three types of sufferings. O Brāhmaṇas, a devotee cannot concentrate without knowledge.

ज्ञानं गुरोर्हि संपर्कान्न वाचा परमार्थतः।
चतुर्व्यूहमिति ज्ञात्वा ध्याता ध्यानं समभ्यसेत्॥११५

The knowledge can be achieved by a person, by coming into contact with the preceptor and not with the uttering of words alone. Therefore, well-realising the four-fold situation, a devotee should perform meditation.

सहजागंतुकं पापमस्थिवागुद्भवं तथा।
ज्ञानाग्निर्दहते क्षिप्रंशुष्कें धनमिवानलः॥११६॥

As the fire quickly destroys the dry wood, similarly, the fire of knowledge destroys all the sins, irrespective of their being there since birth or extraneous, or originating from the bones or speech.

ज्ञानात्परतरं नास्ति सर्वपापविनाशनम्।
अभ्यसेच्च तदा ज्ञानं सर्वसङ्गविवर्जितः॥११७॥

There is nothing greater than the perfect knowledge for the removal of all the sins. After disowning all the attachments to the worldly objects, one shall always make use of the perfect knowledge.

ज्ञानिनः सर्वपापानि जीर्यंते नात्र संशयः।
क्रीडन्नपि न लिप्येत पापैर्नानाविधैरपि॥११८॥

There is no doubt that the sins of the learned people are washed out inspite of their remaining engrossed in pleasures. They are always free from sins.

ज्ञानं यथा तथा ध्यानं तस्माद्ध्यानं समभ्यसेत्।
ध्यानं निर्विषयं प्रोक्तमादौ सविषयं तथा॥११९॥
षट्प्रकारं समभ्यस्य चतुःषट्दशभिस्तथा।
तथा द्वादशधा चैव पुनः षोडशधा क्रमात्॥१२०॥
द्विधाभ्यस्य च योगींद्रो मुच्यते नात्र संशयः।

The position which is good for knowledge, the same holds good for the meditation as well. Therefore, a person should meditate continuously. Initially, one should meditate with purpose and without purpose. Thereafter, the leading *yogī* should practice meditation in six ways, *viz.* in units of two, four, six, ten, twelve and sixteen, of the time in order. He shall be surely liberated by so doing.

शुद्धजांबूनदाकारं विधूमाङ्गारसन्निभम्॥१२१॥
पीतं रक्तं सितं विद्युत्कोटिकोटिसमप्रभम्।
अथवा ब्रह्मरंध्रस्थं चित्तं कृत्वा प्रयत्नतः॥१२२॥
न सितं वासितं पीतं न स्मरेद्ब्रह्मविद्भवेत्।
अहिंसकः सत्यवादी अस्तेयी सर्वयत्नतः॥१२३॥
परिग्रहविनिर्मुक्तो ब्रह्मचारी दृढव्रतः।
संतुष्टः शौचसंपन्नः स्वाध्यायनिरतः सदा॥१२४॥
मद्भक्तश्चाभ्यसेद्ध्यानं गुरुसंपर्कजं ध्रुवम्।
न बुध्यति तथा ध्याता स्थाप्य चित्तं द्विजोत्तमाः॥

Initially, a devotee should concentrate over the lustre of the pure gold, or the lustre of the burning coal without smoke, or of yellow, red or white lustre of crores of lightnings. Or a meditator should concentrate his mind in *Brahmarandhra.* He should remember that the one, on whom he is concentrating his mind, is neither white, nor black, nor yellow and if he so does, he shall surely become a *Brahmavādin.* Making all the efforts, he should become a non-violent, truthful, should not steal, maintain celibacy, performer of *vratas*, pure in all respects, study the Vedas, only then, he shall know the Brahman. Such a devotee, by dedicating himself to me, should meditate as per the instructions of the preceptor.

न चाभिमन्यते योगी न पश्यति समंततः।
न घ्राति न शृणोत्येव लीनः स्वात्मनि यः स्वयम्॥
न च स्पर्शं विजानाति स वै समरसः स्मृतः।

O excellent Brāhmaṇas, a *yogī*, after concentrating his mind on me, should not be attracted towards others. He should not look around, nor does he smell. He totally absorbs himself in his own soul. He does not feel the touch of anything.

पार्थिवे पटले ब्रह्मा वारितत्त्वे हरिः स्वयम्॥१२७॥
वाह्नेये कालरुद्राख्यो वायुतत्त्वे महेश्वरः।
सुषिरेस शिवः साक्षात्क्रमादेवं विर्चिंतयेत्॥१२८॥
क्षितौ शर्वः स्मृतो देवो ह्यपां भव इति स्मृतः।
रुद्र एव तथा वह्नौ उग्रो वायौ व्यवस्थितः॥१२९॥
भीमः सुषिरनाकेऽसौ भास्करे मण्डले स्थितः।
ईशानः सोमबिंबे च महादेव इति स्मृतः॥१३०॥
पुंसां पशुपतिर्देवश्चाष्टधाहं व्यवस्थितः।

He should gradually think about the Brahmā in earth, Viṣṇu in watery elements, fire and Kālarudra in the wind, besides Śiva in the sky. He should conceive me to be Paśupati in earth, Bhava in water, Rudra in fire, Ugra in Vāyu, Bhīma in the sky, Īśāna in the solar disc and Mahādeva in the moon. These are the eight forms in which I could be visible.

काठिन्यं यत्तनौ सर्वं पार्थिवं परिगीयते॥१३१॥
आप्यं द्रवमिति प्रोक्तं वर्णाख्यो वह्निरुच्यते।
यत्सञ्चरति तद्वायुः सुषिरं यद्द्विजोत्तमाः॥१३२॥
तदाकाशं च विज्ञानं शब्दजं व्योमसंभवम्।
तथैव विप्रा विज्ञानं स्पर्शाख्यं वायुसंभवम्॥१३३॥
रूपं वाह्नेयमित्युक्तमाप्यं रसमयं द्विजाः।
गंधाख्यं पार्थिवं भूयाश्चिंतयेद्भास्करं क्रमात्॥१३४
नेत्रे च दक्षिणे वामे सोमं हृदि विभुं द्विजाः।
आजानु पृथिवीतत्त्वमानाभेर्वारिमण्डलम्॥१३५॥
आकंठं वह्नितत्त्वं स्याल्ललाटांतं द्विजोत्तमाः।
वायव्यं वै ललाटाद्यं व्योमाख्यं वा शिखाग्रकम्॥
हंसाख्यं च ततो ब्रह्म व्योम्नश्चोर्ध्वं ततः परम्।
व्योमाख्यो व्योममध्यस्थो ह्ययं प्राथमिकः स्मरेत्॥

The earth is connected with each and every solid thing. All liquid things are related to the water, the colour is related to Agni, the moveable things are related to the wind and O Brāhmaṇas, the holes are linked with the sky. O Brāhmaṇas, the knowledge emerging from the sound was produced from the sky. The knowledge emerging from the touch was produced out of the wind. The beauty emerged from the fire and the taste emerged out of the water of knowledge. The existence of fragrance emerged from the earth. Again in the same order, he shall meditate– the sun in the right eye, the moon in the left eye, the lord in the heart, the principle of earth upto the knee, the sphere of water upto the umbilicus, the principle of fire upto the neck, the principle of wind upto the forehead. Beginning with the forehead and ending with the tuft, is the principle called firmament. Above the firmament and beyond that is the Brahman called *Haṁsa*. The first entity called *Vyoma*, is stationed in the middle of firmament.

न जीवः प्रकृतिः सत्त्वं रजश्चाथ तमः पुनः।
महांस्तथाभिमानश्च तन्मात्राणींद्रियाणि च॥१३८॥
व्योमादीनि च भूतानि नैवेह परमार्थतः।
व्याप्य तिष्ठद्यतो विश्वं स्थाणुरित्यभिधीयते॥१३९॥

These principles including the first entity *Jīva*, *Prakṛti*, *Sattva*, *Rajas*, *Tamas*, intellect, the ego, the subtle element, the sense organs and the elements beginning with ether are not real. Because he stands steady, pervading the universe, he is called *Sthāṇu*.

उदेति सूर्यो भीतश्च पवते वात एव च।
द्योतते चंद्रमा वह्निर्ज्वलत्यापो वहंति च॥१४०॥
दधाति भूमिराकाशमवकाशं ददाति च।
तदाज्ञयां ततं सर्वं तस्माद्वै चिंतयेद्द्विजाः॥१४१॥
तेनैवाधिष्ठितं तस्मादेतत्सर्वं द्विजोत्तमाः।
सर्वरूपमयः शर्व इति मत्वा स्मरेद्भवम्॥१४२॥

It is at the instance of Bhava that the frightened sun rise, the wind blows and purifies, the moon shines, the fire blazes, the water flows, the earth holds aloft and firmament gives room. Hence, O Brāhmaṇas, one shall think about all these. O excellent Brāhmaṇas, all these are presided over by him alone. One shall remember Bhava, thinking that he is identical with all the forms of the world.

संसारविषतप्तानां ज्ञानध्यानामृतेन वै।
प्रतीकारः समाख्यातो नान्यथा द्विजसत्तमाः॥१४३॥

To those who are burnt by the poison of mundane existence, the only remedy for them is the nectar like perfect knowledge and meditation. O excellent Brāhmaṇas, no other solution has been prescribed anywhere else.

ज्ञानं धर्मोद्भवं साक्षाज्ज्ञानाद्वैराग्यसंभवः।
वैराग्यात्परमं ज्ञानं परमार्थप्रकाशकम्॥१४४॥

The perfect knowledge originates from *dharma* directly. *Vairāgya* (detachment) originates from knowledge, the supreme knowledge starts from *Vairāgya*, which illuminates the true meanings of the objects.

ज्ञानवैराग्ययुक्तस्य
  योगसिद्धिर्द्विजोत्तमाः।
योगसिद्ध्या विमुक्तिः
  स्यात्सत्त्वनिष्ठस्य नान्यथा॥१४५॥

O excellent Brāhmaṇas, one who possesses the knowledge and detachment at the same time, attains *yogic siddhis*; one who abides by the *sattvaguṇa*, attains liberation through the *yogic siddhis* and not otherwise.

तमोविद्यापदच्छन्नं
  चित्रं यत्पदमव्ययम्।
सत्त्वशक्तिं समास्थाय
  शिवमभ्यर्चयेद्द्विजाः॥१४६॥

It is surprising that the unchanging region is covered by the use of the words *tamas* and *avidyā*. O Brāhmaṇas, one should adopt the strength of *sattvaguṇa* and worship lord Śiva.

य: सत्त्वनिष्ठो मद्भक्तो मदर्चनपरायण:।
सर्वतोधर्मनिष्ठश्च सदोत्साही समाहित:॥१४७॥
सर्वद्वंद्वसहो धीर: सर्वभूतहिते रत:।
ऋजुस्वभाव: सततं स्वस्थचित्तो मृदु: सदा॥१४८॥
अमानी बुद्धिमाञ्छांतस्त्यस्पर्धो द्विजोत्तमा:।
सदा मुमुक्षुर्धर्मज्ञ: स्वात्मलक्षणलक्षण:॥१४९॥
ऋणत्रयविनिर्मुक्त: पूर्वजन्मनि पुण्यभाक्।
जरायुक्तो द्विजो भूत्वा श्रद्धया च गुरो: क्रमात्॥१५०
अन्यथा वापि शुश्रूषां कृत्वा कृत्रिमवर्जित:।
स्वर्गलोकमनुप्राप्य भुक्त्वा भोगाननुक्रमात्॥१५१
आसाद्य भारतं वर्षं ब्रह्मविज्जायते द्विजा:।

My devotee follows the *sattvaguṇa* and worships Śiva. He gets virtuous in all respects. He is always enthusiastic and has the power of great concentration. He is quite bold and successfully faces all the struggles. He is engaged in the welfare of all the living beings. By nature, he is quite a straight forward person. He is always healthy, has a peaceful mind, besides being tranquil. O excellent Brāhmaṇas, he is devoid of rivalry and is desirous of liberation. Virtue is well-known to him and he has the characteristic of the supreme soul. He is freed from the threefold indebtedness of the previous births and is quite meritorious in nature. After reaching the old age or even otherwise, he serves his preceptor faithfully. He avoids hypocritical attitude. O Brāhmaṇas, he reaches the heavenly world and enjoys all the comforts there. Thereafter, he reaches the sub-continent of Bhārata and is born as the one who knows Brahman.

संपर्काज्ज्ञानमासाद्य ज्ञानिनो योगविद्भवेत्॥१५२॥
क्रमोयं मलपूर्णस्य ज्ञानप्राप्तेर्द्विजोत्तमा:।
तस्मादनेन मार्गेण त्यक्तसङ्गो दृढव्रत:॥१५३॥
संसारकालकूटाख्यान्मुच्यते मुनिपुङ्गवा:।
एवं संक्षेपत: प्रोक्तं मया युष्माकमच्युतम्॥१५४॥
ज्ञानस्यैवेह माहात्म्यं प्रसङ्गादिह शोभनम्।
एवं पाशुपतं योगं कथितं त्वीश्वरेण तु॥१५५॥
न देयं यस्य कस्यापि शिवोक्तं मुनिपुङ्गवा:।
दातव्यं योगिने नित्यं भस्मनिष्ठाय सुप्रियम्॥१५६
य: पठेच्छ्रुणुयाद्वापि संसारशमनं नर:।
स याति ब्रह्मसायुज्यं नात्र कार्या विचारणा॥१५७॥

Coming in contact with *jñāna* (knowledge) and (getting free from all the three human debts), one should become a *yogī*. O excellent Brāhmaṇas, in this way, a person devoid of purity, also becomes knowledgeable. Therefore, O excellent sages, you should firmly follow this path. You should disown the worldly attractions and by so doing, a person is freed from worldly *kālakūṭa*. Thus, I have briefly narrated with context the glory of the excellent knowledge. O excellent sages, the Pāśupata-yoga as prescribed by lord Śiva, should not be revealed to one and all and it should be revealed to the *yogīs* whose bodies are plastered with the ashes. A person who goes through this chapter on the suppression of the worldly existence or listens to it, he certainly achieves the *Sāyujya* with Brahman.

इति श्रीलिङ्गमहापुराणे पूर्वभागे संसारविषकथनं नाम
षडशीतितमोऽध्याय:॥८६॥

सप्तशीतितमोऽध्यायः

Chapter 87

Suppression of the delusion of *Munis*

ऋषय ऊचुः

निशम्य ते महाप्राज्ञाः कुमाराद्याः पिनाकिनम्।
प्रोचुः प्रणम्य ते भीताः प्रसन्नं परमेश्वरम्॥१॥
एवं चेदनया देव्या हैमवत्या महेश्वर।
क्रीडसे विविधैर्भोगैः कथं वक्तुमिहार्हसि॥२॥

***Ṛṣis* said–**

On hearing this, the sages like Sanaka and others who were panic stricken, offered their salutation to lord Śiva, the holder of the *Pināka* bow and observing that he was delighted, they said– "In case, it is so, then, O lord, how do you enjoy the various types of sports with the goddess Hāimavatī? How is it appropriate for you to do so?"

सूत उवाच

एवमुक्तः प्रहस्येशः पिनाकी नीललोहितः।
प्राह तामंबिकां प्रेक्ष्य प्रणिपत्य स्थितान् द्विजान्॥३

Sūta said–

At these words of the sages, lord Nīlalohita – the carrier of the *Pināka* bow, smilingly looked at the goddess Ambā and spoke to Brāhmaṇas, who were seated close to him.

बंधमोक्षौ न चैवेह मम स्वेच्छाशरीरिणः।
अकर्ताज्ञः पशुर्जीवो विभुर्भोक्ता ह्यणुः पुमान्॥४॥
मायी च मायया बद्धः कर्मभिर्युज्यते तु सः।
ज्ञानं ध्यानं च बंधश्च मोक्षो नास्त्यात्मनो द्विजाः॥५

"I can take to any form at will. For me, there is no bondage or *mokṣa*. One who is bound with *Māyā* and is confused, at the same time, he is involved in the *karmas* too. O Brāhmaṇas, for the soul, there is no learning, meditation, bondage or *mokṣa*.

यदैवं मयि विद्वान् यस्तस्यापि न च सर्वतः।
एषा विद्या ह्यहं वेद्यः प्रज्ञैषा च श्रुतिः स्मृतिः॥६॥
धृतिरेषा मया निष्ठा ज्ञानशक्तिः क्रिया तथा।
इच्छाख्या च तथा ह्याज्ञा द्वे विद्ये न च संशयः॥७॥

One who visualises me well, he is not at all affected by all these. This Haimavatī is a *Vidyā*. I am worthy of knowing. She is the intelligence, besides being *Śruti* and *Smṛti*. She is the patience established by me. She is the application of knowledge, besides the will. She is the command. Both of us are the *vidyās*, there is no doubt in it.

न ह्येषा प्रकृतिर्जैवी विकृतिश्च विचारतः।
विकारो नैव मायैषा सदसद्व्यक्तिवर्जिता॥८॥

The Prakṛti is not a *jīva*. In case, one thinks properly, this is not the adversity even. This is the *Māyā* and not an adversity. She is beyond *sat* and *asat*.

पुरा ममाज्ञा मद्वक्त्रात्समुत्पन्ना सनातनी।
पञ्चवक्त्रा महाभागा जगतामभयप्रदा॥९॥

In earlier times, she, at my command, emerged out of my mouth. She is eternal goddess with five faces.

तामाज्ञां संप्रविश्याहं चिंतयन् जगतां हितम्।
सप्तविंशत्प्रकारेण सर्वं व्याप्यानया शिवः॥१०॥
तदाप्रभृति वै मोक्षप्रवृतिर्द्विजसत्तमाः।

I, together with her, thinks about the welfare of the world. I am Śiva, and with her, I pervade in twenty seven forms everywhere. O excellent Brāhmaṇas, the task of salvation starts from that."

सूत उवाच

एवमुक्त्वा तदापश्यद्भवानीं परमेश्वरः॥११॥
भवानी च तमालोक्य मायामहरदव्यया।
ते मायामलनिर्मुक्ता मुनयः प्रेक्ष्य पार्वतीम्॥१२॥
प्रीता बभूवुर्मुक्ताश्च तस्मादेषा परा गतिः।

उमाशङ्करयोर्भेदा नास्त्येव परमार्थतः॥१३॥

Sūta said–

Thus speaking, Parameśvara glanced at Bhavānī. At his glance, Bhavānī removed her *Māyā*. With the removal of the dirt of *Māyā*, the sages also had a look at Bhavānī and were redeemed with delight. Therefore, he is the final beatitude. Indeed, there is no difference between Umā and Śiva.

द्विधासौ रूपमास्थाय स्थित एव न संशयः।
यदा विद्वानसङ्गः स्यादाज्ञया परमेष्ठिनः॥१४॥
तदा मुक्तिः क्षणादेव नान्यथा कर्मकोटिभिः।
क्रमोऽविवक्षितो भूतविवृद्धः परमेष्ठिनः॥१५॥
प्रसादेन क्षणान्मुक्तिः प्रतिज्ञैषा न संशयः।
गर्भस्थो जायमानो वा बालो वा तरुणोपि वा॥१६
वृद्धो वा मुच्यते जंतुः प्रसादात्परमेष्ठिनः।
अडज्ञश्चोद्भिजो वापि स्वेदजो वापि मुच्यते॥१७॥

There is no doubt that they exist in two forms. When with the command of Parameṣṭhī, one comes into contact with people of learnings, one achieves salvation in a moment, otherwise one cannot achieve salvation after crores of *anuṣṭhānas.* The established procedures set for the *jīvas* is not applicable in this case. By the grace of Parameṣṭhī, one gets redeemed in a moment. This is the firm resolve of the lord, there is no doubt about it. With the expansion of Parameṣṭhī, one gets redeemed, even when he is in the womb of the mother, or has already been born or is still a child, a boy or an old man. By the grace of the god of gods, those born of eggs, born of earth, born of sweat, also get redeemed. There is no doubt in this.

प्रसादादेव देवस्य नात्र कार्या विचारणा।
एष एव जगन्नाथो बंधमोक्षकरः शिवः॥१८॥
भूर्भूवःस्वर्महश्चैव जनः साक्षात्तपः स्वयम्।
सत्यलोकस्तथाण्डानां कोटिकोटिशतानि च॥१९॥
विग्रहं देवदेवस्य तथाण्डावरणाष्टकम्।
सप्तद्वीपेषु सर्वेषु पर्वतेषु वनेषु च॥२०॥
समुद्रेषु च सर्वेषु वायुस्कंधेषु सर्वतः।
तथान्येषु च लोकेषु वसंति च चराचराः॥२१॥
सर्वे भवांशजा नूनं गतिस्त्वेषां स एव वै।

Śiva is the lord of the world and is the cause of bondage and *mokṣa.* His body is covered with eight layers including *Bhūḥ*, *Bhuvaḥ*, *Svaḥ*, *Mahaḥ*, *Janaḥ*, *Tapaḥ*, *Satya* and immovable globes. All the mobile and immobile beings who live in the seven islands, the mountains, oceans, forests and the winds are all the parts of the lord's body. All of them have the same type of disposal.

सर्वो रुद्रा नमस्तस्मै पुरुषाय महात्मने॥२२॥
विश्वं भूतं तथा जातं बहुधा रुद्र एव सः।
रुद्राज्ञैषा स्थिता देवी ह्यनया मुक्तिरंबिका॥२३॥
इत्येवं खेचराः सिद्धा जजल्पुः प्रीतमानसाः।
यदाऽवलोक्य तान् सर्वान्प्रसादादनयांबिका॥२४॥
तदा तिष्ठंति सायुज्यं प्राप्तास्ते खेचराः प्रभोः॥२५॥

Rudra is all powerful. Salutation to the great sages. All the *jīvas* of the world emerge out of lord Śiva. The goddess Ambikā is his command. He is the source of salvation for all. This is what has been declared by the Siddhas roaming in the sky. When lord Śiva, seated with Umā, casts his glance over the people with grace, then, they achieve the *Sāyujya* of lord Śiva.

इति श्रीलिङ्गमहापुराणे पूर्वभागे मुनिमोहशमनं नाम
सप्ताशीतितमोऽध्यायः॥८७॥

◆

अष्टाशीतितमोऽध्याय:

Chapter 88

Removal of delusion

ऋषय ऊचु:

केन योगेन वै सूत गुणप्राप्तिः सतामिह।
अणिमादिगुणोपेता भवंत्येवेह योगिनः।
तत्सर्वं विस्तरात्सूत वक्तुमर्हसिं सांप्रतम्॥१॥

The *Munis* said–

Do the noble people achieve the virtues with the exercise of the *yogic* practices? By which types of virtues, can a *yogī* achieve the *siddhis* like *Aṇimā* and others? O Sūta, you kindly speak about them exhaustively.

सूत उवाच

अत ऊर्ध्वं प्रवक्ष्यामि योगं परमदुर्लभम्।
पञ्चधा संस्मरेदादौ स्थाप्य चित्ते सनातनम्॥२॥

Sūta said–

I shall now speak on *yoga*, which is difficult to get. Initially, one should establish the five forms of the eternal one, in his mind.

कल्पयेच्चासनं पद्मं सोमसूर्याग्निसंयुतम्।
षड्विंशच्छक्तिसंयुक्तमष्टधा च द्विजोत्तमाः॥३॥
ततः षोडशधा चैव पुनर्द्वादशधा द्विजाः।
स्मरेच्च तत्तथा मध्ये देव्या देवमुमापतिम्॥४॥

O excellent Brāhmaṇas, initially, a devotee shall fix the lotus posture, with sun, moon and fire, combined with twenty six *śaktis.* Thereafter, O Brāhmaṇas, the devotee should concentrate on the lord, the consort of Umā, in the middle, first in eight ways, then in sixteen and again in twelve ways.

अष्टशक्तिसमायुक्तमष्टमूर्तिमजं प्रभुम्।
ताभिश्चाष्टविधा रुद्राश्चतुःषष्टिविधाः पुनः॥५॥
शक्तयश्च तथा सर्वा गुणाष्टकसमन्विताः।
एवं स्मरेत्क्रमेणैव लब्ध्वा ज्ञानमनुत्तमम्॥६॥

He shall recall the unborn lord of the eight cosmic bodies, accompanied with the eight *śaktis*, and Rudra of eight types and then of sixty four types. Similarly, all the *śaktis*, possessing eight *guṇas*, are to be remembered. After obtaining the perfect knowledge, gradually, this procedure should be adopted.

एवं पाशुपतं योगं मोक्षसिद्धिप्रदायकम्।
तस्याणिमादयो विप्रा नान्यथा कर्मकोटिभिः॥७॥

The Pāśupata *yoga* is the one which bestows salvation. O Brāhmaṇas, only the one who practices the *yogic* exercises, achieves the attributes like *Aṇimā* etc. and not otherwise, even after performing crores of holy rites.

तत्राष्टगुणमैश्वर्यं योगिनां समुदाहृतम्।
तत्सर्वं क्रमयोगेन ह्युच्यमानं निबोधत॥८॥

The fortunes of the *yogīs* comprise of the eight attributes, which are being narrated in proper order.

अणिमा लघिमा चैव महिमा प्राप्तिरेव च।
प्राकाम्यं चैव सर्वज्ञ ईशित्वं चैव सर्वतः॥९॥
वशित्वमथ सर्वत्र यत्र कामावसायिता।
तच्चापि त्रिविधं ज्ञेयमैश्वर्यं सार्वकामिकम्॥१०॥

Aṇimā – the smallest one, *Laghimā* – the lightness, *Mahimā* – the greatness, *Prāpti* – the achievement, *Prākāmya* – the firm resolve, *Īśitva* – supremacy over everything, *Vaśitva* – to subjugate others, *Kāmāvaśāyitā* – one who gets his desire fulfilled, are the eight types of *Siddhis*. The *Aiśvarya* or fortunes is desired by every one and should be known as of three types.

सावद्यं निरवद्यं च सूक्ष्मं चैव प्रवर्तते।
सावद्यं नाम यत्तत्र पञ्चभूतात्मकं स्मृतम्॥११॥
ईंद्रियाणि मनश्चैव अहङ्कारश्च यः स्मृतः।
तत्र सूक्ष्मप्रवृत्तिस्तु पञ्चभूतात्मिका पुनः॥१२॥

इंद्रियाणि मनश्चित्तबुद्ध्यहङ्कारसंज्ञितम्।
तथा सर्वमयं चैव आत्मस्था ख्यातिरेव च॥१३॥
संयोग एवं त्रिविधः सूक्ष्मेष्वेव प्रवर्तते।
पुनरष्टगुणश्चापि सूक्ष्मेष्वेव विधीयते॥१४॥
तस्य रूपं प्रवक्ष्यामि यथाह भगवान्प्रभुः।
त्रैलोक्ये सर्वभूतेषु यथास्य नियमः स्मृतः॥१५॥

These are known by the names of *Sāvadya*, *Nirvadya* and *Sūkṣma*. The *Sāvadya* is the nature of five elements. The function of *Sūkṣma* (subtle) is in respect of the sense organs, mind and ego. Their function again is of the nature of five elements. The *Ātman* comes into contact with all these – the sense organs, the mind, will, intellect and ego. Their threefold contact functions only in the subtle things. Then the eight attributes are laid down in the subtle things. Again, the eight attributes are laid down only in the minute forms. I shall mention their nature as described by the lord and as they are known among all the living beings of the three worlds.

अणिमाद्यं तथाव्यक्तं सर्वत्रैव प्रतिष्ठितम्।
त्रैलोक्ये सर्वभूतानां दुष्प्राप्यं समुदाहृतम्॥१६॥

The *Aṇimā* and other *Siddhis* are self evident and are well established everywhere. They are cited as difficult to access to all living beings of the three worlds.

तत्तस्य भवति प्राप्यं प्रथमं योगिनां बलम्।
लंघनं प्लवनं लोके रूपमस्य सदा भवेत्॥१७॥
शीघ्रत्वं सर्वभूतेषु द्वितीयं तु पदं स्मृतम्।
त्रैलोक्ये सर्वभूतानां महिम्ना चैव वंदितम्॥१८॥
महित्वं चापि लोकेस्मिंस्तृतीयो योग उच्यते।
त्रैलोक्ये सर्वभूतेषु यथेष्टगमनं स्मृतम्॥१९॥

On attaining the first fortune, the devotee achieves the power of becoming a *yogī*. This will make him assume such forms which will enable him to cross or float on water or in the air. The second one known as *Laghimā* bestows the power of moving with great force, among all the living beings. In all the three worlds, one is honoured because of his greatness. The third *yoga* is known as *Mahimā* in the world. *Prāpti* enables one to mix at one's will and pleasure with all living beings in the three worlds.

प्राकामान् विषयान् भुंक्ते तथाप्रतिहतः क्वचित्।
त्रैलोक्ये सर्वभूतानां सुखदुःखं प्रवर्तते॥२०॥

By *Prākāmya*, the devotee enjoys all the desired objects. It is through obstructions somewhere that happiness and misery are brought about in all the living beings in the three worlds.

ईशो भवति सर्वत्र प्रविभागेन योगवित्।
वश्यानि चास्य भूतानि त्रैलोक्ये सचराचरे॥२१॥

A person well-versed in *yoga* known as *Īśatva* becomes the overlord everywhere at every stage. All the mobiles and immobile of the three worlds become subservient to him. This is known as *Vaśitva* which is the seventh *Aiśvarya.*

इच्छया तस्य रूपाणि भवंति न भवन्ति च।
यत्र कामावसायित्वं त्रैलोक्ये सचराचरे॥२२॥

Where there is *Kāmāvaśāyitya*, the highest *Aiśvarya* forms, occurs and ceases to be as the devotee desires among all the three worlds comprising of mobile and immobile beings.

शब्दः स्पर्शो रसो गंधो रूपं चैव मन स्तथा।
प्रवर्ततेऽस्य चेच्छातो न भवंति यथेच्छया॥२३॥

When all these *siddhis* are obtained, the sound, touch, taste, smell, colour and the mind, all function well or cease to as per the will of the devotee.

न जायते न म्रियते छिद्यते न च भिद्यते।
न दह्यते न मुह्येत लीयते न च लिप्यते॥२४॥
न क्षीयते न क्षरति खिद्यते न कदाचन।
क्रियते वा न सर्वत्र तथा विक्रीयते न च॥२५॥
अगंधरसरूपस्तु अस्पर्शः शब्दवर्जितः।
अवर्णो ह्यस्वरश्चैव असवर्णस्तु कर्हिचित्॥२६॥
स भुंक्ते विषायांश्चैवविषयैर्न च युज्यते।
अणुत्वात्तु परः सूक्ष्मः सूक्ष्मत्वादपवर्गिकः॥२७॥

He is neither born, nor does he die. He is neither cut nor is he pierced. He is neither burned nor is he illusioned. He is neither attracted towards anything, nor is he afflicted by anything. He neither wastes away, nor does he perish. He is neither depressed nor does he undergo a change. He is devoid of smell, taste, colour, touch and sound. He is devoid of colour or caste. He has no tone and has no equal anywhere. He enjoys the objects of pleasure, but is not attached to anyone of them. He is extremely subtle and becomes worthy of salvation.

व्यापकस्तवपवर्गाश्च व्यापकात्पुरुषः स्मृतः।
पुरुषः सूक्ष्मभावात्तु ऐश्वर्ये परमे स्थितिः॥२८॥

He is all pervasive and as such he is called as Puruṣa. Because of his subtle nature, Puruṣa attains greatest glory.

गुणोत्तरमथैश्वर्ये सर्वतः सूक्ष्ममुच्यते।
ऐश्वर्यं चाप्रतीघातं प्राप्य योगमनुत्तमम्॥२९॥
अपवर्गं ततो गच्छेत्सूक्ष्मं तत्परमं पदम्।
एवं पाशुपतं योगं ज्ञातव्यं मुनिपुङ्गवाः॥३०॥

The *Aiśvaryas* are stated to be subtler and greater in ascending order all round. After obtaining the excellent *yoga* and the enormous *Aiśvarya*, one attains salvation. That is the greatest subtle goal. O leading sages, the *Paśupati yoga* is known thus.

स्वर्गापवर्गफलदं शिवसायुज्यकारणम्।
अथवा् गतविज्ञानो रागात्कर्म समाचरेत्॥३१॥
राजसं तामसं वापि भुक्त्वा तत्रैव मुच्यते।
तथा सुकृतकर्मा तु फलं स्वर्गे समश्नुते॥३२॥

It bestows the merits of the heaven as well as salvation, besides being the cause of closeness to lord Śiva. A person, who is devoid of knowledge, performs the auspicious deeds because of his attraction. Enjoying the *rājas* and *tāmas* situations, he gets freed from the world. Similarly, a person who performs the noble deeds, enjoys the pleasures of the heaven.

तस्मात्स्थानात्पुनः श्रेष्ठो मानुष्यमुपपद्यते।
तस्माद्ब्रह्म परं सौख्यं ब्रह्म शाश्वतमुत्तमम्॥३३॥
ब्रह्म एव हि सेवेत ब्रह्मैव हि परं सुखम्।
परिश्रमो हि यज्ञानां महतार्थेन वर्तते॥३४॥
भूयो मृत्युवंश याति तस्मान्मोक्षः परं सुखम्।
अथवा ध्यानसंयुक्तो ब्रह्मतत्त्वपरायणः॥३५॥
न तु च्यावयितुं शक्यो मन्वंतरशतैरपि।
दृष्ट्वा तु पुरुषं दिव्यं विश्वाख्यं विश्वतोमुखम्॥३६॥
विश्वपादशिरोग्रीवं विश्वेशं विश्वरूपिणम्।
विश्वगंधं विश्वमाल्यं विश्वांबरधरं प्रभुम्॥३७॥

But soon after the end of the noble deeds, the person returns on earth. Therefore, Brahman is the supreme comfort and Brahman is the final goal. With the performing of the *yajña*, the energy is wasted and one does not gain from it, in anyway. Depending on the *yajñas*, a person has to face death. Therefore, *mokṣa* is the supreme comfort or happiness. After seeing the divine Puruṣa of the universal names with faces all around, the devotee, engaged in meditation and devoutly engrossed in the principle of Brahman, cannot be dislodged even in hundreds of *Manvantaras.* The divine Puruṣa has universal feet, heads and necks. He is the lord of the universe. He has universal forms and smell. The entire stands for his garland. He is the lord who is clad in the universal clothings.

गोभिर्महीं संपतते पतत्त्रिणो
नैवं भूयो जनयत्येवमेव।
कविं पुराणमनुशासितारं
सूक्ष्माच्च सूक्ष्मं महतो महांतम्॥३८॥
योगेन पश्येन्न च चक्षुणा
पुनर्निरिंद्रियं पुरुषं रुक्मवर्णम्।
आलिङ्गिनं निर्गुणं चेतनं च
नित्यं सदा सर्वगं सर्वसारम्॥३९॥
पश्यंति युक्त्या ह्यचलप्रकाशं
तद्भावितास्तेजसा दीप्यमानम्।
अपाणिपादोदरपार्श्वजिह्वो
ह्यतींद्रियो वापि सुसूक्ष्म एकः॥४०॥
पश्यत्यचक्षुः स शृणोत्यकर्णो
न चास्त्यबुद्धं न च बुद्धिरस्ति।
स वेद सर्वं न च सर्ववेद्यं
तमाहुरग्र्यं पुरुषं महांतम्॥४१॥

The sun rays fall on earth and never revert to the sun and reproduce him. One can see the lord through the means of *yoga* and not with the human eye. The lord is the ancient sage, who is smaller than the smallest, greater than the greatest. He is the Puruṣa with golden colour, having no sense organs. He has no symbols and is devoid of attributes. He is perpetual, sentient and is always present everywhere. He is the essence of all. When the devotees are purified by him, they witness the lord shining with his lustre and possessing the massive splendour. He does not possess the hands or the feet. He has no belly, nor the sides or the tongue. He is beyond the reach of the sense organs. He is one and has the minutest form. Though he has no eyes, still he can understand everything. He knows everyone and everything, but no one knows him. He has no ears, still he can hear everything. Though he has no wisdom, still he can understand everything. He knows everything, but no one knows him. Therefore, he is known as the great and the foremost Puruṣa.

अचेतनां सर्वगतां सूक्ष्मां प्रसवधर्मिणीम्।
प्रकृतिं सर्वभूतानां युक्ताः पश्यंति योगिनः॥४२॥

The *yogīs*, in union with him, visualise the Prakṛti of all the living beings as unconscious, subtle, all pervading, besides being the one, habitually giving birth to many effects.

सर्वतः पाणिपादं तत्सर्वतोक्षिशिरोमुखम्।
सर्वतः श्रुतिमँल्लोके सर्वमावृत्य तिष्ठति॥४३॥

She has hands and feet all round. She has eyes, heads and faces all round. She has ears all round. She envelops everything in the world, while standing.

युक्तो योगेन चेशानं सर्वतश्च सनातनम्।
पुरुषं सर्वभूतानां तं विद्वान्न विमुह्यति॥४४॥

A person, well-versed in the *yoga*, is aware of the eternal Puruṣa – the lord of the living beings and he can never be disillusioned.

भूतात्मानं महात्मानं परमात्मानमव्ययम्।
सर्वात्मानं परं ब्रह्म तद्वै ध्याता न मुह्यति॥४५॥

A person who meditates upon Brahman, the supreme soul, the great soul, eternal, besides being the lord of all the living beings, he never gets confused.

पवनो हि यथा ग्राह्यो विचरन् सर्वमूर्तिषु।
पुरि शेते सुदुर्ग्राह्यस्तस्मात्पुरुष उच्यते॥४६॥

As the blowing wind is felt by everyone

inspite of its being invisible, similarly, Puruṣa is felt by everyone. Because of his dwelling in a pure form, he came to be known as Puruṣa. It is quite difficult to understand him.

अथ चेल्लुप्तधर्मा तु सावशेषैः स्वकर्मभिः।
ततस्तु ब्रह्मगर्भे वै शुक्रशोणितसंयुते॥४७॥
स्त्रीपुंसोः संप्रयोगे हि जायते हि ततः प्रभुः।
ततस्तु गर्भकालेन कललं नाम जायते॥४८॥

By neglecting *dharma*, a person, because of his remaining deeds, takes his birth from a womb. When a man and a woman are engaged in the conjugal pleasures, then, with the combination of semen and blood, the sperm becomes the foetus in due course of time.

कालेन कललं चापि बुद्बुदं संप्रजायते।
मृत्पिंडस्तु यथा चक्रे चक्रावर्तेन पीडितः॥४९॥
हस्ताभ्यां क्रियमाणस्तु बिंबत्वमनुगच्छति।
एवमाध्यात्मिकैर्युक्तो वायुना संप्रपूरितः॥५०॥
यदि योनिं विमुञ्चामि तत्प्रपद्ये महेश्वरम्।
यावाद्धि वैष्णवो वायुर्जातमात्रं न संस्पृशेत्॥५१॥
तावत्कालं महादेवमर्चयामीति चिंतयेत्।
जायते मानुषस्तत्र यथारूपं यथावयः॥५२॥

In due course of time, the foetus becomes the bubble. As the lump of clay takes to the form of an image on being whirled in the wheel, and is shaped by the potter's hands, similarly, the physical body is evolved, endowed with organic matter and is filled with vital airs. As long as the external air does not touch the child in the womb, he thinks thus– "When I leave off the vaginal passage, I shall resort to Maheśvara and worship Mahādeva." The foetus becomes a human being according to the pre-ordained form and age.

वायुः संभवते खात्तु वाताद्धाति वै जलम्।
जलात्संभवति प्राणः प्राणाच्छुक्रं विवर्धते॥५३॥

The wind originates from the sky from which the water is produced. From the water originates the vital air and the semen is generated. It flourishes through the vital airs.

रक्तभागास्त्रयस्त्रिंशद्रेतोभागाश्चतुर्दश।
भागतोर्धफलं कृत्वा ततो गर्भो निषिच्यते॥५४॥

Thirty three parts of blood are mixed with fourteen parts of semen. When halves of these parts mix together, the foetus is formed.

ततस्तु गर्भसंयुक्तः पञ्चभिर्वायुभिर्वृतः।
पितुः शरीरात्प्रत्यङ्गं रूपमस्योपजायते॥५५॥

Then the child in the womb is covered with the five vital airs. The form of the child develops limb by limb from the physical body of the father.

ततोस्य मातुराहारात्पीतलीढप्रवेशनात्।
नाभिदेशेन वै प्राणास्ते ह्याधारा हि देहिनाम्॥५६॥

Through the region of navel, the child grows with the food taken by the mother by liquid drinks or the food licked by her.

नवमासात्परिक्लिष्टः संवेष्टितशिरोधरः।
वेष्टितः सर्वगात्रैश्च अपर्याप्तप्रवेशनः॥५७॥

For nine months, the child has to bear the pains and the strain. His neck is encircled by the umbilical cord. His body is curled up as the space within the womb is not sufficient.

नवमासोषितश्चापि योनिच्छिद्रादवाङ्मुखः।
ततः स्वकर्मभिः पापैर्निरयं संप्रपद्यते॥५८॥

After spending nine months in the womb, the child falls down through the vaginal passage with his head downwards. Then, in the course of his life in the world, he commits sins and due to these sins, he falls into the hell after his death.

असिपत्रवनं चैव शाल्मलिच्छेदनं तथा।
ताडनं भक्षणं चैव पूयशोणितभक्षणम्॥५९॥

As for example, he may fall in the *Asipatravana* or *Śālmalichedana* hells, where he is beaten and eaten even. He is forced to consume the impure blood.

यथा ह्यापस्तु संछिन्नाः संश्लेष्ममुपयांति वै।
तथा छिन्नाश्च भिन्नाश्च यातनास्थानमागताः॥६०॥
एवं जीवास्तु तैः पापैस्तप्यमानाः स्वयंकृतैः।
प्राप्नुयुः कर्मभिः शेषैर्दुःखं वा यदि वेतरत्॥६१॥

Like a thing when thrown in water becomes sticky, similarly, the *jīva* is cut and thrown into the chambers of torture. They are scorched with the means of sins which they had committed themselves earlier. They attain comforts or pain depending upon their earlier deeds.

एकेनैव तु गंतव्यं सर्वमुत्सृज्य वै जनम्।
एकेनैव तु भोक्तव्यं तस्मात्सुकृतमाचरेत्॥६२॥

One has to move alone, leaving the company of all his associates and also has to face the pleasure or the pain alone. Therefore, one should perform meritorious deeds.

न ह्येनं प्रस्थितं कश्चिद्गच्छंतमनुगच्छति।
यदनेन कृतं कर्म तदेनमनुगच्छति॥६३॥

When the journey after the death is started, none follows him and he has to travel alone. Only his good or bad deeds follow him.

ते नित्यं यमविषयेषु संप्रवृत्ताः
क्रोशंतः सततमनिष्टसंप्रयोगैः।
शुष्यंते परिगतवेदनाशरीरा
बह्वीभिः सुभृशमनंतयातनाभिः॥६४॥

Because of the miseries that they have to face in the abode of Yama, the *jīvas* constantly cry. Their bodies have to face various types of torture. They are surrounded by pains and miseries on all the sides.

कर्मणा मनसा वाचा यदभीक्ष्णं निषेवते।
तदभ्यासो हरत्येनं तस्मात्कल्याणमाचरेत्॥६५॥

The god in whom the *jīva* takes refuge again and again, he alone influences him. Therefore, a person should always perform the good deeds.

अनादिमान्प्रबंधः स्यात्पूर्वकर्मणि देहिनः।
संसारं तामसं घोरं षड्विधं प्रतिपद्यते॥६६॥

There is no beginning of the chain of earlier deeds. The soul which is covered with the *tamoguṇa*, adopts six types of deeds that are performed by him.

मानुष्यात्पशुभावश्च पशुभावान्मृगो भवेत्।
मृगत्वात्पक्षिभावश्च तस्माच्चैव सरीसृपः॥६७॥
सरीसृपत्वाद्गच्छेद्वै स्थावरत्वं न संशयः।
स्थावरत्वे पुनः प्राप्ते यावदुन्मिलते जनः॥६८॥
कुलालचक्रवद्भ्रांतस्तत्रैव परिवर्तते।
इत्येवं हि मनुष्यादिः संसारः स्थावरांतिकः॥६९॥
विज्ञेयस्तामसो नाम तत्रैव परिवर्तते।
सात्त्विकश्चापि संसारो ब्रह्मादिः परिकीर्तितः॥७०॥
पिशाचांतः स विज्ञेयः स्वर्गस्थानेषु देहिनाम्।
ब्राह्मे तु केवलं सत्त्वं स्थावरे केवलं तमः॥७१॥

From the human form, it adopts the form of a cow or a domestic animal. From a domestic animal, he becomes a wild animal. After a wild animal, he may get the form of a bird and from a bird, he might be a reptile. From that form, he might take to the form of an immobile being. After attaining the form of an immobile being, it moves like the potter's wheel till the soul is purified. Thus, the worldly existence starts from human being and ends in an immobile being and should be known as *Tāmasa*. The soul revolves there itself. The presence of Brahmā is the *Sāttvika* worldly existence. The existence of embodied beings which starts from Brahmā and ends with *Piśāca* etc., is the *Sāttvika* worldly existence. The existence of embodied beings starting with Brahmā and ending with *Piśāca* should be known as existing in the heavenly abodes. The existence of Brahmā is completely *Sāttvika* and that of the immobile beings is of the nature of *Tāmasa*.

चतुर्दशानां स्थानानां मध्ये विष्टंभकं रजः।
मर्मसु च्छिद्यमानेषु वेदनार्तस्य देहिनः॥७२॥
ततस्तत्परमं ब्रह्म कथं विप्रः स्मरिष्यति।
संसारः पूर्वधर्मस्य भावनाभिः प्रणोदितः॥७३॥
मानुषं भजते नित्यं तस्माद्ध्यानं समाचरेत्।
चतुर्दशविधं ह्येतद्बुद्ध्वा संसारमण्डलम्॥७४॥
नित्यं समारभेद्धर्मं संसारभयपीडितः।
ततस्तरति संसारं क्रमेण परिवर्तितः॥७५॥

In the middle of the fourteen abodes, *Rajas* is firmly fixed even as the vital parts of the body of the embodied being, who is in agony, are cut and pierced. How can the Brahman then remember the greatest Brahman? The worldly existence is prompted by the impression and effects of the previous *dharma* as a result of which the human birth is achieved. Therefore, a person should always engage himself in meditation. The zone of the worlds is of fourteen types and getting frightened, he should practices *dharma*. Thereafter, he changes and gradually crosses the worldly existence.

तस्माच्च सततं युक्तो ध्यानतत्परयुञ्जकः।
तथा समारभेद्योगं यथात्मानं स पश्यति॥७६॥

Therefore, he should always practice *yoga* and get interested even in meditation. He should meditate on greatest being. By beginning the practice of *yoga*, he is able to visualise the soul within himself.

एष आपः परं ज्योतिरेष सेतुरनुत्तमः।
विवृत्या ह्येष संभेदाद्भूतानां चैव शाश्वतः॥७७॥
तदेनं सेतुमात्मानमग्निं वै विश्वतोमुखम्।
हृदिस्थं सर्वभूतानामुपासीत महेश्वरम्॥७८॥

He is the water; he is the supreme flame; he is the supreme bridge, besides the fire, the flame of which spread on all the sides. Such a Maheśvara should always be worshipped.

तथांतः संस्थितः देवं स्वशक्त्या परिमण्डितम्।
अष्टधा चाष्टधा चैव तथा चाष्टविधेन च॥७९॥
सृष्ट्यर्थं संस्थितं वह्निं संक्षिप्य च हृदि स्थितम्।
ध्यात्वा यतावद्देवेशं रुद्रं भुवननायकम्॥८०॥
हुत्वा पञ्चाहुतीः सम्यक् तच्चिंतागतमानसः।
वैश्वानरं हृदिस्थं तु यथावदनुपूर्वशः॥८१॥
आपः पूताः सकृत्प्राश्य तूष्णीं हुत्वा ह्युपाविशन्।
प्राणायेति ततस्तस्य प्रथमा ह्याहुतिः स्मृता॥८२॥
अपानाय द्वितीया च व्यानायेति तथा परा।
उदानाय चतुर्थी स्यात्समानायेति पञ्चमी॥८३॥
स्वाहाकारैः पृथग् हुत्वा शेषं भुञ्जीत कामतः।
अपः पुनः सकृत्प्राश्य आचम्य हृदयं स्पृशेत्॥८४॥

A devotee should concentrate on Rudra within, who appears graceful with his own strength. He appears in his eight different forms. He is established squeezing the fire. By concentrating the mind over the fire within, the offerings should be poured five times. He shall drink pure water once silently in the squatting position. After each one of the offerings, the performer should utter *Svāhā*. Thereafter, one should sip water and then touch his heart with his hand.

प्राणानां ग्रंथिरस्यात्मा रुद्रो ह्यात्मा विशांतकः।
रुद्रो वै ह्यात्मनः प्राण एवमाप्याययेत्स्वयम्॥८५॥

The performer should perform the rite of satiety reciting the *mantra*– "You are the knot of the vital air. Rudra is the soul, the soul is the destroyer of the subjects. Rudra indeed is the vital air of the *ātmā*.

प्राणे निविष्टो वै रुद्रस्तस्मात्प्राणमयः स्वयम्।
प्राणाय चैव रुद्राय जुहोत्यमृतमुत्तमम्॥८६॥
शिवाविशेह मामीश स्वाहा ब्रह्मात्मने स्वयम्।
एवं पञ्चाहुतीश्चैव श्राद्धे कुर्वीत शासनात्॥८७॥

At the time of *Śrāddha*, he should perform five offerings as already prescribed :– (i) Rudra is embedded in *prāṇa*, (ii) therefore, he himself is one with *prāṇa*, (iii) one performs the excellent nectar unto *prāṇa* and Rudra, (iv) O Śiva, O Īśa, enter me, (v) *Svāhā* unto Brahman himself.

पुरुषोसि पुरे शेषे त्वमङ्गुष्ठप्रमाणतः।
आश्रितश्चैव चाङ्गुष्ठमीशः परमकारणम्॥८८॥
सर्वस्य जगतश्चैव प्रभुः प्रीणातु शाश्वतः।
त्वं देवानामसि ज्येष्ठो रुद्रस्त्वं च पुरो वृषा॥८९॥
मृदुस्त्वमन्नमस्मभ्यमेतदस्तु हुतं तव।
इत्येवं कथितं सर्वं गुणप्राप्तिविशेषतः॥९०॥

You are Īśvara yourself and are lodged in the body in the size of a thumb. Though, Īśa is lodged in the thumb, still, you happen to be the cause of the entire creation. O lord of the creation, be pleased with me. You are the foremost of all the gods. You are Rudra. You had been Indra earlier. You have a sweet temperament. Let the offering made to you serve us as our food. The sacrifice should be concluded by reciting these *mantras*. Thus, the entire process for the achieving of the merit has been explained.

योगाचारः स्वयं तेन ब्रह्मणा कथितः पुरा।
एवं पाशुपतं ज्ञानं ज्ञातव्यं च प्रयत्नतः॥९१॥
भस्मस्नायी भवेन्नित्यं भस्मलिप्तः सदा भवेत्।
यः पठेच्छृणुयाद्वापि श्रावयेद्वा द्विजोत्तमान्॥९२॥

The *yogic* process was initially created by Brahmā himself. The knowledge relating to Paśupati should be achieved by making special efforts. The ashes should be applied over the body daily. A person who reads or listens to it, or recites it before the excellent Brāhmaṇas, at the time of the adoration of the gods or the manes, he achieves the supreme goal.

इति श्रीलिङ्गमहापुराणे
पूर्वभागेऽणिमाद्यष्टसिद्धित्रिगुणसंसारप्राग्नौ होमादिवर्णनं
नामाष्टशीतितमोऽध्यायः॥८८॥

एकोनननवतितमोऽध्यायः

Chapter 89

Definition of good conduct

सूत उवाच
अत ऊर्ध्वं प्रवक्ष्यामि शौचाचारस्य लक्षणम्।
यदनुष्ठाय शुद्धात्मा परेत्य गतिमाप्नुयात्॥१॥

Sūta said–

Now, I shall speak on the purity of good conduct, following which, the purified soul achieves the highest beatitude after death.

ब्रह्मणा कथितं पूर्वं सर्वभूतहिताय वै।
संक्षेपात्सर्ववेदार्थं सञ्चयं ब्रह्मवादिनाम्॥२॥

In earlier times, Brahmā, for the welfare of all the living beings, had brought out the definition of good conduct. This is the essence of all the Vedas and has been collected for the sake of the people, well-versed in Brahman.

उदयार्थं तु शौचानां मुनीनामुत्तमं पदम्।
यस्तत्राथाप्रमत्तः स्यात्स मुनि र्नावसीदति॥३॥

This conduct enhances purity and is beneficial for the purpose. This is the highest position for the *Munis.* One who follows it faultlessly, he does not have to face misfortune.

मानावमानौ द्वावेतौ तावेवाहुर्विषामृते।
अवमानोऽमृतं तत्र सन्मानो विषमुच्यते॥४॥

Honour and disgrace are considered like the poison and the nectar respectively. Disgrace has been termed as poison and the grace has been treated as the nectar.

गुरोरपि हिते युक्तः स तु संवत्सरं वसेत्।
नियमेष्वप्रमत्तस्तु यमेषु च सदा भवेत्॥५॥

A disciple should live with the preceptor for at least one year, devoting himself for the benefit of the preceptor. He should not be lazy in following all the *yamas* and *niyamas.*

प्राप्यानुज्ञां ततश्चैव ज्ञानयोगमनुत्तमम्।
अविरोधेन धर्मस्य चरेत् पृथिवीमिमाम्॥६॥

Achieving the best of knowledge and with the permission of the preceptor, he should enter the worldly life. He should conduct himself on earth following the *dharma.*

चक्षुःपूतं चरेन्मार्गं वस्त्रं पूतं जलंपिबेत्।
सत्यपूतं वदेद्वाक्यं मनःपूतं समाचरेत्॥७॥

He should move over the path which is purified with the vision. The water should be taken after purifying it with cloth. Only the auspicious and the truthful words should be spoken. One should behave with good conduct duly with the purified mind.

मत्स्यगृध्नस्य यत्पापं षण्मासाभ्यंतरे भवेत्।
एकाहं तत्समं ज्ञेयमपूतं यज्जलं भवेत्॥८॥

In case, a person drinks impure water on a day, he will earn the sin which a fisher man would earn in a year.

अपूतोदकपाने तु जपेच्च शतपञ्चकम्।
अघारेलक्षणं मंत्रं ततः शुद्धिमवाप्नुयात्॥९॥

To free himself from the sin of drinking the impure water, one should recite the *Aghora mantra* five hundred times. Only then, he can be purified.

अथवा पूजयेच्छंभु घृतस्नानादिविस्तरैः।
त्रिधा प्रदक्षिणीकृत्या शुद्ध्यते नात्र संशयः॥१०॥

Or otherwise, Śiva will have to be adored properly, like bathing a *Śivaliṅga* with *ghee.* Thereafter, he should go round Śiva thrice.

आतिथ्यश्राद्धयज्ञेषु न गच्छेद्योगवित्क्वचित्।
एरं ह्यहिंसको योगी भवेदिति विचारितम्॥११॥

A person well-versed in *Yoga* should never be invited in a *yajña* or *śrāddha* as a guest. By this way, a *yogī* can remain non-violent. This is a well considered view.

वह्नौ विधूमेऽत्यङ्गारे सर्वस्मिन्भुक्तवज्जने।
चरेत्तु मतिमान् भैक्ष्यं न तु तेष्वेव नित्यशः॥१२॥

An intelligent ascetic should visit such a house for getting alms where the fire is found burning generating smoke and after all the family members have taken their food. He should not visit that house daily.

अथैनमवमन्यंते परे परिभवंति च।
यथा युक्तं चरेद्भैक्ष्यं सतां धर्ममदूषयन्॥१३॥

In case, he does so, the people are bound to insult him and the enemies shall disgrace him. Therefore, the begging should be done in a proper manner. No one's *dharma* should be insulted.

भैक्ष्यं चरेद्वनस्थेषु यायःवरगृहेषु च।
श्रेष्ठा तु प्रथमा हीयं वृत्तिरस्योपजायते॥१४॥

The saints should beg from the nomadic tribes or the forest dwellers. It is better to beg from the abodes of forest dwellers.

अत ऊर्ध्वं गृहस्थेषु शालीनेषु चरेद्द्विजाः।
दान्तेषु श्रोत्रियेषु श्रद्दधानेषु महात्मसु॥१५॥

O Brāhmaṇas, one should beg alms from the graceful, disciplined and auspicious people.

अथ ऊर्ध्वं पुनश्चापि अदुष्टापतितेषु च।
भैक्ष्यचर्या हि वर्णेषु जघन्या वृत्तिरुच्यते॥१६॥

One should resort to begging from the people, who are not at all wicked or fallen. Begging from the people of other castes happens to be the meanest of all the modes.

भैक्ष्यं यवागूस्तक्रं वा पयो यावकमेव च।
फलमूलादि पक्वं वा कणिपिण्याकसक्तवः॥१७॥

Any of the items like gruel, butter-milk, milk, barley water, riped fruits and raw fruits, grain, oil cakes, besides powdered fried grains (should be begged).

इत्येव ते मया प्रोक्ता योगिनां सिद्धिवर्द्धनाः।
आहारास्तेषु सिद्धेषु श्रेष्ठं भैक्ष्यमिति स्मृतम्॥१८॥

The items of food mentioned by me are those which increase the accomplishments of the *yogins*. If they are realised, the alms are said to be excellent.

अब्बिंदुं यः कुशाग्रेण मासिमासि समश्नुते।
न्यायतो यश्चरेद्भैक्ष्यं पूर्वोक्तात्स विशिष्यते॥१९॥

Out of the two– one who collects alms correctly by begging or the one who takes water over the tip of the *kuśā* grass, the former is better.

जरामरणगर्भेभ्यो भीतस्य नरकादिषु।
एवं दाययते तस्मात्तद्भैक्ष्यमिति संस्मृतम्॥२०॥

Begging removes the sins of the sages who are afraid of their old age, death and rebirth.

दधिभक्षाः पयोभक्षा ये चान्ये जीवक्षीणकाः।
सर्वे ते भैक्ष्यभक्षस्य कलां नार्हंति षोडशीम्॥२१॥

One who consumes curd and milk daily, or those who cause wastage in the individual souls, all these do not merit even a sixteenth part of alms.

भस्मशायी भवेन्नित्यं भिक्षाचारीजितेंद्रियः।
य इच्छेत्परमं स्थानं व्रतं पाशुपतं चरेत्॥२२॥

One should always lie down over *bhasma* or ashes controlling his sense organs, only then, he should beg for alms. The one who is desirous of the highest abode should perform *Pāśupata vrata*.

योगिनां चैव सर्वेषा श्रेष्ठं चांद्रायणं भवेत्।
एकं द्वे त्रीणि चत्वारि शक्तितो वा समाचरेत्॥२३॥

The rite of *Cāndrāyaṇa* shall be the most excellent for a *yogin*. According to his capacity, the devotee should perform it once, twice or four times.

अस्तेयं ब्रह्मचर्यं च अलोभस्त्याग एव च।
व्रतानि पञ्च भिक्षूणामहिंसा परमा त्विह॥२४॥

It is essential for the *Bhikṣus* not to steal, observe celibacy, not to be angry and perform the *vrata* of *ahiṁsā*.

अक्रोधो गुरुशुश्रूषा शौचमाहारलाघवम्।
नित्यं स्वाध्याय इत्येते नियमाः परिकीर्तिताः॥२५

He should shed away anger, should remain purified, eat less and the study of the Vedas are the rules to be followed by those who want to study the Vedas.

बीजयोनिगुणा वस्तुबंधः कर्मभिरेव च।
यथा द्विप इवारण्ये मनुष्याणां विधीयते॥२६॥

The virtues of the seed and the *yoni* are according to the bondage of the *karmas*. As the fate of an elephant is written in the forest, same is the case with the human being.

देवैस्तुल्याः सर्वयज्ञक्रियास्तु
यज्ञाज्जाप्यं ज्ञानमाहुश्च जाप्यात्।

ज्ञानाद्ध्यानं सङ्गरागादपेतं
तस्मिन्प्राप्ते शाश्वतस्योपलंभः॥२७॥

All the *yajñas* etc. are considered to be divine, but the recitation is better than the *yajña.* The knowledge is better than the *japam* or recitation. The meditation, which is free from attraction, is better than the knowledge. By achieving the same, a person attains the eternal goal or the final beatitude.

दमः शमः सत्यमकल्मषत्वं
मौनं च भूतेष्वखिलेषु चार्जवम्।
अतींद्रियं ज्ञानमिदं तथा शिवं
प्राहुस्तथा ज्ञानविशुद्धबुद्धयः॥२८॥

The control of mind and sense organs, truthfulness, sinlessness, to be kind towards all the living beings, absolute or self existing, and those whose minds has been purified with the sacred knowledge, they are called the auspicious ones.

समाहिता ब्रह्मपरोप्रमादी
शुचिस्तथैकांतरतिर्जितेंद्रियः।
समाप्नुयाद्योगमिमं महात्मा
महर्षयश्चैवमनिंदितामलाः॥२९॥

The unblemished and spotless Mahrṣis say that a dedicated *yogī* who believes in Brahman with spotless clean mind, having controlled all his senses, can only achieve *yoga.*

प्राप्ततेऽभिमतान् देशानंकुशेन निवारितः।
एतन्मार्गेण शुद्धेन दग्धबीजो ह्यकल्मषः॥३०॥

By following the path of righteousness, well controlled by the auspicious way, destroying the seeds of the sin, one can achieve his good.

सदाचाररताः शांताः स्वधर्मपरिपालकाः।
सर्वाल्ँल्लोकान् विनिर्जित्य ब्रह्मलोकं व्रजंति ते॥३१

The one with good conduct, who is peaceful, following his own *dharma*, conquers the entire universe and ultimately reaches the *Brahmaloka.*

पितामहेनोपदिष्टो धर्मः साक्षात्सनातनः।
सर्वलोकोपकारार्थं शृणुध्वं प्रवदामि वः॥३२॥

The eternal *dharma* was originated by Brahmā for the use of the world. Kindly listen to me attentively. I am going to speak out the same to you.

गुरूपदेशयुक्तानां वृद्धानां क्रमवर्तिनाम्।
अभ्युत्थानादिकं सर्वं प्रणामं चैव कारयेत्॥३३॥

A person should perform well his duty towards the aged. Those who have learnt discipline and directions from the preceptors and who are honestly following their daily routine relating to the *āśramas*, should be welcomed and offered salutations.

अष्टाङ्गप्रणिपातेन त्रिधा न्यस्तेन सुव्रताः।
त्रिःप्रदक्षिणयोगेन वंद्यो वै ब्राह्मणो गुरुः॥३४॥

O Brāhmaṇas of holy rites, a person should honour the Brāhmaṇas and the preceptors by prostrating on the ground, besides going round them thrice.

ज्येष्ठान्येपि च ते सर्वे वंदनीया विजानता।
आज्ञाभङ्गं न कुर्वीत यदीच्छेत्सिद्धिमुत्तमाम्॥३५॥

All the elderly people should be respected. A person, who is desirous of the supreme success, he should never neglect the words of the elderly people.

धातुशून्यबिलक्षेत्रक्षुद्रमंत्रोपजीवनम्।
विषग्रहविडंबादीन्वर्जयेत्सर्वयत्नतः॥३६॥

One should avoid taking up of iron and other metals for sustenance, living in a desert, or an unproductive place or using worthless *mantra* for his support, including snake charming, backbiting, flattery or indulging in a scandal.

कैतवं वित्तशाठ्यं च पैशुन्यं वर्जयेत्सदा।
अतिहासमवष्टंभं लीलास्वेच्छाप्रवर्तनम्॥३७॥
वर्ज़येत्सर्वयत्नेन गुरूणामपि सन्निधौ।
तद्वाक्यप्रतिकूलं च अयुक्तं वै गुरोर्वचः॥३८॥
न वदेत्सर्वयत्नेन अनिष्टं न स्मरेत्सदा।
यतीनामासनं वस्त्रं दण्डाद्यं पादुके तथा॥३९॥
माल्यं च शयनस्थानं पात्रं छाया च यत्नतः।
यज्ञोपकरणाङ्गं च न स्पृशेद्वै पदेन च॥४०॥

Deception should be scrupulously avoided, stinginess in spending money and censure of others should also be avoided. In the presence of the preceptors and other elders, one should avoid laughter, haughtiness, sportive acts and stubbornness. One should never contradict the preceptor or speak unpleasant words against him. One should never speak things which are disliked by the preceptor and should never think evil of him. One should not touch with one's own foot, things like clothes, staff etc. of the ascetics, besides their shoes, garlands, beds, mattress, vases, shawls and the articles which are used in sacrifice.

देवद्रोहं गुरुद्रोहं न कुर्यात्सर्वयत्नतः।
कृत्वा प्रमादतो विप्राः प्रणवस्यायुतं जपेत्॥४१॥

A Brāhmaṇa should scrupulously avoid treachery to the deities and the preceptors. In case, a person unwillingly performs any one of the aforesaid sins, he should perform ten thousand *japams* of *Praṇava mantra.*

देवद्रोहगुरुद्रोहत्कोटिमात्रेण शुध्यति।
महापातकशुद्ध्यर्थं तथैव च यथाविधि॥४२॥
पातकी च तदर्धेन शुध्यते वृत्तवान्यदि।
उपपातकिनः सर्वे तदर्धेनैव सुव्रताः॥४३॥

In case, he repeats the *japam* a crores of times, he is purified from the sin of treachery to the preceptor and the deities. For the repentance of the grave sins, one should repeat the *mantra* of Śiva in accordance with the provision of the scriptures. If the sinner is otherwise of a good character, he is purified by half the number of *japams.* O excellent sages, all the *upa-pātakins* (those who commit other sins), get purified by half the number of *japams.*

संध्यालोपे कृते विप्रः त्रिरावृत्त्यैव शुद्ध्यति।
आह्निकच्छेदने जाते शतमेकमुदाहृतम्॥४४॥

A Brāhmaṇa, who neglects *Sandhyā* prayer, is purified by repeating it thrice. In case, the daily routine is disturbed, it shall be repeated a hundred and one times.

लंघने समयानां तु अभक्ष्यस्य च भक्षणे।
अवाच्यवाचनं चैव सहस्राच्छुद्धिरुच्यते॥४५॥

In the following circumstances, one is purified by repeating the *mantra* a thousand times. These instances includes violating the agreements, eating forbidden food and speaking out something which should not be spoken.

काकोलूककपोतानां पक्षिणामपि घातने।
शतमष्टोत्तरं जप्त्वा मुच्यते नात्र संशयः॥४६॥

There is no doubt that in case, birds like crows, owls, doves etc. are killed by a person, he is liberated from the sin by repeating the *mantra* a hundred and eight times.

यः पुनस्तत्त्ववेत्ता च ब्रह्मविद्ब्राह्मणोत्तमः।
स्मरणाच्छुद्धिमाप्नोति नात्र कार्या विचारणा॥४७॥

An excellent Brāhmaṇa, who knows the truth and has realised Brahman, he is purified and realises the Brahman, merely by remembering the deity. There is absolutely no doubt about it.

नैवमात्मविदामस्ति प्रायश्चित्तानि चोदना।
विश्वस्यैव हि ते शुद्धा ब्रह्मविद्याविदो जनाः॥४८॥

The people who have already visualised the soul, there are no expiatory rites prescribed for them in the scriptures. The people who are conversant with the learning of Brahman, are practising purity by themselves for the well being of the universe.

योगध्यानैकनिष्ठाश्च निर्लेपाः काञ्चनं यथा।
शुद्धानां शोधनं नास्ति विशुद्धा ब्रह्मविद्यया॥४९॥

Those, who are engaged in the performing of *yoga* as well as the meditation, are considered to be stainless like the gold. They are purified by resorting to *Brahmavidyā* and there is no provision for the people who are already pure.

उद्धृतानुष्णफेनाभिः पूताभिर्वस्त्रचक्षुषा।
अद्भिः समाचरेत्सर्वं वर्जयेत्कलुषोदकम्॥५०॥

One should always avoid the polluted water. All the ceremonies should be performed with the water free of foam, cold water and the water filtered by cloth.

गंधवर्णरसैर्दुष्टमशुचिस्थानसंस्थितम्।
पङ्काश्मदूषितं चैव सामुद्रं पल्वलोदकम्॥५१॥
सशैवालं तथान्यैर्वा दोषेर्दुष्टं विवर्जयेत्।
वस्त्रशौचान्वितः कुर्यात्सर्वकार्याणि वै द्विजाः॥५२

The water with foul smell, coloured water, tasteless and the water stagnant at a dirty place, the water polluted by mud and pebbles, oceanic water, the water of tanks and ponds, the water with moss or water polluted by other means, should not be used for the auspicious purpose. O Brāhmaṇas, a person should perform all the rites with neat and clean clothes.

नमस्कारदिकं सर्वं गुरुशूश्रुषणादिकम्।
वस्त्रशौचविहीनात्मा ह्यशुचिर्नात्र संशयः॥५३॥

While offering salutation and the services to the preceptor, clean and purified cloth should be used. A person without neat and clean clothes is considered to be unclean. There is no doubt about it.

देवकार्योपयुक्तानां प्रत्यहं शौचमिष्यते।
इतरेषां हि वस्त्राणां शौचं कार्यं मलागमे॥५४॥

The clothes used in the worship of the gods should be cleaned daily. The other clothes can be washed when they become dirty.

वर्जयेत्सर्वयत्नेन वासोन्यैर्विधृतं द्विजाः।
कौशेयाविकयो रूक्षैः क्षौमाणां गौरसर्षपैः॥५५॥
श्रीफलैरंशुपट्टानां कुतपानामरिष्टकैः।
चर्मणा विदलानां च वेत्राणां वस्त्रवन्मतम्॥५६॥
वल्कलानां तु सर्वेषां छत्रचामरयोरपि।
चैलवच्छौचमाख्यातं ब्रह्मविद्भिर्मुनीश्वरैः॥५७॥

O Brāhmaṇas, the clothes which are used by others should be discarded making all the efforts. The woollen and silken clothes should be washed by hand coarse substances. The woven silk garments should be washed with white mustard seeds. The silk garments called the *aṁśupaṭṭas* should be washed by wood apple fruits. The peculiar types of blankets called *kuṭapas* should be washed with soap berry nuts. The cleansing of leather, wicker-work baskets and the cane boxes is in the same way as the clothes. Leading sages, who are aware of the Brahman, have mentioned that the cleaning of the bark garments of all varieties, umbrellas and of the *chowries* is like that of the clothes.

भस्मना शुद्ध्यते कांस्यं क्षारेणायसमुच्यते।
ताम्रमम्लेन वै विप्रास्त्रपुसीसकयोरपि॥५८॥

The bell metal is purified by *bhasma*. The iron is purified by acid, white copper, tin and lead are cleaned by vinegar.

हैममद्भिः शुभं पात्रं रौप्यपात्रं द्विजोत्तमाः।
मण्यश्मशङ्खमुक्तानां शौचं तैजसवत्स्मृतम्॥५९॥

O excellent Brāhmaṇas, the pots of gold and silver can be purified with water. The cleansing of jewels, rocks, conch and pearls is similar to that of the metals.

अग्नेरपां च संयोगादत्यंतोपहतस्य च।
रसानामिह सर्वेषां शुद्धिरुत्पल्वनं स्मृतम्॥६०॥

The purity of the heavily polluted things is through contact with fire and water. The cleansing of the beverages is called *utplavana.*

तृणकाष्ठादिवस्तूनां शुभेनाभ्युक्षणं स्मृतम्।
उष्णेन वारिणा शुद्धिस्तथा स्त्रुक्स्त्रुवयोरपि॥६१॥

The objects made of grass, wood etc. are purified by sprinkling them with sacred water. The purity of *Śruk* and *Śruvā* is by hot water.

तथैव यज्ञपात्राणां मुशलोलूखलस्य च।
शृङ्गास्थिदारुदंतानां तक्षणेनैव शोधनम्॥६२॥

The vases of the *yajñas*, horns, bones, twigs and ivory goods get purified at once with the mere sprinkling of the water.

संहतानां महाभागा द्रव्याणां प्रोक्षणं स्मृतम्।
असंहतानां द्रव्याणां प्रत्येकं शौचमुच्यते॥६३॥

The collected things and the solid articles get purified with the sprinkling of the water. But the things with separate parts should be washed carefully.

अभुक्तराशिधान्यानामेकदेशस्य दूषणे।
तावन्मात्रं समुद्धृत्य प्रोक्षयेद्वै कुशांभसा॥६४॥

In case, a part of the heap of cereals gets polluted, then the polluted part of the cereals should be separated and the remaining part should be purified with the sprinkling of the water over it.

शाकमूलफलादीनां धान्यवच्छुद्धिरिष्यते।
मार्जनोन्मार्जनैर्वेश्म पुनः पाकेन मृन्मयम्॥६५॥

The fruits and roots are purified like the cereals. The house is purified with brooming or by the rubbing of floors etc. The earthen vase gets purified by heating it in the fire.

उल्लेखनेनाञ्जनेन तथा संमार्जनेन च।
गोनिवासेन वै शुद्धा सेचनेन धरा स्मृता॥६६॥

The floors can be purified with rubbing, digging, scrapping and plastering. The cowpen is purified with the sprinkling of water or by plastering it.

भूमिस्थमुदकं शुद्धं वैतृष्ण्यं यत्र गौर्व्रजेत्।
अव्याप्तं यदमेध्येन गंधवर्णरसान्वितम्॥६७॥
वत्सः शुचिः प्रस्त्रवणे शकुनिः फलपातने।
स्वदारास्यं गृहस्थानां रतौ भार्याभिकांक्षया॥६८॥

In case, the stagnant water of the earth gets polluted, it can be purified if a cow quenches her thirst with the same, provided no dirt or garbage is spread around it. The calf is purified in a spring and the bird by throwing a fruit at it. During the sexual intercourse, the mouth of wife is pure for a loving householder.

हस्ताभ्यां क्षालितं वस्त्रं कारुणा च यथाविधि।
कुशांबुना सुसंप्रोक्ष्य गृह्णीयाद्धर्मवित्तमः॥६९॥

The excellent knower of *dharmas* should sprinkle water with *kuśā* grass or the cloth, manually washed by a washerman daily, and then take it for use.

पण्यं प्रसारितं चैव वर्णाक्षमविभागशः।
शुचिराकरजं तेषां श्वा मृगग्रहणे शुचिः॥७०॥

The merchandise spread in accordance with the division of castes and stages of life is pure. The things taken out of mines are naturally pure. A hound is pure when it hunts a deer in the forest.

छाया च विप्लुषो विप्रा मक्षिकाद्या द्विजोत्तमाः।
रजोभूर्वायुरग्निश्च मेध्यानि स्पर्शने सदा॥७१॥

The drops of water, the shadow, Brāhmaṇa, flies, dust, earth, wind and water are considered to be pure when they come into contact with the body.

सुप्त्वा भुक्त्वा च वै विप्राः
क्षुत्त्वा पीत्वा च वै तथा।
ष्ठीवित्वाध्यायनादौ
च शुचिरप्याचमेत्पुनः॥७२॥

O Brāhmaṇas, even when a person is pure, he should perform the *ācamana* rite after sleep, taking food, sneezing, drinking and spitting. At the start of the study of the Vedas and on other similar occasions, all should perform the *ācamana* rites.

पादौ स्पृशंति ये चापि पराचमनबिंदवः।
ते पार्थिवैः समा ज्ञेया न तैरप्रयतो भवेत्॥७३॥

When the drops of water fall on feet while performing *ācamana* by others, they shall be known as earthly things and one shall not become impure with the same.

कृत्वा च मैथुनं स्पृष्ट्वा पतितं कुक्कुटादिकम्।
सूकरं चैव काकादि श्वानमुष्ट्रं खरं तथा॥७४॥
यूपं चाण्डालकाद्यांश्च स्पृष्ट्वा स्नानेन शुध्यति।
रजस्वलां सूतिकां च न स्पृशेदंत्यजामपि॥७५॥

After sexual intercourse and after touching a fallen man, besides cocks, pigs, crows, dogs, camels, donkey, mules, Cāṇḍāla and others, one is purified with a simple bath. One should not touch a woman in her monthly course, a woman after delivery and a Śūdra woman.

सूतिकाशौचसंयुक्तः शावाशौचसमन्वितः।
संस्पृशेन्न रजस्तासां स्पृष्ट्वा स्नानैव शुध्यति॥७६॥

A person who is defiled by pollution after birth or death, should not touch his dust and if he does so, he can be purified with a bath.

नैवाशौचं यतीनां च वनस्थब्रह्मचारिणाम्।
नैष्ठिकानां नृपाणां च मण्डलीनां च सुव्रताः॥७७॥
ततः कार्यविरोधाद्धि नृपाणां नान्यथा भवेत्।
वैखानसानां विप्राणां पतितानामसंभवात्॥७८॥

O excellent sages, the ascetics, forest dwellers, religious students, life-long celibates, kings and the rulers of provinces, only when there are impediments in their tasks, do the kings, sages and Brāhmaṇas, who have fallen, become impure and not otherwise.

असञ्चयद्विजानां च स्नानमात्रेण नान्यथा।
तथा संनिहितानां च यज्ञार्थं दीक्षितस्य च॥७९॥
एकाहाद्यज्ञयाजीनां शुद्धिरुक्ता स्वयंभुवा।
ततस्त्वधीतशाखानां चतुर्भिः सर्वदेहिनाम्॥८०॥

A Brāhmaṇa earns impurity only upto the collection after the cremation and they are purified by taking a bath. Similarly, those who are initiated in sacrifice, the same process is to be followed. It has been mentioned by Brahmā that for those who had performed sacrifices, the pollution is for a day only. And for those who have studied their respective branches of the Vedas, it is for four days.

सूतकं प्रेतकं नास्ति त्र्यहादूर्ध्वममुत्र वै।
अर्वागेकादशाहांतं बांधवानां द्विजोत्तमाः॥८१॥

O excellent Brāhmaṇas, the kinsmen do not attract pollution due to the birth or death beyond three days (if they hear the birth or death) after the eleventh day.

स्नानमात्रेण वै शुद्धिर्मरणे समुपस्थिते।
तत ऋतुत्रयादर्वागेकाहः परिगीयते॥८२॥

When one is present at the time of death, he is purified by taking a bath. If the occurrence of the death is known after three seasons (*i.e.* six months), the pollution is for a day only.

सप्तवर्षात्ततश्चार्वाक् त्रिरात्रं हि ततः परम्।
दशाहं ब्राह्मणानां वै प्रथमेऽहनि वा पितुः॥८३॥
दशाहं सूतिकाशौचं मातुरप्येवमव्ययाः।
अर्वाक् त्रिवर्षात्स्नानेन बांधवानां पितुः सदा॥८४

In case, the death of a person is known before seven years, the pollution is for three days and for a Brāhmaṇa, it is for ten days. The impurity due to the birth is for a day only in the case of father. In the case of mother, it is for ten days. In case, the fact is known after three years, the purity is attained by a bath by the father as well as the kinsmen.

अष्टाब्दादेकरात्रेण शुद्धिः स्याद्बांधवस्य तु।
द्वादशाब्दात्ततश्चार्वाक् त्रिरात्रं स्त्रीषु सुव्रताः॥८५॥

In case, the event is known after eight years, the kinsmen are purified in a day. O excellent sages, if the event is known after twelve years or the period beyond that, the ladies will be polluted for three days only.

सपिण्डता च पुरुषे सप्तमे विनिवर्तते।
अतिक्रांते दशाहे तु त्रिरात्रमशुचिर्भवेत्॥८६॥

Sapiṇḍata (kinship by way of offering of the funeral rice balls) declines in the seventh generation. In case, the ten days invariably after death are elapsed, one shall be impure for three days.

ततः सन्निहितो विप्रश्चार्वाक् पूर्वं तदेव वै।
संवत्सरे व्यतीते तु स्नानमात्रेण शुध्यति॥८७॥

O Brāhmaṇas, beyond that period or after a year has elapsed, one is purified merely by taking a bath.

स्पृष्ट्वा प्रेतं त्रिरात्रेण धर्मार्थं स्नानमुच्यते।
दाहकानां च नेतॄणां स्नानमात्रमबाधवे॥८८॥

In case, a dead body is touched by anyone, he is purified after three days. It is for the sake of *dharma* that ablution is limited with the persons who cremate the dead body. In case, he is not a relative, he need not take a bath alone.

अनुगम्य च वै स्नात्वा घृतं प्राश्य विशुध्यति।
आचार्यमरणे चैव त्रिरात्रं श्रोत्रिये मृते॥८९॥

In case, one follows a dead body, he is purified by taking bath and consuming *ghee*. When the preceptor dies or a Vedic scholar passes away, one attracts pollution for three days.

पक्षिणी मातुलानां च सोदराणां च वा द्विजाः।
भूपानां मण्डलीनां च सद्यो नीराष्ट्रवासिनाम्॥९०॥
केवलं द्वादशाहेन क्षत्रियाणां द्विजोत्तमाः।
नाभिषिक्तस्य चाशौचं संप्रमादेषु वै रणे॥९१॥
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति।
इति संक्षेपतः प्रोक्ता द्रव्यशुद्धिरनुत्तमा॥९२॥

O Brāhmaṇa, in case, the maternal uncles and their wives or brothers die, or in case, the kings and the rulers die, the people get purified immediately. O excellent Brāhmaṇas, the pollution of a *kṣatriya* is for twelve days. A crowned king need not observe pollution for his kinsmen who die in the battle. A Vaiśya is purified in fifteen days, while a Śūdra is purified in a month. Thus, the excellent mode of purification has been spoken in brief.

अशौचं चानुपूर्व्येण यतीनां नैव विद्यते।
त्रेताप्रभृति नारीणां मासि मास्यार्तवे द्विजाः॥९३॥

The ascetics do not have to observe pollution caused due to the birth and death. O Brāhmaṇas, I shall now mention about an other purity relating to the monthly menstrual discharge of a woman.

कृते सकृद्युगवशाज्जायंते वै सहैव तु।
प्रयांति च महाभागा भार्याभिः कुरवो यथा॥९४॥

Due to the nature of the *yuga*, in *Kṛtayuga*, ladies gave birth only once. The blessed ones repaired to the forest along with their wives like *Kurus*.

वर्णाश्रमव्यवस्था च त्रेताप्रभृति सुव्रताः।
भारते दक्षिणे वर्षे व्यवस्था नेतरेष्वथ॥९५॥

O excellent sages, the arrangement relating to the caste and stages of life began ever since the *Tretāyuga*. This arrangement is observed in the southern sub-continent of Bhārata and not in the others.

महवीते सुवाते च जंबूद्वीपे तथाष्टसु।
शाकद्वीपादिषु प्रोक्तो धर्मो वै भारते यथा॥९६॥

Dharma is followed in the following sub-continents *viz.*, Mahāvīta, Suvīta, Jambūdvīpa, Śākadvīpa and in the Bhārata.

रसोल्लासा कृते वृत्तिस्त्रेतायां गृहवृक्षजा।
सैवार्तवकृताद्दोषाद्रागद्वेषादिभिर्नृणाम्॥९७॥
मैथुनात्कामतो विप्रास्तथैव परुषादिभिः।
यवाद्या संप्रजायंते ग्राम्यारण्याश्चतुर्दश॥९८॥
ओषध्यश्च रजोदोषाः स्त्रीणां रागादिभिर्नृणाम्।
अकालकृष्टा विध्वस्ताः पुनरुत्पादितास्तथा॥९९॥

In *Kṛtayuga*, the sustenance of people was from taking liquids. In *Tretāyuga* from domestic trees. But it was discontinued during the subsequent ages. The same occurred in regard to the untimely intercourse, during the menstrual discharge due to the lust of men. O Brāhmaṇas, so, barley and other plants of the village and forest as well the fourteen types of medicinal herbs, were cultivated untimely and destroyed, as in the case of sexual intercourse during the menstrual period due to the passion of man.

तस्मात्सर्वप्रयत्नेन न संभाष्या रजस्वला।
प्रथमेऽहनि चाण्डाली तथा वज्या तथाङ्गना॥१००॥

Therefore, one should avoid conversing with a woman in her monthly course. From the first day itself, she has to be avoided like a Cāṇḍāla woman.

द्वितीयेऽहनि विप्रा हि यथा वै ब्रह्मघातिनी।
तृतीयेऽह्नि तदर्धेन चतुर्थेऽहनि सुव्रता॥१०१॥
स्नात्वार्धमासात्संशुद्धा ततः शुद्धिर्भविष्यति।
आषोडशात्ततः स्त्रीणां मूत्रवच्छौचमिष्यते॥१०२॥

O Brāhmaṇas, on the second day, she is to be treated like a woman who has slain a Brāhmaṇa. On the third day, she has half of the sinful nature. O excellent sages, she shall take bath on the fourth day. She shall then be pure in half a month. From the sixteenth day onwards, the woman shall observe cleanliness in regard to the passing of the urine.

पञ्चरात्रं तथास्पृश्या रजसा वर्तते यदि।
सा विंशद्दिवसादूर्ध्वं रजसा पूर्ववत्तथा॥१०३॥

If the menstrual discharge continues, she cannot be touched for five days. For twenty days, she is defiled by the menstrual discharge and remains untouchable.

स्नाने शौचं तथा गानं रोदनं हसनं तथा।
यानमभ्यञ्जनं नारी द्यूतं चैवानुलेपनम्॥१०४॥
दिवास्वप्नं विशेषेण तथा वै दंतधावनम्।
मैथुनं मानसं वापि वाचिकं देवतार्चनम्॥१०५॥
वर्जयेत्सर्वयत्नेन नमस्कारं रजस्वला।
रजस्वलाङ्गना स्पर्शसंभाषे च रजस्वला॥१०६॥
संत्यागं चैव वस्त्राणां वर्जयेत्सर्वयत्नतः।
स्नात्वान्यपुरुषं नारी न स्पृशेत्तु रजस्वला॥१०७॥

A woman in her monthly course, should avoid bath, toilet, singing, crying, laughing, moving in vehicles, applying collyrium, playing dice, applying unguents, sleeping during the day time, washing the teeth, sexual intercourse, worship of deities – even mental or physical or even bowing down. A woman in her monthly period should avoid talking to another woman who is in her monthly course and even talking to her as well. She should avoid changing her garments. A woman in her monthly course should not touch another man after her bath.

ईक्षयेद्भास्करं देवं ब्रह्मकूर्चं ततः पिबेत्।
केवलं पञ्चगव्यं वा क्षीरं वा चात्मशुद्धये॥१०८॥

For purification, the woman in period, should look towards the sun for purification. She should also consume *Brahmakūrca*, *Pañcagavya* as well as the milk.

चतुर्थ्यां स्त्री न गम्या तु गतोल्पायुः प्रसूयते॥।
विद्याहीनं व्रतभ्रष्टं पतितं पारदारिकम्॥१०९॥
दारिद्र्यार्णवमग्नं च तनयं सा प्रसूयते।
कन्यार्थिनैव गंतव्यां पञ्चम्यां विधिवत्पुनः॥११०॥

On the fourth day of the end of the menstrual flow, one should not resort to the intercourse. In case, it is so done, the progeny shall be short lived. In case, a son is born by such an intercourse, he would be devoid of learnings, defiler of the *vratas*, would make the other women to fall and shall always be drowned in the ocean of poverty. Therefore, one should have intercourse with his wife on the fifth night only in case a daughter is desired.

रक्ताधिक्याद्भवेन्नारी शुक्राधिक्ये भवेत्पुमान्।
समे नपुंसकं चैव पञ्चम्यां कन्यका भवेत्॥१११॥

In case, there is an excess flow of the blood, then a daughter would be born. In case, the semen is in excess, then the son would be born. In the case, both are of the same quantity, an eunuch would be born. In case, one enjoys intercourse on the fifth night, a daughter would be born as a result thereof.

षष्ठ्यां गम्या महाभागा सत्पुत्रजननी भवेत्।
पुत्रत्वं व्यञ्जयेत्तस्य जातपुत्रो महाद्युतिः॥११२॥

In case, a person has an intercourse with a virtuous lady on the sixth night, she would give birth to a virtuous son. Such a son would be extremely intelligent and obedient.

पुमिति नरकस्याख्या दुःखं च नरकं विदुः।
पुंसस्त्राणान्वितं पुत्रं तथाभूतं प्रसूयते॥११३॥

The word *Puṁ* means the hell which is conceived to be quite a painful one. She would give birth to such a person, who would save his parents from falling in that hell.

सप्तम्यां चैव कन्यार्थी गच्छेत्सैव प्रसूयते।
अष्टम्यां सर्वसंपन्नं तनयं संप्रसूयते॥११४॥

A person, who is desirous of a daughter, should unite with his wife on the seventh night. His wife shall give birth to a daughter who be devoted to *dharma* and would perform according to the *Śrutis* and *Smṛtis*. In case, a person unites with his wife on the eighth night, he shall achieve a highly virtuous son.

नवम्यां दारिकायार्थी दशम्यां पण्डितो भवेत्।
एकादश्यां तथा नारीं जनयेत्सैव पूर्ववत्॥११५॥

A person, desirous of a son, should unite on the ninth night with his wife. In case, he unites on the tenth night, he would achieve a learned son. In case, a person unites with his wife on the eleventh night, he, as in earlier case, would get a girl.

द्वादश्यां धर्मतत्त्वज्ञं श्रौतस्मार्तप्रवर्तकम्।
त्रयोदस्यां जडां नारीं सर्वसङ्करकारिणीम्॥११६॥
जनयत्यङ्गना यस्मात्र गच्छेत्सर्वयत्नतः।
चतुर्दश्यां यदा गच्छेत्सा पुत्रजननी भवेत्॥११७॥

In case, a man unites with his wife on the twelfth night, he will get a religious-minded son and shall perform according to the *Śrutis* and *Smṛtis*. In case, the union happens on the thirteenth night, the girl so born, would spread evil on earth. Therefore, the union on the thirteenth night, should be avoided making all the efforts. In case, the union between the husband and wife takes place on the fourteenth night, then the wife would be the mother of a son.

पञ्चदश्यां च धर्मिष्ठां षोडश्यां ज्ञानपारगम्।
स्त्रीणां वै मैथुने काले वामपार्श्वे प्रभञ्जनः॥११८॥
चरेद्यदि भवेन्नारी पुमांसं दक्षिणे लभेत्।
स्त्रीणां मैथुनकाले तु पापग्रहविवर्जिते॥११९॥
उक्तकाले शुचिर्भूत्वा शुद्धां गच्छेच्छुचिस्मिताम्।
इत्येवं संप्रसङ्गेन यतीनां धर्मसंग्रहे॥१२०॥
सर्वेषामेव भूतानां सदाचारः प्रकीर्तितः।
यः पठेच्छृणुयाद्वापि सदाचारं शुचिर्नरः॥१२१॥
श्रावयेद्वा यथान्यायं ब्राह्मणान् दग्धकिल्बिषान्।
ब्रह्मलोकमनुप्राप्य ब्रह्मणा सह मोदते॥१२२॥

In case, the union takes place on the fifteenth night, she would give birth to a learned son. In case, during the intercourse, the wind blows to the left of the woman, then she would produce a girl. In case, the wind blows to the right, then the wife would produce a son. At the time of intercourse, one should be free from the evil planets. During the appropriate time, both husband and wife should unite with spotless cleanliness, auspicious smiles and with delight. Thus, in the context of the good conduct for *yatis*, the performance about all the living beings has been highlighted. A person who reads it with devotion or listens to it or reads it out to the auspicious Brāhmaṇas, he dwells in Brahmaloka in comfort.

इति श्रीलिङ्गमहापुराणे पूर्वभागे सदाचारकथनं
नामैकोननवतितमोऽध्यायः॥८९॥

नवतितमोऽध्यायः

Chapter 90

Repentance of *Yatis*

सूत उवाच

अत ऊर्ध्वं प्रवक्ष्यामि यतीनामिह निश्चितम्।
प्रायश्चितं शिवप्रोक्तं यतीनां पापशोधनम्॥१॥

Sūta said–

After this, I shall especially speak on the repentance for the purification of the sins of the *yatis*.

पापं हि त्रिविधं ज्ञेयं वाङ्मनःकायसंभवम्।
सततं हि दिवा रात्रौ येनेदं वेष्ट्यते जगत्॥२॥

The sins are of three types, *viz.* by speech, by mind and by body. The sins overpower the world throughout the day and night.

तत्कर्मणा विनाप्येष तिष्ठतीति परा श्रुतिः।
क्षणमेवहं प्रयोज्यं तु आयुष्यं तु विधारणम्॥३॥

The activities of the world cannot be stopped even for a moment. "The world cannot remain without *karmas*, even for a moment." This has been ordained by the auspicious *Śrutis* or Vedas. There is no other auspicious work for a human being except performing of the *yogic* practices.

भवेद्योगोऽप्रमत्तस्य योगो हि परमं बलम्।
न हि योगात्परं किञ्चिन्नराणां दृश्यते शुभम्॥४॥
तस्माद्योगं प्रशंसंति धर्मयुक्ता मनीषिणः।
अविद्यां विद्यया जित्वा प्राप्यैश्वर्यमनुत्तमम्॥५॥
दृष्ट्वा परावरं धीराः परं गच्छंति तत्पदम्।
व्रतानि यानि भिक्षूणां तथैवोपव्रतानि च॥६॥
एकैकातिक्रमे तेषां प्रायश्चित्तं विधीयते।
उपेत्य तु स्त्रियं कामात्प्रायश्चित्तं विनिर्दिशेत्॥७॥

Because of this, the people with wisdom praise *yoga* immensely. Overpowering ignorance with knowledge or wisdom, achieving the beautiful fortunes, the people with patience, can gain excessive fortunes. Two types of *vratas* and *upavratas* are prescribed for the *yatis* (ascetics). For either of the two, there is a provision for repentance. In case, he has an intercourse with a woman willingly, he should seriously think of the repentance.

प्राणायामसमायुक्तं चरेत्सांतपनं व्रतम्।
ततश्चरति निर्देशात्कृच्छ्रं चांते समाहित:॥८॥

A *yati*, after performing *prāṇāyāma*, should then perform the *sāntapana vrata*. Thereafter, carefully concentrating his mind in meditation, *kṛcchra-vrata* should be performed as per the directions of the scriptures.

पुनराश्रममागत्य चरेद्भिक्षुरतंद्रित:।
न धर्मयुक्तमनृतं हिनस्तीति मनीषिण:॥९॥
तथापि न च कर्तव्यं प्रसङ्गो ह्येष दारुण:।
अहोरात्रोपवासश्च प्राणायामशतं तथा॥१०॥

Then, he should return to his cottage and should perform his religious duties carefully. The people with wisdom say that the falsehood, which is for the sake of *dharma*, does not hurt anyone, still no one should follow the same. By fasting for a day and a night and performing of *prāṇāyāma* for a hundred times, is the repentance prescribed for this.

असद्वादो न कर्तव्यो यतिना धर्मलिप्सुना।
परमापद्गतेनापि न कार्यं स्तेयमप्युत॥११॥

A *yati*, desirous of achieving the *dharma*, should not speak the harsh words and should avoid entering into controversies. Even while facing terrific miseries, one should not resort to stealing.

स्तेयादभ्यधिक: कश्चिन्नास्त्यधर्म इति श्रुति:।
हिंसा ह्येषा परा सृष्टा स्तैन्यं वै कथितं तथा॥१२॥
यदेतद्द्रविणं नाम प्राणा ह्येते बहिश्चरा:।
स तस्य हरते प्राणान्यो यस्य हरते धनम्॥१३॥

There is no other sin more deplorable than stealing. This is the opinion of the Vedas. A grave *hiṁsā* is enshrined in a theft. Its outward name is fortune. One who usurps the riches of others, he actually takes the lives out of them.

एवं कृत्वा सुदुष्टात्मा भिन्नवृत्तो व्रताच्च्युत:।
भूयो निर्वेदमापन्नश्चरेच्चांद्रायणं व्रतम्॥१४॥
विधिना शास्त्रदृष्टेन संवत्सरमिति श्रुति:।
तत: संवत्सरस्यांते भूय: प्रक्षीणकल्मष:।
पुनर्निर्वेदमापन्नश्चरेद्भिक्षुरतंद्रित:॥१५॥

By committing theft, the evil soul, transgresses the bondage of the good conduct and by so doing, he is fallen from his own *vrata*. He should, therefore, repent for the same again and again. He should perform *Cāndrāyaṇa vrata* for a year, as has been prescribed in the *Śāstras*. At the end of the year, he would be free from all his sins. Therefore, a *yati* should perform repentances as well as *anuṣṭhānas* quite carefully.

अहिंसा सर्वभूतानां कर्मणा मनसा गिरा।
अकामादपि हिंसेत यदि भिक्षु: पशून् कृमीन्॥१६॥
कृच्छ्रातिकृच्छ्रं कुर्वीत चांद्रायणमथापि वा।

A *yati* should escape from hurting anyone mentally, by speech or with the body. In case, he hurts a person or even a worm, then he should perform the *Kṛcchātikṛcchra* and *Cāndrāyaṇa vratas.*

स्कंदेर्दिद्रियदौर्बल्यात् स्त्रियं दृष्ट्वा यति र्यदि॥१७॥
तेन धारयितव्या वै प्राणायामास्तु षोडश।

In case, because of some weakness, his semen falls at the sight of a lady, then he should perform *prāṇāyāma* sixteen times.

दिवा स्कन्नस्य विप्रस्य प्रायश्चित्तं विधीयते॥१८॥
त्रिरात्रमुपवासाश्च प्राणायामशतं तथा।

रात्रो स्कन्नः शुचिः स्नात्वा द्वादशैव तु धारणाः॥१९
प्राणायामेन शुद्धात्मा विरजा जायते द्विजाः।

In case, there is the fall of semen at night, then the concerned person should have a clean bath and have twelve *Dhāraṇas.* O Brāhmaṇas, the *prāṇāyāma* purifies the soul and also frees a person from the sins.

एकान्नं मधु मांसं वा अशृतान्नं तथैव च॥२०॥
अभोज्यानि यतीनां तु प्रत्यक्षलवणानि च।
एकैकातिक्रमात्तेषां प्रायश्चित्तं विधीयते॥२१॥

The alms from a single house every day such as honey, wine, flesh (meat), uncooked food as well as the salt are forbidden for the ascetics. Expiatory rites are laid down for those violating anyone of these.

प्राजापत्येन कृच्छ्रेण ततः पापात्प्रमुच्यते।
व्यतिक्रमाश्च ये केचिद्वाङ्गनःकायसंभवा॥२२॥
सद्भिः सह विनिश्चित्य तद्ब्रूयुस्तत्समाचरेत्॥२३॥

One is freed from that sin by observing the *Prājāpatya* and *Kṛcchra* rites. In regard to other sins, whether verbal, mental or physical, one should consult noble men and perform repentance as laid down by them.

चरेद्धि शुद्धः समलोष्ठकाञ्चनः
समस्तभूतेषु च सत्समाहितः।
स्थानं ध्रुवं शाश्वतमव्ययं तु
परं हि गत्वा न पुनर्हि जायते॥२४॥

One should view the lump of clay and the gold alike and perform the rites. He shall be pure and clean. He shall have great concentration and attention in regard to all the living beings. By living thus, he attains that stable, unchanging and great abode, from where he is not born on earth again.

इति श्रीलिङ्गमहापुराणे पूर्वभागे यतिप्रायाश्चितं नाम
नवतितमोऽध्यायः॥९०॥

एकनवतितमोऽध्यायः

Chapter 91

Description of calamity

सूत उवाच

अत ऊर्ध्वं प्रवक्ष्यामि अरिष्टानि निबोधत।
येन ज्ञानविशेषेण मृत्युं पश्यंति योगिनः॥१॥

Sūta said–

I shall now spell out the events which are indications of misfortunes or death. You should know about them.

अरुंधतीं ध्रुवं चैव सोमच्छायां महापथम्।
यो न पश्येन्न जीवेत्स नरः संवत्सरात्परम्॥२॥

In case, a person does not look at Dhruva or Arundhati, besides the shade of the moon or the (milky) way in the sky, then, he cannot live for more than a year.

अरश्मिवन्तमादित्यं रश्मिवंतं च पावकम्।
यः पश्यति न जीवेद्वै मासादेकादशात्परम्॥३॥

In case, one can see the sun with its rays and also the fire with rays, he cannot remain alive for more than eleven months.

वमेन्मूत्रं पुरीषं च सुवर्णं रजतं तथा।
प्रत्यक्षमथवा स्वप्ने दशमासान्न जीवति॥४॥

A person who witnesses the vomiting, passing of stools and urine like the gold or silver, he cannot live for more than ten months.

रुक्मवर्णं द्रुमं पश्येद्गंधर्वनगराणि च।
पश्येत्प्रेतपिशाचांश्च नवमासान् स जीवति॥५॥

One who finds the trees of golden colour, besides the city of Gandharvas and the goblins or the *Pretas*, he can remain alive for a month only.

अकस्माच्च भवेत्स्थूलो ह्यकस्माच्च कृशो भवेत्।
प्रकृतेश्च निवर्तेत चाष्टौ मासांश्च जीवति॥६॥

A person who suddenly becomes thin or fat, who is drawn beyond his Prakṛti, he can remain alive for eight months alone.

अग्रतः पृष्ठतो वापि खण्डं यस्य पदं भवेत्।
पांसुके कर्दमे वापि सप्तमासान्स जीवति॥७॥

A person whose feet are full of dust and are injured at the back or in the front, such a person cannot remain alive for more than seven months.

काकः कपोतो गृध्रो व निलीयेद्यस्य मूर्धनि।
क्रव्यादो वा खगो यस्य षण्मासान्नातिवर्तते॥८॥

A person who could understand the voice of a bird like a crow, pigeon, vulture or any other hunting bird, he cannot remain alive for more than six months.

गच्छेद्वायसपंक्तीभिः पांसुवर्षेण वा पुनः।
स्वच्छायां विकृतो पश्येच्चतुः पञ्च स जीवति॥९॥

One who moves with the line of crows, or in the storm or finds his shadow in a deformed manner, he can remain alive for four or five months.

अनभ्रे विद्युतं पश्येद्दक्षिणां दिशमास्थिताम्।
उदके धनुरैद्रं वा त्रीणि द्वौ वा स जीवति॥१०॥

One who observes lightning in the cloud free sky in the south direction and who witnesses rainbow in the water, he can remain alive for a month.

अप्सु वा यदि वादर्शे यो ह्यात्मानं न पश्यति।
अशिरस्कं तथा पश्येन्मासादूर्ध्वं न जीवति॥११॥

A person who cannot find his reflection in water or spirit, and when he finds himself without head, he cannot remain alive for more than a month.

शवगंधि भवेद्गात्रं वसागंधमथापि वा।
मृत्युर्ह्युपागतस्तस्य अर्धमासान्न जीवति॥१२॥

In case, the body of some one smells like a corpse, or smells like the fat, then, he should be treated as nearing his death because he cannot live for more than fifteen days.

यस्य वै स्नातमात्रस्य हृदयं परिशुष्यति।
धूमं वा मस्तकात्पश्येद् दशाहान्न स जीवति॥१३॥

In case, the body of a person dries up soon after the bath, or the smoke emerges from the body of some one, he cannot remain alive for more than ten days.

संभिन्नो मारुतो यस्य मर्मस्थानानि कृंतति।
अद्भिः स्पृष्टो न हृष्येत तस्य मृत्युरुपस्थितः॥१४॥

The sensitive spot of a person's body is opened with the blowing of the wind, or if he does not feel happy with the sprinkling of the water over the face, he should be treated as nearing death.

ऋक्षवानरयुक्तेन रथेनाशां च दक्षिणाम्।
गायन्नृत्यन्व्रजेत्स्वप्ने विद्यान्मृत्युरुपस्थितः॥१५॥

In case, some one moves to the southern direction seated over the chariot driven by monkeys or the bears, while he keeps on singing and dancing, then he should be considered to be nearing his death.

कृष्णांबरधरा श्यामा गायंती वाप्यथाङ्गना।
यं नयेद्दक्षिणामाशां स्वप्ने सोपि न जीवति॥१६॥

In case, in a dream, a black woman clad in black clothes leads one to the southern direction, while singing, he cannot remain alive for long.

छिद्रं वा स्वस्य कंठस्य स्वप्ने यो वीक्षते नरः।
नग्नं वा श्रमणं दृष्ट्वा विद्यान्मृत्युमुपस्थितम्॥१७॥

A person who witnesses his body with severed head in a dream or witnesses a naked Bhikṣu, he should take it for granted that his death is going to take place shortly.

आमस्तकतलाद्यस्तु निमज्जेत्पङ्कसागरे।
दृष्ट्वा तु तादृशं स्वप्नं सद्य एव न जीवति॥१८॥

A person who finds himself drowning upto neck in the ocean of mud, he meets with an immediate death.

भस्माङ्गारांश्च केशांश्च नदीं शुष्कां भुजङ्गमान्।
पश्येद्यो दशरात्रं तु न स जीवति तादृशः॥१९॥

In case, a person witnesses in his dream the heaps of ashes, burning coal, his hair, dry river and the serpents, he cannot remain alive for more than ten days.

कृष्णश्चै विकटैश्चैव पुरुषैरुद्यतायुधैः।
पाषाणैस्ताड्यते स्वप्ने यः सद्यो न स जीवति॥२०

When a person in his dream finds the black persons throwing stones at him, he suddenly meets with his end.

सूर्योदये प्रत्युषसि प्रत्यक्षं यस्य वै शिवाः।
क्रोशंत्यभिमुखं प्रेत्य स गतायुर्भवेन्नरः॥२१॥

In case, a jackal howls at a person in the early morning, he remains alive for a few days only.

यस्य वा स्नातमात्रस्य हृदयं पीड्यते भृशम्।
जायते दंतहर्षश्च तं गतायुषमादिशेत्॥२२॥

In case, a person feels severe pain in his heart soon after his bath and there is an irritation in the teeth, then his death must be fast approaching him.

भूयोभूयस्त्रसेद्यस्तु रात्रौ वा यदि वा दिवा।
दीपगंधं च नाघ्राति विद्यान्मृत्युमुपस्थितम्॥२३॥

In case, a person feels frightened during the day or night, and is unable to inhale the smell of the burning lamp, then his death should be treated as certain in the near future.

रात्रौ चेंद्रधनुः पश्येद्दिवा नक्षत्रमण्डलम्।
परनेत्रेषु चात्मानं न पश्येन्न स जीवति॥२४॥

One who witnesses the rainbow at night or thei constellations during the day and is unable to find his own reflection in the eyes of others, he cannot remain alive.

नेत्रमेकं स्रवेद्यस्य कर्णौ स्थानाच्च भ्रश्यतः।
वक्रा च नासा भवति विज्ञेयो गतजीवितः॥२५॥

In case, the tears flow from a single eye of a person and in the dream, both his ears are found shaken from their original locations, while the nose is curved, such a person meets with his end very shortly.

यस्य कृष्णा खरा जिह्वा पद्माभासं च वै मुखम्।
गण्डे वा पिण्डिकारक्ते तस्य मृत्युरुपस्थितः॥२६॥

In case, the tongue becomes black or rough and the face becomes red like the red lotus, besides the cheeks getting red and swollen, then he should be treated as nearing his death.

मुक्तकेशो हसंश्चैव गायन्नृत्यंश्च यो नरः।
याम्यामभिमुखं गच्छेत्तदंतं तस्य जीवितम्॥२७॥

When a person finds himself moving towards south with the dishevelled hair, while dancing, laughing and singing, he must be considered to be close to his end.

यस्य श्वेतघनाभासा श्वेतसर्षपसंनिभा।
श्वेता च मूर्तिर्ह्यसकृत्तस्य मृत्युपस्थितः॥२८॥

In case, the colour of the body becomes white like clouds or the seeds of mustard oil, then his bath must be fast approaching him.

उष्ट्रा वा रासभा वाभियुक्ताः स्वप्ने रथे शुभाः।
यस्य सोपि न जीवेत्तु दक्षिणाभिमुखो गतः॥२९॥

In case, a person finds the camels or the mules yoked in the chariot in which he is seated, then it is inauspicious. In case, the chariot moves towards the south, then the concerned person cannot remain alive.

द्वे वाथ परमेऽरिष्टे एकीभूतः परं भवेत्।
घोषं न शृणुयात्कर्णे ज्योतिर्नेत्रे न पश्यति॥३०॥
श्वभ्रे यो निपतेत्स्वप्ने द्वारं चापि पिधीयते।
न चोत्तिष्ठति यः श्वभ्रात्तदंतं तस्य जीवितम्॥३१॥

Witnessing of the two past events together, when the ears are unable to hear the noise, the eyes are deprived of the sight, falling in a pit and unable to get up, finding the door closed and all the events move in the sight, in that case, the death is certain.

ऊर्ध्वा च दृष्टिर्न च संप्रतिष्ठा
रक्ता पुनः संपरिवर्तमाना।
मुखस्य शोषः सुषिरा च
नाभिरत्युष्णमूत्रो विषमस्थ एव॥३२॥

When the signs are turned upwards, they are not steady, they are red, they revolve, the mouth is dry, there is a hole in the umbilicus and the urine is increasingly hot, then the person indeed is in difficulty and these are the signs of certain death.

दिवा वा यदि वा रात्रौ प्रत्यक्षं यो निहन्यते।
हंतारं न च पश्येच्च स गतायुर्न जीवति॥३३॥

Whether during the day or the night, if a person is directly killed and he does not see the murderer, his life is extinct. He will cease to live.

अग्निप्रवेशं कुरुते स्वप्नांते यस्तु मानवः।
स्मृतिं नोपलभेच्चापि तदंतं तस्य जीवितम्॥३४॥

In case, at the end of the dream, a man sees that he enters fire and does not remember it at all, his life ends with that.

यस्तु प्रावरणं शुक्लं स्वकं पश्यति मानवः।
कृष्णं रक्तमपि स्वप्ने तस्य मृत्युरुपस्थितः॥३५॥

In case, a man sees his own white blanket as a black one in the course of a dream, or as a red one, his death is imminent.

अरिष्टे सूचिते देहे तस्मिन्काल उपस्थिते।
त्यक्त्वा खेदं विषादं च उपेक्षेद्बुद्धिमान्नरः॥३६॥

In case, the portents are indicated in the body and the time of death has arrived, the learned person should discard sorrow and dejection and treat it with indifference.

प्राचीं वा यदि वोदीचीं दिशं निष्क्रम्य वै शुचिः।
समेऽतिस्थावरे देशे विविक्ते जंतुवर्जिते॥३७॥
उदङ्मुखः प्राङ्मुखो वा स्वस्थश्चाचांत एव च।
स्वस्तिकेनोपविष्टस्तु नमस्कृत्वा महेश्वरम्॥३८॥
समकायशिरोग्रीवो धारयन्नावलोकयेत्।
यथा दीपो निवातस्थो नेंगते सोपमा स्मृता॥३९॥

With the cleanliness and purity, he should set off in the direction of east and north. He should sit in a steady level ground in a secluded place devoid of creatures. He should sit facing east or north and perform the rites of *ācamana.* He should sit in the position of *Svastika* and bow to lord Maheśvara. The body, the head and the neck should be erect like a lamp in the windless spot. He should be steady without flickering. He should not look at anything else while practising *dhāraṇā* or retention.

प्रागुदक्प्रवणे देशे तथा युञ्जीत शास्त्रवित्।
कामं वितर्कं प्रीतिं च सुखदुःखे उभे तथा॥४०॥
निगृह्य मनसा सर्वं शुक्लं ध्यानमनुस्मरेत्।
घ्राणे च रसने नित्यं चक्षुषी स्पर्शने तथा॥४१॥
श्रोत्रे मनसि बुद्धौ च तत्र वक्षसि धारयेत्।
कालकर्माणि विज्ञाय समूहेष्वेव नित्यशः॥४२॥
द्वादशाध्यात्ममित्येवं योगधारणमुच्यते।
शतमर्धशतं वापि धारणं मूर्ध्नि धारयेत्॥४३॥

The knower of the scriptures shall practices *yoga* in the spot, facing the north-east. He shall restrain lust, doubt, pleasure, happiness, misery and mentally concentrate on clean meditation. He shall meditate on the nose, tongue, eyes, skin, ears and the mind. He shall retain them in the intellect and the chest. After releasing the time and actions, he shall retain these parts of the body in groups perpetually. The retention of the twelve parts of the body is known as *yogadhāraṇā*. A person should perform a hundred or fifty such *dhāraṇās* on the head.

खिन्नस्य धारणायोगाद्वायुरूर्ध्वं प्रवर्तते।
ततश्चापूरयेद्देहमोंकारेण समन्वितः॥४४॥
तथोंकारमयो योगी अक्षरे त्वक्षरी भवेत्।
अत ऊर्ध्वं प्रवक्ष्यामि ओंकारप्रासिलक्षणम्॥४५॥

In case, the practice of *dhāraṇā* makes him fatigue, the wind starts to function upwards. He should fill the body with the wind along with *Oṁkāra*. The *yogī* identifying himself with *Oṁkāra*, shall merge himself in the imperishable being. Then, he shall himself becomes imperishable. Hereafter, I shall mention the features for the attainment of *Oṁkāra*.

एष त्रिमात्रो विज्ञेयो व्यञ्जनं चात्र चेश्वरः।
प्रथमा विद्युती मात्रा द्वितीया तामसी स्मृता॥४६॥

This should be known as having three *mātrās* or units, the constant in which is the deity. The first *mātrā* is *Vidyutī* which pertains to lightning. The second is *Tāmasī* which possesses the *Tamoguṇa*.

तृतीया निर्गुणां चैव मात्रामक्षरगामिनीम्।
गांधारी चैव विज्ञेया गांधारस्वरसंभवा॥४७॥

The third is *Nirguṇā* (without attributes). It covers up the imperishable beings and is known as *Gāndhārī* too because it origination from Gandharva note. This is third of the seven primary notes of the Indian Gamut.

पिपीलिकागतिस्पर्शा प्रयुक्ता मूर्ध्नि लक्ष्यते।
यथा प्रयुक्त ओंकारः प्रतिनिर्याति मूर्धनि॥४८॥

When the *Oṁkāra* which is uttered, recedes to the head, the devotee feels the touch of moving ant.

तथौकारमयो योगी त्वक्ष त्वक्षरी भवेत्।
प्रणवो धनुः शरो ह्यात्मा ब्रह्मलक्षणमुच्यते॥४९॥
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत्।
ओमित्येकाक्षरं ह्येतद्गुहायां निहितं पदम्॥५०॥
ओमित्येतत्रयो लोकास्त्रयो वेदास्त्रयोऽग्नयः।
विष्णुक्रमास्त्रयस्त्वेते ऋक्सामानि यजूंषि च॥५१॥
मात्रा चार्धं च तिस्रस्तु विज्ञेयः परमार्थतः।
तत्प्रयुक्तस्तु यो योगी तस्य सालोक्यमाप्नुयात्॥५२

The *yogin* who is identical with *Oṁkāra*, becomes identical with the imperishable being. *Praṇava* is the bow, the soul is the arrow and Brahman is the target. It should be perceived by one who does not err. He should be concentrated therein as in regard to the arrow. The single-syllabled word *Oṁ* is hidden in the cavity. The *Oṁkāra* is identical with three worlds, the three Vedas, the three *yajña* fires, the three steps of Viṣṇu. It should be known that they are really the three and a half *mātrās*. The *yogī* who utters it, attains identity with the deity.

अकारो ह्यक्षरे ज्ञेय उकारः सहितः स्मृतः।
मकारसहितोंकारस्त्रिमात्र इति संज्ञितः॥५३॥

The letter '*a*' should be known as *Akṣara*, (imperishable), the letter '*u*' is there along with it, including the letter '*m*' . Thus, *Oṁkāra* is formed with three *mātrās*.

अकारस्त्वेष भूर्लोक उकारो भुव उच्यते।
सव्यञ्जनो मकारस्तु स्वर्लोक इति गीयते॥५४॥

The letter '*a*' is *Bhūrloka*, the letter '*u*' is *Bhuvarloka* and the letter '*m*' is *Svaraloka*.

ओंकारस्तु त्रयो लोकाः शिरस्तस्य त्रिविष्टपम्।
भुवनाङ्गं च तत्सर्वं ब्राह्मं तत्पदमुच्यते॥५५॥

Oṁ represents three worlds. Its head is the heaven. All worlds constitute its limbs of the body. Its feet are constituted by *Brahmaloka*.

मात्रापादो रुद्रलोको ह्यमात्रं तु शिवं पदम्।
एवं ज्ञानविशेषेण तत्पदं समुपास्यते॥५६॥

Rudra's world is the foot of the *mātrā*, but Śiva region is devoid of the *mātrā*. It is with special knowledge that the region is worshipped.

तस्माद्ध्यानरतिर्नित्यममात्रं हि तदक्षरम्।
उपास्यं हि प्रयत्नेन शाश्वतं सुखमिच्छता॥५७॥

Therefore, a devotee should get himself absorbed in meditation. As a matter of fact, he is *Akṣara* and always without a *mātrā*. In order to achieve the everlasting comfort, he is worthy of worship making all the efforts.

ह्रस्वा तु प्रथमा मात्रा ततो दीर्घा त्वनंतरम्।
ततः प्लुतवती चैव तृतीया चोपदिश्यते॥५८॥
एतास्तु मात्रा विज्ञेया यथावदनुपूर्वशः।
यावदेव तु शक्यंते धार्यंते तावदेव हि॥५९॥

The first *mātrā* is short, the next one is long and the third *mātrā* is prolated. These *mātrās* should be known in their own proper order. They are to be retained only as long as it is possible to do so.

इंद्रियाणि मनो बुद्धिं ध्यायन्नात्मनि यः सदा।
अर्धं तन्मात्रमपि चेच्छृणु यत्फलमाप्नुयात्॥६०॥

A person who always meditates on the sense organs, mind and intellect in the soul and listens to even half a *mātrā*, shall attain its benefit.

मासेमासेऽश्वमेधेन यो यजेत शतं समाः।
तेन यत्प्राप्यते पुण्यं मात्रया तदवाप्नुयात्॥६१॥

Thanks to that *mātrā*, one attains the merit which a person attains by performing a horse sacrifice every month for a hundred years.

न तथा तपसोग्रेण न यज्ञैर्भूरिदक्षिणैः।
यत्फलं प्राप्यते सम्यङ्मात्रया तदवाप्नुयात्॥६२॥

Neither by performing of severe *tapas*, nor by performing the sacrifices with plenty of gifts, can that merit be obtained which is perfectly obtained by means of a *mātrā*.

तत्र चैषा तु या मात्रा प्लुता नामोपदिश्यते।
एषा एव भवेत्कार्या गृहस्थानां तु योगिनाम्॥६३॥

The householder *yogī* should practice only that *mātrā* which is taught as the prolated vowel.

एष चैव विशेषेण ऐश्वर्ये ह्यष्टलक्षणे।
अणिमाद्ये तु विज्ञेया तस्माद्युञ्जीत तां द्विजाः॥६४॥

The *mātrā* alone comprises the eight-fold *Aiśvarya* starting from *Aṇimā*. Therefore, O Brāhmaṇas, you should be in communion with it.

एवं हि योगसंयुक्तः शुचिर्दांतो जितेन्द्रियः।
आत्मानं विद्यते यस्तु स सर्वं विंदते द्विजाः॥६५॥

Therefore, a learned person, when becomes conversant with the soul, he can achieve everything. He should be linked with *yoga*. He should be purified. He would be able to control all his sense organs, suppressing them.

तस्मात्पाशुपतैर्योगैरात्मानं चिंतयेद्बुधः।
आत्मानं जानते ये तु शुचयस्ते न संशयः॥६६॥

Therefore, a learned person should concentrate his mind with the *Pāśupta yoga* over the soul. Those who are well aware of the soul, are surely purified.

ऋचो यजूंषि सामानि वेदोपनिषदस्तथा।
योगज्ञानादवाप्नोति ब्राह्मणोऽध्यात्मचिंतकः॥६७॥

With the knowledge of yoga, a Brāhmaṇa, well-versed in spiritualism, attains the knowledge of *Ṛk*, *Yajuḥ* and *Sāma* hymns, besides all the Upaniṣads.

सर्वदेवमयो भूत्वा अभूतः स तु जायते।
योनिसंक्रमणं त्यक्त्वा याति वै शाश्वतं पदम्॥६८

Such a *yogī* achieves the position of all the gods, besides getting free from all the *tattvas.* He is freed from the rebirth and achieves the final beatitude.

यथा वृक्षात् फलं पक्कं पवनेन समीरितम्।
नमस्कारेण रुद्रस्य तथा पापं प्रणश्यति॥६९॥

As the riped fruit falls from the tree when it is shaken due to the wind, similarly, all the sins vanish by the grace of lord Śiva.

यत्र रुद्रनमस्कारः सर्वकर्मफलो ध्रुवः।
अन्यदेवनमस्कारान्न तत्फलमवाप्नुयात्॥७०॥

The salutation offered to the grace of lord Śiva, bestows rewards of all the *karmas*, though the salutations offered to other gods do not yield as much result.

तस्मात्त्रिः प्रवणं योगी उपासीत महेश्वरम्।
दशविस्तारकं ब्रह्म च ब्रह्मविस्तरैः॥७१॥
एवं ध्यानसमायुक्तः स्वदेहं यः परित्यजेत्।
स याति शिवसायुज्यं समुद्धृत्य कुलत्रयम्॥७२॥

Therefore, the *yogī* should worship Śiva by reciting *Praṇava* hymn twice. He, who, enlarges the scope of the Vedas ten times by elaborating the Vedic texts, shall meditate and then forsake the body and by so doing, he uplifts three generations and achieves salvation besides closeness to Śiva.

अथवारिष्टमालोक्य मरणे समुपस्थिते।
अविमुक्तेश्वरं गत्वा वाराणस्यां तु शोधनम्॥७३॥
येन केनापि वा देहं संत्यजेन्मुच्यते नरः।
श्रीपर्वते वा विप्रेंद्राः संत्यजेत्स्वतनुं नरः॥७४॥
स याति शिवसायुज्यं नात्र कार्या विचारणा।
अविमुक्तं परं क्षेत्रं जंतूनां मुक्तिदं सदा॥७५॥
सेवेत सततं धीमान् विशेषान्मरणांतिके॥७६॥

Or after witnessing any evil portent and at the arrival of the time of death, a person should go to Avimukteśvara in Vārāṇasī and perform the expiatory rites. O excellent Brāhmaṇas, somehow, the person concerned, should discard his body there, where he will be liberated. The person may discard his body on the mountain Śrīparvata etc. Then, he attains identity with Śiva. There is no doubt about it. Avimukta is the greatest shrine always bestowing salvation on the creatures. The intelligent person should always follow it, particularly, when the death is certain.

इति श्रीलिङ्गमहापुराणे पूर्वभागे अरिष्टकथनं नाम
एकनवतितमोऽध्यायः॥९१॥

* * *

द्विनवतितमोऽध्यायः

Chapter 92

Glory of Śrī Śaila at Vārāṇasī

ऋषय ऊचुः

एवं वाराणसी पुण्या यदि सूत महामते।
वक्तुमर्हसि चास्माकं तत्प्रभावं हि सांप्रतम्॥१॥
क्षेत्रस्यास्य च माहात्म्यमविमुक्तस्य शोभनम्।
विस्तरेण यथान्यायं श्रोतुं कौतूहलं हि नः॥२॥

The sages said–

O Sūta of great wisdom, in case, Vārāṇasī is so meritorious, then it would be proper for you to speak out to us presently the cause of its greatness. We are quite anxious to listen to the greatness of the holy place of *Avimukta.*

सूत उवाच

वक्ष्ये संक्षेपतः सम्यक् वाराणस्याः सुशोभनम्।
अविमुक्तस्य माहात्म्यं यथाह भगवान् भवः॥३॥

I shall briefly speak out to you about the *Avimuktakṣetra* of Vārāṇasī, which I had heard from lord Bhava in earlier times.

विस्तरेण मया वक्तुं ब्रह्मणा च महात्मा।
शक्यते नैव विप्रेंद्रा वर्षकोटिशतैरपि॥४॥

O excellent Brāhmaṇas, the vastness of the glory of that place cannot be narrated by me or even by Brahmā, in crores of years.

देवः पुरा कृतोद्वाहः शङ्करो नीललोहितः।
हिमवच्छिखराद्देव्या हैमवत्या गणेश्वरैः॥५॥
वाराणसीमनुप्राप्य दर्शयामास शङ्करः।
अविमुक्तेश्वरं लिङ्गं वासं तत्र चकार सः॥६॥

In ancient times, lord Nīlalohita – Śiva, after his marriage, accompanied with Umā and other prominent *gaṇas*, departed from the peak of the Himālaya. Reaching Vārāṇasī, lord Śiva displayed Avimukteśvara *Śivaliṅga* and he started living there.

वाराणसीकुरुक्षेत्रश्रीपर्वतमहालये।
तुङ्गेश्वरे च केदारे तत्स्थाने यो यतिर्भवेत्॥७॥
योगे पाशुपते सम्यक् दिनमेकं यतिर्भवेत्।
तस्मात्सर्वं परित्यज्य चरेत्पाशुपतं व्रतम्॥८॥

One can become an ascetic in Vārāṇasī, Kurukṣetra, Śrīparvata, Mahālaya, Tuṅgeśvara and Kedāra. But, in case, a person performs the *yoga* of Paśupati perfectly for a day, he becomes an ascetic. Therefore, one should perform the Pāśupata yoga leaving everything.

देवोद्याने वसेत्तत्र शर्वोद्यानमनुत्तमम्।
मनसा निर्ममे रुद्रो विमानं च सुशोभनम्॥९॥

One should stay here in the garden of the lord. There is an excellent garden of Śarva. Rudra also created mentally, a lofty mansion there.

दर्शयामास च तदा देवोद्यानमनुत्तमम्।
हैमवत्याः स्वयं देवः सनंदी परमेश्वरः॥१०॥

The lord, accompanied by Nandī, pointed out that the divine excellent garden was given to the daughter of Himavān.

क्षेत्रस्यास्य च माहात्म्यमविमुक्तस्य शङ्करः।
उक्तवान्परमेशानः पार्वत्याः प्रीतये भवः॥११॥

Lord Śiva – Parameśvara Bhava, mentioned to her, the greatness of the holy place of *Avimukta*, for the sake of her pleasure.

प्रफुल्लनानाविधगुल्मशोभितं
लताप्रतानादिमनोहरं बहिः।
विरूढपुष्पैः परितः प्रियङ्गुभिः
सुपुष्पितैः कंटकितैश्च केतकैः॥१२॥

The garden was beautified with a variety of trees which were in full bloom. The spreading creepers made it quite pleasant and charming. The *Priyaṅgu* plants with blossoming flowers and the *Ketaka* plants which were in full bloom, were full of thorns.

तमालगुल्मैर्निचितं सुगंधिभि-
र्निकामपुष्पैर्वकुलैश्च सर्वतः।
अशोकपुन्नागशतैः सुपुष्पि-
तैर्द्विरेफमालाकुलपुष्पसञ्चयैः॥१३॥

There was a cluster of *Tamāla* trees which spread here and there. The *Bakula* flowers were spreading fragrance. It had hundreds of *Aśoka* and *Punnāga* trees. The honey bees were hovering over the flowers, creating the hissing sound.

क्वचितप्रफुल्लाम्बुजरेणुभूषितै-
र्विहङ्गमैश्चानुकलप्रणादिभिः।
विनादितं सारसचक्रवाकैः
प्रमत्तदात्यूहवरैश्च सर्वतः॥१४॥

At certain spots, the garden was filled with the birds like cranes, Ruddy-geese and intoxicated excellent water crows, which moved all round. The birds were embellished by means of the pollen dust of the full-blown lotuses. The birds were issuing chirping notes every moment.

क्वचिच्च केकारुतनादितं
शुभं क्वचिच्च कारण्डवनादनादितम्।
क्वचिच्च मत्तालिकुलाकुलीकृतं
मदाकुलाभिर्भ्रमराङ्गनादिभिः॥१५॥

The peacocks issued crowing sound at some places of the garden, while the ducks issued cracking sound at some places. At some places, the swarming bees issued noisy hissing sounds. They were accompanied with their bee-mates who were more agitated and issued more hissing sound, getting intoxicated.

निषेवितं चारुसुङ्गधिपुष्पकैः
कचित्सुपुष्पैः सहकारवृक्षैः।
लतोपगूढैस्तिलकैश्च गूढं
प्रगीतविद्याधरसिद्धचारणम्॥१६॥

It had enough of beautiful and fragrant flowers. In some pockets, there were the clusters of mango trees with fresh shoots issuing from them. At certain places, there were *Tilaka* trees which were entwined with the creepers. The Vidyādharas, Siddhas and Cāraṇas were singing at some places in the garden.

प्रवृत्तनृत्तानुगताप्सरोगणं
प्रहृष्टनानाविधपक्षिसेवितम्।
प्रनृत्तहारीतकुलोपनादितं
मृगेंद्रनादाकुलमत्तमानसैः॥१७॥

At some sites, the *apsarās* were engaged in performing the dances. Several species of birds took their refuge in this place. The sound of the *Harita* pigeons could be heard at some places. The birds got frightened with roaring of the lion there.

क्वचित्क्वचिद्दंधकदंबकै-
र्मृगैर्विलूनदर्भांकुरपुष्पसञ्चयम्।
प्रफुल्लनानाविधचारुपङ्कजैः
सरस्तडागैरुपशोभितं क्वचित्॥१८॥

At places, the bunches of flowers and the grass left by the deer while gazing, could be found. At places, the beautiful lakes appeared charming with the blossomed lotus flowers.

विटपनिचयलीनं नीलकंठाभिरामं
मदमुदितविहङ्गं प्रासनादाभिरामम्।
कुसुमिततरुशाखालीनमत्तद्विरेफं
नवकिसलयशोभाशोभितप्रांशुशाखम्॥१९॥

With the blue-throated peacocks hiding in the roots of the trees, the beauty of the place was enhanced. Sweet and astonishing sound of the various types of birds always echoed in the garden. At places, the black wasps, getting intoxicated, hid in the branches of the trees. The high branches of the trees looked graceful with the sprouting of the fresh buds.

क्वचिच्च दंतक्षतचारुवीरुधं
क्वचिल्लतालिङ्गितचारुवृक्षकम्।
क्वचिद्विलासालसगामिनी-
भिर्निषेवितं किंपुरुषाङ्गनाभिः॥२०॥

The *Kiṁpuruṣa* damsels, walking slowly, chew the creepers with their teeth. At places, the beautiful trees were encircled by the creepers.

पारावतध्वनिविकूजितचारु-
शृङ्गैरभ्रङ्कषैः सितमनोहरचारुरूपैः।
आकीर्णपुष्पनिकरप्रविभक्तहंसै-
र्विभ्राजितं त्रिदशदिव्यकुलैरनेकैः॥२१॥

The topmost branches of the trees touched the sky. The pigeons and doves, getting perched in the trees, issued sweet notes. The tree tops had beautiful white forms which attracted the minds. The flowers scattered by the pigeons from the tree tops disturbed the swans in the lakes below. The garden looked beautiful by many groups of the divine beings.

फुल्लोत्पलांबुजवितानसहस्रयुक्तं
तोयाशयैः समनुशोभितदेवमार्गम्।
मार्गांतराकलितपुष्पविचित्रपंक्ति-
संबद्धगुल्मविटपैर्विविधैरुपेतम्॥ २२॥

The garden had numerous lakes in which the full-blown lilies had been grown in far and wide. These brightened the path leading to the abode of Śiva. Different types of hedges and branches were grown in combination with the wonderful rows of flowers in the middle of the paths.

तुङ्गाग्रैर्नीलपुष्पैस्तबकभरनतप्रांशुशाखैरशोकै
र्दोलाप्रांतांतलीनश्रुतिसुखजनकैर्भासितांतं मनोज्ञैः।
रात्रौ चंद्रस्य भासा कुसुमिततिलकैरेकतां संप्रयातं
छायासुप्तप्रबुद्धस्थितहरिणकुलालुप्तदूर्वांकुराग्रम्॥ २३

The boundaries of the garden were indicated with the beautiful *Aśoka* trees with lofty tops and with their tall branches stooped down due to the weight of the branches of flowers. There were swings on either side of the trees and the songs of the birds, resting therein, pleased the ears. At night, the trees in full bloom were indistinguishable from the *Tilaka* tress in bloom, due to the moon shine. The herds of deer lay there in the cool shade of the trees, some of which were sleeping, while the others were quite awake. Some of the deer had completely nibbled the tips of the *Dūrvā* grass.

हंसानां पक्षवातप्रचलितकमलस्वच्छविस्तीर्णतोयं
तोयानां तीरजातप्रचकितकदलीचाटुनृत्यन्मयूरम्।
मायूरैः पक्षचंद्रैः क्वचिदवनिगतै रंजितक्ष्माप्रदेशं
देशेदेशे विलीनप्रमुदितविलसन्मत्तहारीतवृंदम्॥ २४

The spotless water of the pond was shaken with the wind produced with the fluttering of the wings by the swans, spreading to lotus flowers. The banana trees, grown over the banks of these lakes, when seen by the flocks of peacocks, they start dancing in delight. The land in some places looked beautiful due to the eyelids of the feathers spread over the ground from the tails of the peacocks. At these places, the intoxicated pigeons as well as the *Harita* birds indulge in love sports.

सारङ्गैः क्वचिदुपशोभितप्रदेशं
प्रच्छन्नं कुसुमचयैः क्वचिद्विचित्रैः।
हृष्टाभिः क्वचिदपि किन्नराङ्गनाभि-
र्वीणाभिः समधुरगीतनृत्तकंठम्॥ २५॥

Some places were beautified with the flamingo birds by their presence. At places, there were heaps of the flowers. At places, the *Kinnara* damsels played over their lutes, issuing sweet tunes, while dancing.

संसृष्टैः क्वचिदुपलिप्तकीर्णपुष्पै-
रावासैः परिवृतपादपं मुनीनाम्।
आमूलात्फलनिचितैः क्वचिद्विशालै-
रुत्तुङ्गैः पनसमहीरुहैरुपेतम्॥ २६॥

The thick trees protect the cottages of the ascetics built below them. The flowers were spread all round them. At some places in the garden, there were high trees spreading on all sides in which there were fruits climbing low down.

फुल्लातिमुक्तकलतागृहनीत-
सिद्धसिद्धाङ्गनाकनकनूपुररावरम्यम्।
रम्यं प्रियङ्गुतरुमञ्जरिसक्तभृङ्गं
भृङ्गावलीकवलिताम्रकदंबपुष्पम्॥ २७॥
पुष्पोत्करानिलविघूर्णितवारिरम्यं
रम्यद्विरेफविनिपातितमञ्जुगुल्मम्।

गुल्मांतरप्रसभभीतमृगीसमूहं
वातेरितं तनुभृतामपवर्गदातृ॥२८॥

The Siddhas and their damsels took refuge under the bowers of the *Atimukta* bowers. Their gold anklets were producing sound which was echoing in the garden. The bees always sticked to the Priyaṅgu trees. The lines of bees collected the honey from the flowers of the mango and *kadamba* trees. The garden bestows salvation to the human beings. The water of the lakes are always shaken because of the flowers dropped by the lines of bees and look graceful. The female deer, frightened with the blowing of the winds, move in flocks and take refuge in the thick thorny bushes.

चंद्राशुजालशबलैस्तिलकैर्मनोज्ञैः
सिंदूरकुंकुमकुसुंभनिभैरशोकैः।
चामीकरद्युतिसमैरथ कर्णिकारैः
पुष्पोत्करैरुपचितं सुविशालशाखैः॥२९॥

The grace of the orchard depends over the presence of *tilaka* trees, which look graceful like the moon rays. The *Aśoka* trees resemble saffron of the various types like *Sindūra*, *kumkuma* and *kusumbha*, besides the *Karṇika* trees with the lustre of gold. These trees have large number of branches spreading all round. They were in full bloom with plenty of flowers.

क्वचिदञ्जनचूर्णाभैः क्वचिद्विद्रुमसन्निभैः।
क्वचित्काञ्चनसङ्काशैः पुष्पैराचितभूतलम्॥३०॥

Everywhere, the ground was covered with the flowers of different colours. In some places, the lustre of powdered collyrium resembled coral and at some other places, they looked like the gold.

पुन्नागेषु द्विजशतविरुतं
रक्ताशोकस्तबकभरनतम्।
रम्योपांतक्लमहरभवनं
फुल्लाब्जेषु भ्रमरविलसितम्॥३१॥

Hundreds of birds were chirping in the *Punnāga* trees. At the boundaries of the orchard, there were rest houses which remove the fatigue. The bees were dancing over the fully blossomed lotus flowers.

सकलभुवनभर्ता लोकनाथस्तदानीं
तुहिनशिखरपुत्र्या सार्धमिष्टैर्गणेशैः।
विविधतरुविशालं मत्तहृष्टान्नपुष्टै-
रुपवनमतिरम्यं दर्शयामास देव्याः॥३२॥

Lord Śiva, accompanied with his prominent *gaṇas*, who is the lord of the world as well, went round with Pārvatī and guided her about the garden with tall and beautiful trees.

पुष्पैर्वन्ये: शुभशुभतमैः कल्पितैर्दिव्य-
भूषैर्देवीं दिव्यामुपवनगतां भूषयामास शर्वः।
सा चाप्येनं तुहिनगिरिसुता शङ्करं देवदेवं
पुष्पैर्वन्यैः शुभतरतमैर्भूषयामास भक्त्या॥३३॥

संपूज्य पूज्यं त्रिदशेश्वराणां
संप्रेक्ष्य चोद्यानमतीव रम्यम्।
गणेश्वरैर्नंदिमुखैश्च सार्धमुवाच
देवं प्रणिपत्य देवी॥३४॥

Then, lord Śiva decorated Pārvatī with the divine ornaments made of flowers. And Pārvatī too – the daughter of Himavān, decorated lord Śiva with divine flowers and with full devotion. Together with Nandī, observing the excellent orchard which was adorable for the gods even, she worshipped lord Śiva and spoke.

श्रीदेव्युवाच

उद्यानं दर्शितं देव प्रभया परया युतम्।
क्षेत्रस्य च गुणान्सर्वान्पुनर्मे वक्तुमर्हसि॥३५॥

The goddess Pārvatī said–

I have gone through the extremely graceful orchard. It would now be proper for you to enlighten me about the virtues of this region.

अस्य क्षेत्रस्य माहात्म्यमविमुक्तस्य सर्वथा।
वक्तुमर्हसि देवेश वृषध्वज॥३६॥

O god of gods, O bull-bannered lord, now you speak out the complete glory of this *Avimuktakṣetra.*

सूत उवाच
देव्यास्तद्वचनं श्रुत्वा देवदेवो वरप्रभुः।
आघ्राय वदनांभोजं तदाह गिरिजां हसन्॥३७॥

Sūta said–

On hearing the words of the goddess Pārvatī, lord Śiva, who is the god of gods, smelling the lotus like face of the goddess, then spoke with a smile.

श्रीभगवानुवाच
इदं गुह्यतमं क्षेत्रं सदा वाराणसी मम।
सर्वेषामेव जंतूनां हेतुर्मोक्षस्य सर्वदा॥३८॥

Lord Śiva said–

This Vārāṇasī is my most secretive place and is always the cause of redemption for all the living beings.

अस्मिन्सिद्धाः सदा देवि मदीयं व्रतमास्थिताः।
नानालिङ्गधरा नित्यं मम लोकाभिकांक्षिणः॥३९॥

O goddess, the Siddhas have always performed my *vratas* here. Besides, they have worshipped various types of *liṅgas*, with sole purpose of achieving my place.

अभ्यस्यंति परं योगं युक्तात्मानो जितेंद्रियाः।
नानावृक्षसमाकीर्णे नानाविहगशोभिते॥४०॥
कमलोत्पलपुष्पाढ्यैः सरोभिः समलंकृते।

It is full of many trees and various types of birds. The lakes here are full of lotus flowers. This place is always used by the devotees who have overpowered their sense organs and they resort to *yogic* practices here.

अप्सरोगणगंधर्वैः सदा संसेविते शुभे॥४१॥
रोचते मे सदा वासो येन कार्येण तच्छृणु।
मन्मना मम भक्तश्च मयि नित्यार्पितक्रियः॥४२॥
यथा मोक्षमवाप्नोति अन्यत्र न तथा क्वचित्।
कामं ह्यत्र मृतो देवि जंतुर्मोक्षाय कल्पते॥४३॥

The Gandharvas and *Apsarās* take refuge here because of which I like this abode of mine. You listen to the reason for the same. One who is devoted to me, the one who has concentrated his mind in me, who dedicates all his activities in me alone, then the types of *mokṣa* achieved by him here, cannot be achieved anywhere else. O goddess, a person who breaths out his last here, is automatically entitled to achieve *mokṣa.*

एतन्मम पुरं दिव्यं गुह्याद्गुह्यतमं महत्।
ब्रह्मादयो विजानंति ये च सिद्धा मुमुक्षवः॥४४॥
अतः परमदं क्षेत्रं परा चेयं गतिर्मम।
विमुक्तं न मया यस्मान्मोक्ष्यते वा कदाचन॥४५॥
मम क्षेत्रमिदं तस्मादविमुक्तमिति स्मृतम्।
नैमिषे च कुरुक्षेत्रे गङ्गाद्वारे च पुष्करे॥४६॥
स्नानात्संसेवनाद्वापि न मोक्षः प्राप्यते यतः।
इह संप्राप्यते येन तत एतद्विशिष्यते॥४७॥

My this divine and great city is the most secretive of all the secret places. Brahmā, Siddhas and the people desirous of *mokṣa*, know about this fact. Their main aim is to achieve me. I have never left them nor shall I leave them in future. Therefore, this auspicious region is known as *Avimukta.* By staying at Naimiṣa, Kurukṣetra, Gaṅgādvāra or Puṣkara, or taking bath there, one cannot achieve salvation, but by so doing here, he achieves the same. Therefore, this is better than the other holy places.

प्रयागे वा भवेन्मोक्ष इह वा मत्परिग्रहात्।
प्रयागादपि तीर्थाग्र्यादविमुक्तमिदं शुभम्॥४८॥

It is doubtful whether the salvation is achieved in Prayāga or here, but I have patronised this place. This *Avimuktakṣetra* is the foremost of all the holy places and is more auspicious than Prayāga.

धर्मस्योपनिषत्सत्यं मोक्षस्योपनिषच्छमः।
क्षेत्रतीर्थोपनिषदं न विदुर्बुधसत्तमाः॥४९॥

Truth is the gist of *dharma*. The essence of *mokṣa* is the self control. But, the people of learning are unaware of the essence of the holy places.

कामं भुञ्जन्स्वपन् क्रीडन्
कुर्वन् हि विविधाः क्रियाः।
अविमुक्ते त्यजेत्प्रणान्
जंतुर्मोक्षाय कल्पते॥५०॥

One can eat, sleep, sport and do as he likes, but one who dies in *Avimuktakṣetra*, is entitled to achieve *mokṣa*.

कृत्वा पापसहस्राणि पिशाचत्वं वरं नृणाम्।
न तु शक्रसहस्रत्वं स्वर्गे काशीपुरीं विना॥५१॥

It is better to live in Kāśī after committing thousands of sins and achieving the form of a *Piśāca*, but to become Indra in thousands of births would not be better than living in Kāśī.

तस्मात्संसेवनीयं हि अविमुक्तं हि मुक्तये।
जैगीषव्यः परां सिद्धिं गतो यत्र महातपाः॥५२॥

Therefore, this region should be patronised with my devotion. The excellent ascetic Jaigīṣavya achieved his success here itself.

अस्य क्षेत्रस्य माहात्म्याद्भक्त्या च मम भावितः।
जैगीषव्यगुहा श्रेष्ठा योगिनां स्थानमिष्यते॥५३॥

Because of the glory of this place and his devotion in me, the cave in which Jaigīṣavya lived, was purified, which is even considered to be the dwelling place for the *yogīs*.

ध्यांयंतस्तत्र मां नित्यं योगाग्निर्दीप्यतेभृशम्।
कैवल्यं परमं याति देवानामपि दुर्लभम्॥५४॥

The people meditate for me here. The fire of *yoga* excessively burns here. One achieves the type of *mokṣa* here which is even beyond the reach of the gods.

अव्यक्तलिङ्गैर्मुनिभिः सर्वसिद्धान्तवादिभिः।
इह संप्राप्यते मोक्षो दुर्लभोऽन्यत्र कर्हिचित्॥५५॥

The sages well-versed in all the principles and those devoted to the *Avyakta liṅgas*, also attain *mokṣa* here and no where else.

तेभ्यश्चाहं प्रवक्ष्यामि योगैश्वर्यमनुत्तमम्।
आत्मनश्चैव सायुज्यमीप्सितं स्थानमेव च॥५६॥

I reveal to them the excellent glory of the *yogic* practices and *Sāyujya* type of salvation of the soul as well as the desired abode.

कुबेरोत्र मम क्षेत्रे मयि सर्वार्पितक्रियः।
क्षेत्रसंसेवनादेव गणेशत्वमवाप ह॥५७॥

Kubera dedicated his holy rites to me at this holy place. It is by having recourse to this holy place that he attained the leadership of *gaṇas*.

संवर्तो भविता यश्च सोपि भक्तो ममैव तु।
इहैवाराध्य मां देवि सिद्धिं यास्यत्यनुत्तमाम्॥५८॥

Saṁvarta, who is yet to be born, will be my devotee. O excellent lady, by worshipping me here, he will attain excellent perfection.

पराशरसुतो योगी ऋषिर्व्यासो महातपाः।
मम भक्तो भविष्यश्च वेदसंस्थाप्रवर्तकः॥५९॥

Vyāsa – the great *yogī*, who was the son of Parāśara, will perform here a great penance. He, being my devotee, will start the institution of the Vedas.

रंस्यते सोपि पद्माक्षि क्षेत्रेऽस्मिन्मुनिपुङ्गवः।
ब्रह्मा देवर्षिभिः सार्द्धं विष्णुर्वापि दिवाकरः॥६०॥
देवराजस्तथा शक्रो योपि चान्ये दिवौकसः।
उपासते महात्मानः सर्वे मामिह सुव्रते॥६१॥

O lady with lotus like eyes, the leading sage Vyāsa, will be sporting about in this holy centre. Brahmā, along with the divine sages, besides Viṣṇu, Sun, Indra and all other noble-souled dwellers of heaven, also worship me here, O excellent lady.

अन्येपि योगिनो दिव्याश्छन्नरूपामहात्मनः।
अनन्यमनसो भूत्वा मामिहोपासते सदा॥६२॥

The other divine *yogīs*, noble souls in disguise, worship me here always with their minds not turning to anything else.

विषयासक्तचित्तोपि त्यक्तधर्मरतिर्नरः।
इह क्षेत्रे मृतः सोपि संसारे न पुनर्भवेत्॥६३॥

Even a person whose mind is attracted towards the mundane existence and who has eschewed interest in the religious piety, may not be reborn in this world, in case of his death at this holy place.

ये पुनर्निर्ममा धीराः सत्त्वस्था विजितेंद्रियाः।
व्रतिनश्च निरारंभाः सर्वे ते मयि भाविताः॥६४॥

But, those who are bold and free from ego and maintain the *Sattvaguṇa*, who have conquered their sense organs, who maintain the holy rites discarding the unholy ones, have emotional attachment with me.

देवदेवं समासाद्य धीमंतः सङ्गवर्जिताः।
गता इह परं मोक्षं प्रसादान्मम सुव्रते॥६५॥

O excellent lady, such of the people with intelligence, who are free from attraction and envy, being unattached, achieve me and by my grace, they attain *mokṣa.*

जन्मांतरसहस्रेषु यं न योगी समाप्नुयात्।
तमिहैव परं मोक्षं प्रसादान्मम सुव्रते॥६६॥

O excellent one, when a *yogī* is unable to achieve *mokṣa* even in thousands of births, the *mokṣa* could be achieved here, by my grace.

गोप्रेक्षकमिदं क्षेत्रं ब्रह्मणा स्थापितं पुरा।
कैलासभवनं चात्र पश्य दिव्यं वरानने॥६७॥

In earlier times, this Gopreksạka region was established by Brahmā. O lady with beautiful face, you find the divine Kailāsa here itself.

गोप्रेषकमथागम्य दृष्ट्वा मामत्र मानवः।
न दुर्गतिमवाप्नोति कल्मषैश्च विमुच्यते॥६८॥

A person by reaching in this Gopreksạka region, having an audience with me, never falls into misery and is relieved of all the sins.

कपिलाह्रदमित्येवं तथा वै ब्रह्मणा कृतम्।
गवांस्तन्यजतोयेन तीर्थं पुण्यतमं महत्॥६९॥

Brahmā has also established an auspicious place known by the name of Kapilāhrada. This has been established with milk from the udder of the cows. This holy place is extremely auspicious.

अत्रापि स्वयमेवाहं वृषध्वज इति स्मृतः।
सान्निध्यं कृतवान् देवि सदाहं दृश्यते त्वया॥७०॥

I am popular here by the name of *Vṛṣabhadhvaja* (bull-bannered). O goddess, I am present here, as you find me before you.

भद्रतोयं च पश्येह ब्रह्मणा च कृतं ह्रदम्।
सर्वै र्देवैरहं देवि अस्मिन्देशे प्रसादितः॥७१॥
गच्छोपशममीशेति उपशांतः शिवस्तथा।
अत्राहं ब्रह्मणानीय स्थापितः परमेष्ठिना॥७२॥

Look at the deep pond built by Brahmā here, which is known by the name of *Bhadratoya.* O goddess, the gods adored me, saying– "O Īśa, go, keep silence." Then, I became beautiful. I was brought here by Brahmā and was established here as Parameśvara.

ब्रह्मणा चापि सङ्गृह्य विष्णुना स्थापितः पुनः।
ब्रह्मणापि ततो विष्णुः प्रोक्तः संविग्नचेतसा॥७३॥

Viṣṇu took me over from Brahmā and he re-established me there. Thereafter, Brahmā, with a painful heart, said to Viṣṇu.

मयानीतमिदं लिङ्गं कस्मात्स्थापितवानसि।
तमुवाच पुनर्विष्णुर्ब्रह्माणं कुपिताननम्॥७४॥

"Why did you consecrate the *liṅga* brought by me?" At this, Viṣṇu replied to Brahmā, whose face was burning with anger.

रुद्रे देवे ममात्यंतं परा भक्तिर्महत्तरा।
मयैव स्थापितं लिङ्गं तव नाम्ना भविष्यति॥७५॥

"I am highly devoted to lord Rudra. It is the height of devotion. Therefore, I established this *liṅga*, getting it from you. This, however, will be known by your name."

हिरण्यगर्भ इत्येवं ततोत्राहं समास्थितः।
दृष्ट्वैनमपि देवेशं मम लोकं व्रजेन्नरः॥७६॥

Therefore, I have been established here by the name of Hiraṇyagarbha. The people go to my *loka* to have an audience with Deveśa there.

ततः पुनरपि ब्रह्मा मम लिङ्गमिदं शुभम्।
स्थापयामास विधिवद्भक्त्या परमया युतः॥७७॥

Thereafter, Brahmā himself, with great devotion, re-established the same said *liṅga* again.

स्वर्लीनेश्वर इत्येवमत्राहं स्वयमागतः।
प्राणानिह नरस्त्यक्त्वा न पुनर्जायते क्वचित्॥७८॥

I am known here as *Svarlīneśvara.* A person, who meets with his death here, is never reborn anywhere else.

अनन्या सा गतिस्तस्य योगिना चैव या स्मृता।
अस्मिन्नपि मया देशे दैत्यो दैवतकंटकः॥७९॥
व्याघ्ररूपं समास्थाय निहतो दर्पितो बली।
व्याघ्रेश्वर इति ख्यातो नित्यमत्राहमास्थितः॥८०॥
न पुनर्दुर्गतिं याति दृष्ट्वैन व्याघ्रमीश्वरम्।
उत्पलो विदलश्चैव यौ दैत्यौ ब्रह्मणा पुरा॥८१॥
स्त्रीवध्यौ दर्पितौ दृष्ट्वा त्वयैव निहतौ रणे।
सावज्ञं कंदुके नात्र तस्येदं देहमास्थितम्॥८२॥

By having an audience with *Vyāghreśvara*, no one falls in miseries. This position is achieved by the *yogīs* and none else. This is the place where the arrogant, valorous Daitya, who was the thorn for the gods, was killed by me in the form of a tiger. I live here perpetually. There were two Daityas known by the names of Utpala and Vipala, who had earlier been cursed by Brahmā that they were to be killed by a damsel. Because of this, both of them were killed with the throw of a bull at my command. Their bodies had usurped this place.

आदावत्राहमागम्य प्रस्थितो गणपैः सह।
ज्येष्ठस्थानमिदं तस्मादेतन्मे पुण्यदर्शनम्॥८३॥

I had earlier arrived here with my *gaṇas.* Then I stayed here. Because of this, the vision of this place is quite meritorious.

देवैः समंतादेतानि लिङ्गानि स्थापितान्यतः।
दृष्ट्वापि नियतो मर्त्यो देहभेदे गणो भवेत्॥८४॥

The *gaṇas* have consecrated the *liṅgas* all round there. By visualising the lord through these *liṅgas*, the concerned person, surely becomes the *gaṇa* of Śiva after his death.

पित्रा ते शैलराजेन पुरा हिमवता स्वयम्।
मम प्रियहितं स्थानं ज्ञात्वा लिङ्गं प्रतिष्ठितम्॥८५॥
शैलेश्वरमिति ख्यातं दृश्यतामिह चादरात्।
दृष्ट्वैतन्मनुजो देवि न दुर्गतिमतो व्रजेत्॥८६॥

Realising that this place is beneficial and pleasing to me, a *liṅga* was established by your father Himavān, the king of mountains. It is also known as Śaileśvara. May this be seen with respect. O gentle goddess, by visiting this place, no one can face disaster or get destroyed.

नद्येषा वरुणा देवि पुण्या पापप्रमोचनी।
क्षेत्रमेतदलंकृत्य जाह्नव्या सह सङ्गता॥८७॥

O goddess, the river Varuṇā is quite auspicious, which relieves a person of all his sins. After decorating this place, the river Varuṇā joins the Gaṅgā.

स्थापितं ब्रह्मणा चापि सङ्गमे लिङ्गमुत्तमम्।
सङ्गमेश्वरमित्येवं ख्यातं जगति दृश्यताम्॥८८॥

At the confluence of these rivers, Brahmā had established a *Śivaliṅga* which is known in the world by the name of *Saṅgameśvara.*

सङ्गमे देवनद्या हि यः स्नात्वा मनुजः शुचिः।
अर्चयेत्सङ्गमेशानं तस्य जन्मभयं कुतः॥८९॥

By having a bath at the confluence of these divine rivers, a person is purified. In case, he worships the *Saṅgameśvara Śivaliṅga* thereafter, there is no danger of the rebirth.

इदं मन्ये महाक्षेत्रं निवासो योगिनां परम्।
क्षेत्रमध्ये च यत्राहं स्वयं भूत्वाऽग्रमास्थितः॥९०॥

This region is considered by me to be the great abode of the *yogīs.* I am established in this region as a self-born one.

मध्यमेश्वरमित्येवं ख्यातः सर्वसुरासुरैः।
सिद्धानां स्थानमेतद्धि मदीयव्रतधारिणाम्॥९१॥
योगिनां मोक्षलिप्सूनां ज्ञानयोगरतात्मनाम्।
दृष्ट्वैनं मध्यमेशानं जन्मप्रति न शोचति॥९२॥

The place has been glorified as *Madhyameśvara* as popularised by the gods and the asuras. In fact, this is the dwelling place of the Siddhas, who perform the *vratas.* This is also the dwelling place of the *yogins,* desirous of achieving *mokṣa,* as well as the noble sages who follow the path of achieving the knowledge. At the vision of Maheśvara here, a person does not think about his rebirth.

स्थापितं लिङ्गमेतत्तु शुक्रेण भृगुसूनुना।
नाम्ना शुक्रेश्वरं नाम सर्वसिद्धामरार्चितम्॥९३॥
दृष्ट्वैनं नियतः सद्यो मुच्यते सर्वकिल्बिषैः।
मृतश्च न पुनर्जंतुः संसारी तु भवेन्नरः॥९४॥

This *liṅga* was established by Śukra – the son of Bhṛgu, because of which, it earned the name of *Śukreśvara.* It is worshipped by all the Siddhas as well as the Gods. On a vision of this *Śivaliṅga,* a person who exercises self-control, is relieved of all the sins. A person, who meets with his death here, is never reborn in this world.

पुरा जंबुकरूपेण असुरो देवकंटकः।
ब्रह्मणो हि वरं लब्ध्वा गोमायुर्बंधशंकितः॥९५॥
निहतो हिमवत्पुत्रि जंबुकेशस्ततो ह्यहम्।
अद्यापि जगति ख्यातं सुरासुरनमस्कृतम्॥९६॥
दृष्ट्वैनमपि देवेशं सर्वान्कामानवाप्नुयात्।
ग्रहैः शुक्रपुरोगैश्च एतानि स्थापितानि ह॥९७॥
पश्य पुण्यानि लिङ्गानि सर्वकामप्रदानि तु।
एवमेतानि पुण्यानि मन्निवासानि पार्वति॥९८॥
कथितानि मम क्षेत्रे गुह्यं चान्यदिदं शृणु।
चतुःक्रोशं चतुर्दिक्षु क्षेत्रमेतत्प्रकीर्तितम्॥९९॥

In earlier times, a Daitya, who was the thorn for the gods, took from of a jackal.

Because of his having been blessed by Brahmā, he could not be captured by anyone. O Pārvatī, that jackal was ultimately killed by me. Because of that, I am known as *Jaṁbukeśvara.* I am, therefore, popular among the gods and the demons as Jaṁbukeśvara, who offer their salutation to me. With the vision of this *Śivaliṅga*, all the desires of a person are fulfilled. Therefore, O Pārvatī, I have described to you this *liṅga*, in which I always live. I am also going to speak out another secret to you, which you please listen. These *liṅgas* have been established as per the rotation of the planets starting from Śukra. You have a vision of the *liṅgas* which fulfil the desires of all. The region is said to have spread in four *kośas* on all the four sides.

योजनं विद्धि चार्वंगि मृत्युकालेऽमृतप्रदम्।
महालयगिरिस्थं मां केदारे च व्यवस्थितम्॥१००॥
गणत्वं लभते दृष्ट्वा ह्यस्मिन्मोक्षो ह्यवाप्यते।
गाणपत्यं लभेद्यस्माद्यतः सा मुक्तिरुत्तमा॥१०१॥

O goddess with pleasant limbs, the area which is spread in a *yojana*, bestows eternity after death. When a person dies in this area, it makes him eternal. You take it from me that a person, after having a vision of me at this place in Himālaya, earns *mokṣa.* The *mokṣa* achieved here is better than the one achieved at *Kedārakṣetra.*

ततो महालयात्तस्मात्केदारान्मध्यमादपि।
स्मृतं पुण्यतमं क्षेत्रमविमुक्तं वरानने॥१०२॥
केदारं मध्यमं क्षेत्रं स्थानं चैव महालयम्।
मम पुण्यानि भूर्लोके तेभ्यः श्रेष्ठतमं त्विदम्॥१०३

O lady with a pleasant face, the region of *Avimukta* is greater in glory than the Kedāra region, Madhyamakṣetra, besides the auspicious region of Mahālaya. It is most auspicious of all the three regions. *Avimuktakṣetra* is the most sacred of all.

यतः सृष्टास्त्विमे लोकास्ततः क्षेत्रमिदं शुभम्।
कदाचिन्न मया मुक्तमविमुक्तं ततोऽभवत्॥१०४॥

Ever since the creation of these *lokas,* I have never left this region of devotion since then. Since, I never left this place, it has came to be known as *Avimukta.*

अविमुक्तेश्वरं लिङ्गं मम दृष्ट्वेह मानवः।
सद्यः पापविनिर्मुक्तः पशुपाशैर्विमुच्यते॥१०५॥

At the vision of the Avimukteśvara *liṅga*, a person is at once relieved of all his sins. He is also relieved of all the bondages of life.

शैलेशं सङ्गमेशं च स्वर्लीनं मध्यमेश्वरम्।
हिरण्यगर्भमीशानं गोप्रेक्षं वृषभध्वजम्॥१०६॥
उपशांतं शिवं चैव ज्येष्ठस्थाननिवासिनम्।
शुक्रेश्वरं च विख्यातं व्याघ्रेशं जंबुकेश्वरम्॥१०७॥
दृष्ट्वा न जायते मर्त्यः संसारे दुःखसागरे।

By having a vision of Śaileśa, Saṅgameśa, Svaralīna, Madhyameśvara, Hiraṇyagarbha, Gopreksa, Vṛṣabhadhvaja, Upaśānta Śiva, Jyeṣṭhasthāna, Śukreśvara, Vyāghreśvara or Jaṁbukeśvara, a person is never reborn in the ocean of miseries."

सूत उवाच

एवमुक्त्वा महादेवो दिशः सर्वा व्यलोकयत्॥१०८
विलोक्य संस्थिते पश्चाद्देवदेवे महेश्वरे।
अकस्मादभवत्सर्वः स देशोज्ज्वलितो यथा॥१०९॥

Sūta said–

After thus speaking, lord Mahādeva glanced on all the sides. When Maheśvara – the lord of gods, had a glance on all the sides of the place, that place became bright at once as earlier.

ततः पाशुपताः सिद्धा भस्माभ्यङ्गसितप्रभाः।
माहेश्वरा महात्मानस्तथा वै नियतव्रताः॥११०॥

बहव: शतशोभ्येत्य नमश्चक्रुर्महेश्वरम्।
पुनर्निरीक्ष्य योगेशं ध्यानयोगं च कृत्स्नश:॥१११॥
तस्थुरात्मानमास्थाय लीयमाना इवेश्वरे।
स्थितानां स तदा तेषां देवदेव उमापति:॥११२॥
स बिभ्रत्परमां मूर्तिं बभूव पुरुष: प्रभु:।
कृत्स्नं जगदिहैकस्थं कर्तुमंत इव स्थित:॥११३॥
तस्य तां परमां मूर्तिमास्थितस्य जगत्प्रभो:।
न शशाक पुनर्द्रष्टुं हृष्टरोमा गिरींद्रजा॥११४॥

Thereafter, hundreds of Siddhas, who were devoted to Paśupati Śiva, having been bathed with ashes, who were great souls devoted to lord Maheśvara, and who always observed the holy rites, arrived there and offered their salutation to lord Maheśvara. Then, they observed the lord of the *yogas* and started *dhyānayoga* – the path of meditation, attentively. They took the support of their respective souls and were so observed in their own souls as if they were absorbed in lord Maheśvara himself. Even as they stood by, the consort of Umā – lord Śiva, the lord Puruṣa, assumed the greatest of the physical forms. He stood as though towards the close of the worlds in order to make the entire world be present at one place. The goddess Pārvatī, the daughter of Himālaya, feeling thrilled, could not look at the lord of the universe, who had indeed assumed greatest of his physical forms.

ततस्त्वदृष्टमाकारं बुध्वा सा प्रकृतिस्थितम्।
प्रकृतेर्मूर्तिमास्थाय योगेन परमेश्वरी॥११५॥
तं शशक पुनर्द्रष्टुं हरस्य च महात्मन:।
ततस्ते लयमाधाय योगिन: पुरुषस्य तु॥११६॥
विविशुर्हृदयं सर्वे दग्धसंसारबीजिन:।
पञ्चाक्षरस्य वै बीजं संस्मरंत: सुशोभनम्॥११७॥
सर्वपापहरं दिव्यं पुरा चैव प्रकाशितम्।
नीललोहितमूर्तिस्थं पुनश्चक्रे वपु: शुभम्॥११८॥

Then she realised that the form which has not been seen before by anyone, which was found in Prakṛti and as such Parameśvara adopted that form of Prakṛti with the power of *yoga.* Then she visualised the form of the noble soul. Then the *yogīs,* who were absorbed in meditation, of merging (*laya*) entered the heart of Puruṣa. They burnt all the seeds of the mundane existence by recalling the splendid *bīja* (seed) of the five-syllabled *mantra.* Thereafter, the lord established his divine and holy form which dispels all the sins and which had earlier revealed in his Nīlalohita image.

तं दृष्ट्वा शैलजा प्राह हृष्टसर्वतनूरुहा।
स्तुवती चरणौ नत्वा क इमे भगवन्निति॥११९॥
तामुवाच सुरश्रेष्ठस्तदा देवीं गिरींद्रजाम्।

Observing him, Pārvatī, who was thrilled completely, offered her salutation to him, bending her body and eulogising him at the same time. Then, she said– “What is all this, O lord?”

श्रीभगवानुवाच

मदीयं व्रतमाश्रित्य भक्तिमद्भिर्द्विजोत्तमै:॥१२०॥
यैर्यैर्योगा इहाभ्यस्तास्तेषामेकेन जन्मना।
क्षेत्रस्यास्य प्रभावेन भक्त्या च मम भामिनि॥१२१॥

The lord said–

O beautiful one, these are the excellent Brāhmaṇas who have faith in me and are devoted to me, practising the *yoga* in various ways and performing my *vratas.* Because of the glory and greatness of this region and because of their devotion in me, they achieve my blessing from my worldly body.

अनुग्रहो मया ह्येवं क्रियते मूर्तित: स्वयम्।
तस्मादेतन्महत्क्षेत्रं ब्रह्माद्यै: सेवितं तथा॥१२२॥
श्रुतिमद्भिश्च विप्रेंद्रै: संसिद्धैश्च तपस्विभि:।
प्रतिमासं तथाष्टम्यां प्रतिमासं चतुर्दशीम्॥१२३॥

उभयोः पक्षयोर्देवि वाराणस्यामुपास्यते।
शशिभानूपरागे च कार्तिक्या च विशेषतः॥१२४॥
सर्वपर्वसु पुण्येषु विषुवेष्वयनेषु च।
पृथिव्यां सर्वतीर्थानि वाराणस्यां तु जाह्नवीम्॥१२५
उत्तरप्रवहां पुण्यां मम मौलिविनिःसृताम्।
पितुस्ते गिरिराजस्य शुभां हिमवतः सुताम्॥१२६॥
पुण्यस्थानस्थितां पुण्यां पुण्यदिक्प्रवहां सदा।
भजंते सर्वतोऽभ्येत्य ये ताञ्छृणु वरानने॥१२७॥

Therefore, this sacred land is inhabited by Brahmā and other gods, besides the people of learnings well versed in the Vedas, the excellent Brāhmaṇas, the ascetics and the mendicants. O goddess, on the fourth and eighth days of both the fortnights of the month, lord Mahādeva is adored in Vārāṇasī. Especially on the days of solar and lunar eclipses, on the full moon day, on the first day of the month of Kārttika, on the first days of all the months, besides at the start of the *Ayana* (Uttarāyaṇa and Dakṣiṇāyaṇa), all the *tīrthas* dwell in Gaṅgā at Vārāṇasī. The Gaṅgā is thus served by them. Then Gaṅgā, the auspicious daughter of your father Himālaya, descends from my head and starts flowing towards the north. The same auspicious Gaṅgā is present in my abode. It flows towards the auspicious region. O lady with the pleasant face, you listen to the holy places (which are located over the banks of this holy river).

संनिहत्य कुरुक्षेत्रं सार्धं तीर्थशतैस्तथा।
पुष्करं निमिषं चैव प्रयागं च पृथूदकम्॥१२८॥
द्रुमक्षत्रं कुरुक्षेत्रं नैमिषं तीर्थसंयुतम्।
क्षेत्राणि सर्वतो देवि देवता ऋषयस्तथा॥१२९॥
संध्या च ऋतवश्चैव सर्वा नद्यः सरांसि च।
समुद्राः सप्त चैवात्र देवतीर्थानि कृत्स्नशः॥१३०॥
भागीरथीं समेष्यंति सर्वपर्वसु सुव्रते।
अविमुक्तेश्वरं दृष्ट्वा दृष्ट्वा चैव त्रिविष्टपम्॥१३१॥
कालभैरवमासाद्य धूतपापानि सर्वशः।
भवंति हि सुरेशानि सर्वपर्वसु पर्वसु॥१३२॥
पृथिव्यां यानि पुण्यानि महांत्यायतनानि च॥
प्रविशंति सदाभ्येत्य पुण्यं पर्वसुपर्वसु।
अविमुक्तं क्षेत्रवरं पहापापनिबर्हणम्॥१३३॥

These *tīrthas*, among the hundreds of holy places, are famous by the names of– Kurukṣetra, Puṣkara, Naimiṣa, Prayāga with enormous water and Drumakṣetra. O goddess, the auspicious river flows touching all the auspicious centres on all the sides. The gods, the *Ṛṣis*, *Sādhyas*, seasons, rivers, tanks and the seven oceans, besides the divine gods and the holy places always meet over the banks of the Gaṅgā on all the festive occasions. After having a vision of Avimukteśvara and Triviṣṭapa and reaching the auspicious place of Kālabhairava, the people are relieved of all the sins. All the auspicious rivers reach Vārāṇasī on all the festive occasions and join the river Gaṅgā here.

केदारे चैव यल्लिंगं यच्च लिङ्गं महालये॥१३४॥
मध्यमेश्वरसंज्ञं च तथा पाशुपतेश्वरम्।
शुकुकर्णेश्वरं चैव गोकर्णौ च तथा ह्युभौ॥१३५॥
द्रुमचण्डेश्वरं नाम भद्रेश्वरमनुत्तमम्।
स्थानेश्वरं तथैकाग्रं कालेश्वरमजेश्वरम्॥१३६॥
भैरवेश्वरमीशानं तथोंकारकसंज्ञितम्।
अमरेशं महाकालं ज्योतिषं भस्मगात्रकम्॥१३७॥
यानि चान्यनि पुण्यानि स्थानानि मम भूतले।
अष्टषष्टिसमाख्यानि रूढान्यन्यानि कृत्स्नशः॥१३८॥
तानि सर्वाण्यशेषाणि वाराणस्यां विशंति माम्।
सर्वपर्वसु पुण्येषु गुह्यं चैतदुदाहृतम्॥१३९॥

There are pleasant sites in this place as well around it, of which Avimukta is the best and most auspicious place. It removes all the sins. The *Śivaliṅgas* in Kedāra as well as

Mahālaya, Madhyameśvara, Pāśupatiśvara, Śaṅkukarṇeśvara, Gokarṇeśvara, Drumacaṇḍeśvara, Bhadreśvara, Sthāneśvara, Ekāgra, Kāleśvara, Ajeśvara, Bhairaveśvara, Īśāna, Oṁkāra, Amareśa, Mahākāla, Jyotirliṅga, Bhasmagātraka and others, are all known as my auspicious places. Other places are also on earth, the number of which is sixty eight. Besides them, all other well-established shrines arrive at Vārāṇasī for me, during the holy festive occasions. In this way, the mysterious secret has been revealed.

तेनेह लभते जंतुर्मृतो दिव्यामृतं पदम्।
स्नातस्य चैव गङ्गायां दृष्टेन च मया शुभे॥१४०॥

Therefore, a person who dies here, attains the divine immortal region, in case, he takes ablution in the Gaṅgā and then visits me, O auspicious lady.

सर्वयज्ञफलैस्तुल्यमिष्टैः शतसहस्रशः।
सद्य एव समाप्नोति किं ततः परमाद्भुतम्॥१४१॥
सर्वायतनमुख्यानि दिवि भूमौ गिरिष्वपि।
परात्परतरं देवि बुध्यस्वेति मयोदितम्॥१४२॥
अविशब्देन पापस्तु वेदोक्तः कथ्यते द्विजैः।
तेन मुक्तं मया जुष्टविमुक्तमतोच्यते॥१४३॥

A person at once achieves the benefit equal to that of hundreds and thousands of sacrifices, what could be more astonishing than this? O excellent lady, of all the important shrines on earth and the mountains, Avimukta is the greatest of all. You should well understand whatever has been said by me. The sin mentioned in the Vedas is recounted by the Brāhmaṇas by uttering the word '*Avi*'. The holy place is called Avimukta because it is free from *Avi* or the sin and is served by me.

इत्युक्त्वा भगवान् रुद्रः सर्वलोकमहेश्वरः।
सुदृष्टं कुरु देवेशि अविमुक्तं गृहं मम॥१४४॥
इत्युक्त्वा भगवान्देवस्तया सार्धमुमापतिः।
दर्शयामास भगवान् श्रीपर्वतमनुत्तमम्॥१४५॥
अविमुक्तेश्वरे नित्यमवसच्च सदा तया।
सर्वगत्वाच्च सर्वत्वात्सर्वात्मा सदसन्मयः॥१४६॥
श्रीपर्वतमनुप्राप्य देव्या देवेश्वरो हरः।
क्षेत्राणि दर्शयामास सर्वभूतपतिर्भवः॥१४७॥

After thus speaking, the lord of the universe again spoke– "O goddess of the gods, Avimukta is my dwelling place, you have a view of it carefully." Thereafter, the lord of the Umāpati, together with Pārvatī, went round Śrīśaila. Then he started living there with Umā permanently. Because of his having the prowess to move everywhere, the lord of the Devas, the soul of all, identical with *Sat* and *Asat*, arrived at Śrī Parvata together with the goddess. Then he, the lord of the living beings, pointed out to her the following holy centres of images.

कुण्डिप्रभे च परमं दिव्यं वैश्रवणेश्वरम्।
आशालिङ्गं च देवेशं दिव्यं यच्च बिलेश्वरम्॥१४८
रामेश्वरं च परमं विष्णुना यत्प्रतिष्ठितम्।
दक्षिणद्वारपार्श्वे तु कुण्डलेश्वरमीश्वरम्॥१४९॥
पूर्वद्वारसमीपस्थं त्रिपुरांतकमुत्तमम्।
विवृद्धं गिरिणा सार्धं देवदेवनमस्कृतम्॥१५०॥
मध्यमेश्वरमित्युक्तं त्रिषु लोकेषु विश्रुतम्।
अमरेश्वरं च वरदं देवैः पूर्वं प्रतिष्ठितम्॥१५१॥
गोचर्मेश्वरमीशानं तथेंद्रेश्वमद्भुतम्।
कर्मेश्वरं च विपुलं कार्यार्थं ब्रह्मणा कृतम्॥१५२॥
श्रीमत्सिद्धवटं चैव सदावासो ममाव्यये।
अजेन निर्मितं दिव्यं साक्षादजबिलं शुभम्॥१५३॥
तत्रैव पादुके दिव्ये मदीये च बिलेश्वरे।
तत्र शृङ्गाटकाकारं शृङ्गाटाचलमध्यमे॥१५४॥
शृङ्गाटकेश्वरं नाम श्रीदेव्या तु प्रतिष्ठितम्।
मल्लिकार्जुनकं चैव मम वासमिदं शुभम्॥१५५॥

Kuṇḍiprabha – the divine and great

Vaiśravaṇeśvara, Āśāliṅga, Deveśa, the divine Baleśvara, the great Rāmeśvara, that has been installed by Viṣṇu, lord Kuṇḍaleśvara at the sides of the southern gates, the excellent Tripurāntaka stationed near the eastern gate, the image which increased the size along with the mountain and was bowed to by the chiefs of the Devas, what is well-known in the three worlds as Madhyameśvara, Amareśvara, the bestower of boons, formerly installed by the Devas, lord Gocarmeśvara, the wonderful shrines of Indreśvara, the huge image of Karmeśvara, purposely installed by lord Brahmā. O eternal lady, the holy Siddhavata is my perpetual residence. The divine and splendid Ajabila is consecrated by Aja himself. There itself in the divine Bileśvara, my divine sandals are lodged. In the centre of the mountain Śṛṅgāṭa, the image of Śṛṅgāṭakeśvara is installed by Śrīdevī. It is in the form of Śṛṅgāṭaka. Mallikārjuna is my splendid residence.

रजेश्वरं च पर्याये रजसा सुप्रतिष्ठितम्।
गजेश्वरं च वैशाखं कपोतेश्वरमव्ययम्॥१५६॥
कोटीश्वरं महातीर्थं रुद्रकोटिगणैः पुरा।
सेवितं देवि पश्याद्य सर्वस्मादधिकं शुभम्॥१५७॥

The same shrine of Rajeśvara is installed in succession of means of *Rajas.* The Gajeśvara, the image of Vaiśākha and the unchanging Kapoteśvara are there. O fair lady, now you have a look at the splendid *tīrtha* of Koṭīśvara, which was formerly resorted to by crores of *gaṇas* of Rudra and which is superior to all the shrines at Vārāṇasī.

द्विदेवकुलसंज्ञं च ब्रह्मणा दक्षिणे शुभम्।
उत्तरे स्थापितं चैव विष्णुना चैव शैलजम्॥१५८॥

A splendid stone image was consecrated by Brahmā in the south and another was installed in the north by Viṣṇu. Both of them put together are known as Dvidevakula.

महाप्रमाणलिङ्गं च मया पूर्वं प्रतिष्ठितम्।
पश्चिमे पर्वते पश्य ब्रह्मेश्वरमहेश्वरम्॥१५९॥

See on the western mountain, a *liṅga* of huge size, which was installed by me earlier as Brahmeśvara and Maheśvara.

अलंकृतं त्वया ब्रह्मन् पुरस्तान्मुनिभिः सह।
इत्युक्त्वा तद्गृहे तिष्ठदलङ्गृहमिति स्मृतम्॥१६०॥

There is a shrine known by the name of Alaṁgṛha. The lord thus spoke once– "O Brahmā, this has been established by you at the outset, together with the other sages." After saying thus, they stayed in the same abode as a result of which the place came to be known as Alaṁgṛha.

तत्रापि तीर्थं तीर्थज्ञे व्योमलिङ्गं पश्य मे।
कदंबेश्वरमेतद्धि स्कंदेनैव प्रतिष्ठितम्॥१६१॥

O goddess well-versed with the holy places, there is another *tīrtha* there which has the *Vyomaliṅga* and which is known as Kadambeśvara, which was established by Skanda himself.

गोमण्डलेश्वरं चैव नंदाद्यैः सुप्रतिष्ठितम्।
देवैः सर्वैस्तु शक्राद्यैः स्थापितानि वरानने॥१६२॥
श्रीमद्देवह्रदप्रांते स्थानानीमानि पश्य मे।
तथा हारपुरे देवि तव हारे निपातिते॥१६३॥
त्वया हिताय जगतां हारकुण्डमिदं कृतम्।
शिवरुद्रपुरे चैव तत्कायोपरि सुव्रते॥१६४॥

The *liṅga* of Gomaṇḍaleśvara was established by Nanda himself. O lady with beautiful face, over the bank of Devahṛada, you have a look over the auspicious shrines established by the gods. O goddess, there is a place known as Hārapura, where your *hāra* or a garland had fallen. For the benefit of the people, the place was established as Hārakuṇḍa. O excellent lady, your father had established the image of Acaleśvara at Rudrapura over the mountain.

तत्र पित्रा सुशैलेन स्थापितं स्वचलेश्वरम्।
अलंकृतं मया ब्रह्मपुरस्तान्मुनिभिः सह॥१६५॥
चण्डिकेश्वरकं देवि चण्डिकेशा तवात्मजा।
चण्डिकानिर्मितं स्थानमंबिकातीर्थमुत्तमम्॥१६६॥
रुचिकेश्वरकं चैव धारैषा कपिला शुभा।
एतेषु देवि स्थानेषु तीर्थेषु विविधेषु च॥१६७॥
पूजयेन्मां सदा भक्त्या मया सार्धं हि मोदते।
श्रीशैले संत्यजेद्देहं ब्राह्मणो दग्धकिल्बिषः॥१६८॥
मुच्यते नात्र संदेहो ह्यविमुक्ते यथा शुभम्।
महास्नानं च यः कुर्याद्घृतेन विधिनैव तु॥१६९॥

In earlier times, I had decorated Brahmā there with the sages. O goddess, Caṇḍikeśā – your daughter, established Caṇḍikeśvara. The Ambikā-tīrtha established by Ambikā is an excellent place. A Rucikeśvara temple is also built there. The stream of the water is of white colour there. O goddess, the devotees, who worship me in these holy places, they enjoy all the pleasures with me. A Brāhmaṇa, who meets with the end of his life at Śrīśaila, he is relieved of all the sins. Undoubtedly, as one achieves salvation by meeting his death at Avimuktakṣetra, similarly, a person achieves salvation, after his death at this place. O goddess, a person who takes his bath here by applying *ghee* over his body, he surely achieves my *Sāyujya*.

स याति मम सायुज्यं स्थानेष्वेतेषु सुव्रते।
स्नानं पलशतं ज्ञेयमभ्यङ्गं पञ्चविंशति॥१७०॥
पलानां द्वे सहस्रे तु महास्नानं प्रकीर्तितम्।
स्नाप्य लिङ्गं मदीयं तु गव्येनैव घृतेन च॥१७१॥
विशोध्य सर्वद्रव्यैस्तु वारिभिरभिषिंचति।
संमार्ज्य शतयज्ञानां स्नानेन प्रयुतं तथा॥१७२॥
पूजया शतसाहस्रमनंतं गीतवादिनाम्।
महास्नाने प्रसक्तं तु स्नानमष्टगुणं स्मृतम्॥१७३॥
जलेन केवलेनैवं गंधतोयेन भक्तितः।
अनुलेपनं तु तत्सर्वं पञ्चविंशत्पलेन वै॥१७४॥

In case, the ablution is made with twelve *palas* of the sacred material of worship, it should be known as *Abhyaṅga*. In case, it is made of a hundred *palas*, it should be known as *snāna*. Two thousand *palas* of the material are said to constitute a *Mahāsnāna*. The devotee bathes my *liṅga* at the outset with cow's *ghee*. Then, he consecrates it with other materials. Thereafter, he washes it with water. The benefit of performing a hundred *yajñas* is attained with the mere rite of wiping off the *liṅga*. By bathing it, the benefit of performing ten thousand sacrifices is attained. By worshipping it, the benefit of performing a hundred thousand sacrifices is achieved. The benefit of those who sing and play with instruments of music is infinite. By means of great bath (*Mahāsnāna*), eight times the benefit of bath is acquired. In case, a devotee is desirous of performing the rite of ablution by means of water alone, he may do so with fragrant scented water with devotion. The ointment should be of twenty five *palas* of the material used.

शमीपुष्पं च विधिना बिल्वपत्रं च पङ्कजम्।
अन्यान्यपि च पुष्पाणि बिल्वपत्रं न संत्यजेत्॥१७५

The devotee should use Śamī flower, leaves of wood apple tree and the lotuses, in an appropriate manner. He can use other flowers as well, but the wood-apple leaves should not be left out.

चतुर्द्रोणैर्महादेवमष्टद्रोणैरथापि वा।
दशद्रोणैस्तु नैवेद्यमष्टद्रोणैरथापि वा॥१७६॥

A devotee should worship lord Mahādeva

with four measures or eight *droṇas* of flowers etc. The food offering should be ten or eight *droṇas.*

शतद्रोणसमं पुण्यमाढकेपि विधीयते।
वित्तहीनस्य विप्रस्य नात्र कार्या विचारणा॥१७७॥

In case, the devotee is a Brāhmaṇa, having no wealth, he shall attain the same benefit and merit as with the worship of a hundred *droṇas,* even when he worships only with *āḍhaka* measure. There is no doubt about it.

भेरीमृदङ्गमुरजतिमिरापटहादिभिः।
वादित्रै विविधैश्चान्यैर्निनादैर्विविधैरपि॥१७८॥
जागरं कारयेद्यस्तु प्रार्थयेच्च यथाक्रमम्।
स भृत्यपुत्रदारैश्च तथा संबंधिबान्धवैः॥१७९॥
सार्धं प्रदक्षिणं कृत्वा प्रार्थयेल्लिंगमुत्तमम्।
द्रव्यहीनं क्रियाहीनं श्रद्धाहीनं सुरेश्वर॥१८०॥
कृतं वा न कृतं वापि क्षंतुमर्हसि शङ्कर।
इत्युक्त्वा वै जपेद्रुद्रं त्वरितं शांतिमेव च॥१८१॥
जपित्वैवं महाबीजं तथा पञ्चाक्षरस्य वै।
स एवं सर्वतीर्थेषु सर्वयज्ञेषु यत्फलम्॥१८२॥
तत्फलं समवाप्नोति वाराणस्यां यथा मृतः।
तथैव मम सायुज्यं लभते नात्र संशयः॥१८३॥
मत्प्रियार्थमिदं कार्यं मद्भक्तैर्विधिपूर्वकम्।
ये न कुर्वंति ते भक्ता न भवंति न संशयः॥१८४॥

The devotee should keep himself awake during the night by playing on various musical instruments like *bherī, cymbals, murajā, timirā, paṭaha* etc. He should produce other types of sound too while praying at the same time. He, in association with his servants, wife, sons, relatives and other kinsmen, should circumambulate the *liṅga* offering the prayer– "O lord of the Devas, O Śiva, you kindly forgive me for all my sins. Forgive me for the lack of materials used in the adoration, faith and rites." After saying this, he should immediately start *japam* of *Rudra,* besides other *mantras* of peace. Thereafter, he should repeat the *bīja* of the five-syllabled *mantras* and by so doing, he attains benefit as is achieved by visiting of the holy places and performing sacrifices there. By so doing, he attains the same goal as one achieves by his death at Vārāṇasī. Similarly, he should also attain the closeness of lord Śiva. For the sake of adoring me, these rites should be performed carefully by my devotee. In case of his failure to do so, he cannot be treated as my devotee.

सूत उवाच

निशम्य वचनं देवी गत्वा वाराणसीं पुरीम्।
अविमुक्तेश्वरं लिङ्गं पयसा च घृतेन च॥१८५॥
अर्चयामास देवेशं रुद्रं भुवननायकम्।
अविमुक्ते च तपसा मंदरस्य महात्मनः॥१८६॥
कल्पयामास वै क्षेत्रं मंदरे चारुकंदरे।
तत्रांधकं महादैत्यं हिरण्याक्षसुतं प्रभुः॥१८७॥
अनुगृह्य गणत्वं च प्रापयामास लीलया।
एतद्वः कथितं सर्वं कथासर्वस्वमादरात्॥१८८॥

Sūta said–

Listening to the words of lord Śiva, the goddess Pārvatī went to Vārāṇasī and adored Avimukteśvara *liṅga* offering milk and *ghee* to it. Then, she reaching the Mandara mountain, adored the great Rudra besides performing *tapas* for him. She then built a temple over the beautiful cave, where lord Śiva had bestowed the position of a chief *gaṇa* to Andhaka – the son of Hiraṇyākṣa. Thus, I have narrated to you the entire story exhaustively.

यः पठेच्छृणुयाद्वापि क्षेत्रमाहात्म्यमुत्तमम्।
सर्वक्षेत्रषु यत्पुण्यं तत्सर्वं सहसा लभेत्॥१८९॥

श्रावयेद्वा द्विजान्सर्वान् कृतशौचान् जितेंद्रियान्।
स एव सर्वयज्ञस्य फलं प्राप्नोति मानवः॥१९०॥

The one who reads the glory of the Avimukta region, or listens it, or recites the same to the auspicious Brāhmaṇas who have overpowered their sense organs, he achieves the fruit of performing all the *yajñas.*

इति श्रीलिङ्गमहापुराणे पूर्वभागे वाराणसीश्रीशैल-
माहात्म्यकथनं नाम द्विनवतितमोऽध्यायः॥९२॥

त्रिनवतितमोऽध्यायः

Chapter 93

The story of demon Andhaka

ऋषय ऊचुः
अंधको नाम दैत्येंद्रो मंदरे चारुकंदरे।
दमितस्तु कथं लेभे गाणपत्यं महेश्वरात्॥१॥
वक्तुमर्हसि चास्माकं यथावृतं यथाश्रुतम्।

The Ṛsis said–

"How could a Daitya named Andhaka, the foremost of the Daityas, achieved the leadership of the *gaṇas* by the grace of lord Śiva? You kindly enlighten us on the subject, as to how did it happen and the way you heard about it?"

सूत उवाच
अंधकानुग्रहं चैव मंदरे शोषणं तथा॥२॥
वरलाभमशेषं च प्रवदामि समासतः।
हिरण्याक्षस्य तनयो हिरण्यनयनोपमः॥३॥
पुरांधक इति ख्यातस्तपसा लब्धविक्रमः।
प्रसादाद्ब्रह्मणः साक्षादवध्यत्वमवाप्य च॥४॥
त्रैलोक्यमखिलं भुक्त्वा जित्वा चेंद्रपुरं पुरा।
लीलया चाप्रयत्नेन त्रासयामास वासवम्॥५॥

Sūta said–

I shall tell you in brief, as to how Andhaka was subjugated over the Mandara mountain? How did lord Śiva shower his grace on him and how did he achieve the boon? In earlier times, Hiraṇyākṣa got a son who was as valorous as his father. He gained enormous strength with his *tapas.* By the grace of Brahmā, he achieved immortality. He then enjoyed the pleasures of all the three worlds. He conquered Amarāvatī – the city of Indra, without much efforts and then frightened Indra.

बाधितास्ताडिता बद्धाः पातितास्तेन ते सुराः।
विविशुर्मंदरं भीता नारायणपुरोगमाः॥६॥

The Daitya also harassed Nārāyaṇa and other gods, who were beaten, imprisoned and also thrown out.

एवं संपीड्य वै देवानंधकोपि महासुरः।
यदृच्छया गिरिं प्राप्तो मंदरं चारुकंदरम्॥७॥

In this way, Andhaka, the great Daitya, tortured the gods variously and usurped the beautiful cave of the Mandara mountain, as per his own desire.

ततस्ते समस्ताः सुरेंद्राः ससाध्याः
सुरेशं महेशं पुरेत्याहुरेवम्।
द्रुतं चाल्पवीर्यप्रभिन्नाङ्गभिन्ना
वयं दैत्यराजस्य शस्त्रैर्निकृत्ताः॥८॥

Then all the gods, together with the Sādhyas, approached lord Śiva and submitted to him– "Andhaka, the lord of Daityas, has shattered us with his weapons. We have lost our prowess before him. Therefore, all our limbs have been shattered.

इतीदमखिलं श्रुत्वा दैत्यागममनौपमम्।
गणेश्वरैश्च भगवानंधकाभिमुखं ययौ॥९॥

तत्रेंद्रपद्मनोद्भवविष्णुमुख्याः
सुरेश्वरा विप्रवराश्च सर्वे।
जयेति वाचा भगवंतमूचुः
किरीटबद्धाञ्जलयः समंतात्॥१०॥

When lord Śiva came to know of the torture of the gods at the hands of Andhaka, then the lord proceeded towards Andhaka's abode. At that particular place, Indra, Brahmā, Viṣṇu and other gods, and the Brāhmaṇas surrounded lord Śiva from all the sides and shouted slogans of his victory. Folding their hands against their crowns, they offered their salutation to the lord Śiva, honouring him at the same time.

अथाशेषासुरांस्तस्य कोटिकोटिशतैस्ततः।
भस्मीकृत्य महादेवो निर्बिभेदांधकं तदा॥११॥
शूलेन शूलिना प्रोतं दग्धकल्मषकंचुकम्।
दृष्ट्वांधकं ननादेशं प्रणम्य स पितामहः॥१२॥
तन्नादश्रवणान्नेदुर्देवा देवं प्रणम्य तम्।
ननृतुर्मुनयः सर्वे मुमुदुर्गणपुङ्गवाः॥१३॥

Lord Mahādeva reduced millions of Daityas to ashes and then pierced his trident in the belly of Andhaka, as a result of which the Daitya was fainted. When lord Śiva pierced his trident into the belly of Andhaka, all his sins were burnt out. Then Brahmā, observing this, offered his salutation to lord Śiva and shouted in delight. All the gods also thundered aloud. The ascetics started dancing in delight.

ससृजुः पुष्पवर्षाणि देवाः शंभोस्तदोपरि।
त्रैलोक्यमखिलं हर्षान्ननंद च ननाद च॥१४॥

The gods showered the rain of flowers over lord Śiva. All the three worlds were delighted at the subjugation of Andhaka.

दग्धोग्निना च शूलेन प्रोतः प्रेत इवांधकः।
सात्त्विकं भावमास्थाय चिंतयामास चेतसा॥१५॥

With the flames of the trident burning a corpse, Andhaka thought in a *Sāttvika* manner.

जन्मांतरेपि देवेन दग्धो यस्माच्छिवेन वै।
आराधितो मया शंभुः पुरा साक्षान्महेश्वरः॥१६॥
तस्मादेतन्मया लब्धमन्यथा नोपपद्यते।
यः स्मरेन्मनसा रुद्रं प्राणांते सकृदेव वा॥१७॥
स याति शिवसायुज्यं किं पुनर्बहुशः स्मरन्।
ब्रह्मा च भगवान्विष्णुः सर्वे देवाः सवासवाः॥१८
शरणं प्राप्य तिष्ठंति तमेव शरणं व्रजेत्।
एवं संचिंत्य तुष्टात्मा सोंधकश्चांधकार्दनम्॥१९॥

"I had tortured Mahādeva in my earlier birth and in this birth, I have been burnt out by him. I had not adored Mahādeva in my earlier birth and I have received the reward of it during my present birth. Otherwise, it could never happen like this. A person, who at the time of his death, remembers Rudra even once, he achieves his closeness. Then what is the use of recalling him again and again? He is the one, in whom Brahmā, Viṣṇu and Indra, besides all other gods take refuge. Therefore, everyone should take refuge with him." Thus thinking, Andhaka felt delighted at heart. He then felt complete satisfaction.

सगणं शिवमीशानमस्तुवत्पुण्यगौरवात्।
प्रार्थितस्तेन भगवान् परमार्तिहरो हरः॥२०॥

Then he offered prayer to all the *gaṇas*, besides lord Śiva or Īśāna or Mahādeva, who had placed him in such a condition. Then Andhaka offered prayer to lord Śiva who removes the miseries of all.

हिरण्यनेत्रतनयं शूलाग्रस्थं सुरेश्वरः।
प्रोवाच दानवं प्रेक्ष्य घृणया नीललोहितः॥२१॥

When Andhaka so offered prayer to lord Śiva, the compassionate lord Mahādeva cast a compassionate look at Andhaka, the son of Hiraṇyākṣa.

तुष्टोस्मि वत्स भद्रं ते कामं किं करवाणि ते।
वरान्वरय दैत्येंद्र वरदोहं तवांधक॥२२॥
श्रुत्वा वाक्यं तदा शंभोर्हिरण्यनयनात्मजः।
हर्षगद्गदया वाचा प्रोवाचेदं महेश्वरम्॥२३॥

He said– "O son, I am now pleased with you. Let you meet with welfare. I shall grant your desire. You ask for a boon." Listening to the words of Śaṁbhu – lord Mahādeva, he delightfully spoke in choked voice to the lord.

भगवन्देवदेवेश भक्तार्तिहर शङ्कर।
त्वयि भक्तिः प्रसीदेश यदि देयो वरश्च मे॥२४॥

He said– "O lord of gods, O lord Śiva, the remover of the miseries of your devotees, in case, you are pleased with me and intend to grant a boon to me, then bestow on me, your eternal friendship. This is the boon I require."

श्रुत्वा भवोपि वचनमंधकस्य महात्मनः।
प्रददौ दुर्लभां श्रद्धां दैत्येंद्राय महाद्युतिः॥२५॥
गाणपत्यं च दैत्याय प्रददौ चावरोप्य तम्।
प्रणेमुस्तं सुरेंद्राद्या गाणपत्ये प्रतिष्ठितम्॥२६॥

On hearing the words of Andhaka, the illustrious great soul, bestowed the boon of his devotion, which is difficult to be achieved. He was declared as the foremost of the *gaṇas.* After achieving the leadership of the *gaṇas* of Śiva by Andhaka, even the gods offered their salutation to him.

इति श्रीलिङ्गमहापुराणे पूर्वभागे अंधकगाणपत्यात्मको
नाम त्रिनवतितमोऽध्यायः॥९३॥

* * *

चतुर्नवतितमोऽध्यायः

Chapter 94

The Boar incarnation

ऋषय ऊचुः

कथमस्य पिता दैत्यो हिरण्याक्षः सुदारुणः।
विष्णुना सूदितो विष्णुर्वाराहत्वं कथं गतः॥१॥
तस्य शृङ्गं महेशस्य भूषणत्वं कथं गतम्।
एतत्सर्वं विशेषेण सूत वक्तुमिहार्हसि॥२॥

The *Ṛṣis* said–

How was Hiraṇyākṣa, the father of Andhaka, killed? How did Viṣṇu take to the form of Varāha? How did his horn decorate the body of Maheśa as an ornament? You kindly speak out the relevant story in detail.

सूत उवाच

हिरण्यकशिपोर्भ्राता हिरण्याक्ष इति स्मृतः।
पुरांधकासुरेशस्य पिता कालांतकोपमः॥३॥

Sūta said–

Hiraṇyākṣa, the brother of Hiraṇyakaśipu, was a teriffic Rakṣasa. He was comparable to the time of destruction. He was the lord of *asuras* and the father of Andhaka.

देवाञ्जित्वाथ दैत्येंद्रो बद्ध्वा च धरणीमिमाम्।
नीत्वा रसातलं चक्रे बंदीमिन्दीवरप्रभाम्॥४॥

The lord of Daityas had defeated all the gods. After conquering the gods, he caught hold of the earth possessing the lustre of blue lotus, bound her and carried her to *Pātāla.* She was imprisoned there.

ततः सब्रह्मका देवाः परिम्लानमुखश्रियः।
बाधितास्ताडिता बद्धा हिरण्याक्षेण तेन वै॥५॥
बलिना दैत्यमुख्येन क्रूरेण सुदुरात्मना।
प्रणम्य शिरसा विष्णुं दैत्यकोटिविमर्दनम्॥६॥
सर्वे विज्ञापयामासुर्धरणीबंधनं हरेः।
श्रुत्वैतद्भगवान् विष्णुर्धरणीबंधनं हरिः॥७॥

भूत्वा यज्ञवराहोसौ यथा लिङ्गोद्भवे तथा।
दैत्यैश्च सार्धं दैत्येंद्रं हिरण्याक्षं महाबलम्॥८॥

The gods were then tortured by the cruel king of the Daityas, known as Hiraṇyākṣa. They were killed as well. Then the gods, with their faces having been faded out, went to Viṣṇu – the oppressor of the Daityas, with Brahmā. They offered their salutation to lord Viṣṇu, lowering their heads and conveyed to him the news of the imprisonment of the earth. On hearing this, lord Viṣṇu took to the form of *yajña-varāha*, as he had resorted to at the time of the emerging of the *liṅga*. He killed the Daitya king Hiraṇyākṣa and other Daityas with his sharp and curved tusks. Thereafter, lord Viṣṇu became resplendent with his lustre.

दंष्ट्राग्रकोट्या हत्वैनं रेजे दैत्यान्तकृत्प्रभुः।
कल्पादिषु यथापूर्वं प्रविश्य च रसातलम्॥९॥
आनीय वसुधां देवीमङ्कस्थामकरोद्विहिः।
ततस्तुष्टाव देवेशं देवदेवः पितामहः॥१०॥
शक्राद्यैः सहितो भूत्वा हर्षगद्गदया गिरा।
शाश्वताय वराहाय दंष्ट्रिणे दण्डिने नमः॥११॥
नारायणाय सर्वाय ब्रह्मणे परमात्मने।
कर्त्रे धर्त्रे धरायास्तु हर्त्रे देवारिणां स्वयम्।
कर्त्रे नेत्रे सुरेंद्राणां शास्त्रे च सकलस्य च॥१२॥
त्वमष्टमूर्तिस्त्वमनंतमूर्ति–
स्त्वमादिदेवस्त्वमनंतवेदितः।
त्वया कृतं सर्वमिदं प्रसीद
सुरेश लोकेश वराह विष्णो॥१३॥
तथैकदंष्ट्राग्रमुखाग्रकोटि–
भागैकभागार्धतमेन विष्णो।
हताः क्षणात्कामददैत्यमुख्याः
स्वदंष्ट्रकोट्या सह पुत्रभृत्यैः॥१४॥

As in the start of the *kalpas* earlier, he entered the nether regions and brought back the earth out of the ocean and made her seated in his lap. Then Brahmā, the best of the gods, accompanied by Indra and others, eulogised Viṣṇu – the lord of the Devas, with words choked with great emotions– "Salutation to the perpetual Varāha, with curved fangs and the staff. Salutation to Nārāyaṇa who is identical with all. Salutation to Brahman, the greatest soul. Salutation to the creator of all. Salutation to the holder of the earth. Salutation to the destroyer of the enemies of the gods. Salutation to the creator and the chiefs of the Devas and the chastiser of all. You are Aṣṭamūrti having eight cosmic bodies and having infinite forms. You are the primordial god and are known as Ananta or the eternal beings. Everything has been created by you. O lord of the gods, be pleased. O lord of the world, O Varāha, O Viṣṇu, be pleased. O Viṣṇu, you fulfil our desires. All the prominent Daityas with their sons and the servants had been killed by you in a moment, with half of a hundred millionth part of the tip of one of your curved fangs.

त्वयोद्धृता देव धरा धरेश
धराधराकार धृताग्रदंष्ट्रे।
धराधरैः सर्वजनैः समुद्रै
सुरासुरेः सेवितचंद्रवक्त्र॥१५॥

O lord of the earth, the earth was lifted up by you and held at the tip of your curved fangs. O lord, having the lustre of the clouds, O lotus-faced one, you are served by all the people, all the mountains, all the oceans, all the Devas, besides the Asuras.

त्वयैव देवेश विभो कृतश्च
जयः सुराणामसुरेश्वराणाम्।
अहो प्रदत्तस्तु वरः प्रसीद
वाग्देवतावारिजसंभवाय॥१६॥

O lord, it was by you alone who brought the victory over the Dānavas by the gods and Sarasvatī, the goddess of speech, has granted a boon to Brahmā. O lord, be pleased with us.

तव रोम्णि सकलामरेश्वरा
नयनद्वये शशिरवी पदद्वये।
निहिता रसातलगता वसुंधरा
तव पृष्ठतः सकलतारकादयः॥१७॥

All the gods take refuge in your hair pits. The sun and the moon are your eyes. The earth, who has been rescued by you from *Pātāla*, is lodged over your lotus like feet. All the stars are lodged over your back.

जगतां हिताय भवता वसुंधरा
भगवन् रसातलपुटङ्गता तदा।
अबलोद्धृता च भगवंतस्तवैव
सकलं त्वयैव हि धृतं जगद्गुरो॥१८॥

O lord, the protector of the universe, the earth, which had been carried to the nether world, was rescued by you alone. Without any help, you only brought her above the surface of the water. This task was performed by you for the benefit of the people and you did it alone."

इति वाक्पतिर्बहुविधैस्तवार्चनैः
प्रणिपत्य विष्णुममरैः प्रजापतिः।
विविधान्वरान् हरिमुखात्तु लब्धवान्
हरिनाभिवारिजदेहभृत्स्वयम्॥१९॥

Thus, both the goddess of speech and Brahmā eulogised Viṣṇu variously. Then they offered their salutation with the gods, to Viṣṇu. Thereafter, Brahmā received various boons from Viṣṇu. Brahmā was himself born out of the navel of lord Viṣṇu.

अथ तामुद्धृतां तेन धरां देवा मुनीश्वराः।
मूर्ध्न्यारोप्य नमश्चकुश्चक्रिणः सन्निधौ तदा॥२०॥

All the gods and the sages offered their salutation to the earth which had been brought back by lord Viṣṇu.

अनेनैव वराहेण चोद्धृतासि वरप्रदे।
कृष्णेनाक्लिष्टकार्येण शतहस्तेन विष्णुना॥२१॥
धरणि त्वं महाभागे भूमिस्त्वं धेनुरव्यये।
लोकानां धारिणी त्वं हि मृत्तिके हर पातकम्॥२२

They said– "O Dharaṇī, O bestower of the boons, you have been rescued with ease by the Varāha alone, who has been the form of Viṣṇu. You are quite virtuous. O earth, O everlasting earth, you are a cow. You bear all the people in the world. You remove all our sins.

मनसा कर्मणा वाचा वरदे वारिजेक्षणे।
त्वया हतेन पापेन जीवामस्त्वत्प्रसादतः॥२३॥

O goddess with lotus like eyes, bestower of the boons, O goddess earth, because of the removal of all the sins committed by us – mentally, by speech and actions, we live on earth by your grace."

इत्युक्ता सा तदा देवी धरा देवैरथाब्रवीत्।
वराहदंष्ट्राभिन्नायां धरायां मृत्तिकां द्विजाः॥२४॥
मंत्रेणानेन योऽबिभ्रत् मूर्ध्नि पापात्प्रमुच्यते।
आयुष्मान्बलान्धन्यः पुत्रपौत्रसमन्वितः॥२५॥
क्रमाद्भुवि दिवं प्राप्य कर्मांते मोदते सुरैः।

At these words of the gods, the goddess Earth said– "O Brāhmaṇas, those who apply the dust emerging from the scratching of earth over their body, with the fang of Varāha, reciting the *mantra*, they are relieved of all the sins. Such a person enjoys long life and his body remains healthy and has sons as well as the grandsons. After his death, he enjoys with all the gods. After the exhausting of his *karmas*, he is reborn on earth.

अथ देवे गते त्यक्त्वा वराहे क्षीरसागरम्॥२६॥
वाराहरूपमनघं चचाल च धरा पुनः।
तस्य दंष्ट्राभराक्रांता देवदेवस्य धीमतः॥२७॥

When lord Viṣṇu, discarding the body of boar with fangs, was consigned into the ocean of milk, then the earth carrying the curved tusk of Viṣṇu, started shaking again with its weight. The earth then stabilised slightly sinking below.

यदृच्छया भवः पश्यन् जगाम जगदीश्वरः।
दंष्ट्रां जग्राह दृष्ट्वा तां भूषणार्थमथात्मनः॥२८॥
दधार च महादेवः कूर्चांते वै महोरसि।
देवाश्च तुष्टुवः सेंद्रा देवदेवस्य वैभवम्॥२९॥
धरा प्रतिष्ठिता ह्येवं देवदेवेन लीलया।
भूतानां संप्लवे चापि विष्णोश्चैव कलेवरम्॥३०॥
ब्रह्मणश्च तथान्येषां देवानामपि लीलया।
विभुरङ्गविभागेन भूषितो न यदि प्रभुः॥३१॥
कथं विमुक्तिर्विप्राणां तस्माद्दंष्ट्री महेश्वरः॥३२॥

Per chance, lord Śiva was observing this of his own accord. He found the curved tusk of Varāha lying there. Then he picked it up for using it as an ornament. Then lord Śiva wore it over his vast chest and at the end of the matted locks of hair. When the gods so found lord Śiva, the god of gods, so decorated with it, they praised him immensely with Indra. Thus, at the end of the time of dissolution, lord Viṣṇu, playfully, re-established the earth. Had lord Śiva – Mahādeva, not adorned his limb with the curved fang of Viṣṇu, Brahmā and other Devas, sportingly, then how could the Brāhmaṇas attain salvation? Therefore, lord Maheśvara wears the curved fang as his ornament.

इति श्रीलिङ्गमहापुराणे पूर्वभागे वराहप्रादुर्भावो नाम
चतुर्नवतितमोऽध्यायः॥९४॥

पञ्चनवतितमोऽध्यायः

Chapter 95

Subjugation of Narasiṁha

ऋषय ऊचुः
नृसिंहेन हतः पूर्वं हिरण्याक्षाग्रजःश्रुतम्।
कथं निषूदितस्तेन हिरण्यकशिपुर्वद॥१॥

The *Ṛṣis* said–

It has been heard that Hiraṇyakaśipu – the elder brother of Hiraṇyākṣa, had been killed at the hands of Nṛsiṁha. How was he killed by Narasiṁha? You kindly narrate the story to us.

सूत उवाच
हिरण्यकशिपोः पुत्रः प्रह्लाद इति विश्रुतः।
धर्मज्ञः सत्यसंपन्नस्तपस्वी चाभवत्सुधीः॥२॥

Sūta said–

Hiraṇyakaśipu had a son named Prahlāda, who was quite well known. He was quite a religious minded person, besides being truthful, a mendicant with a great wisdom.

जन्मप्रभृति देवेशं पूजयामास चाव्ययम्।
सर्वज्ञं सर्वगं विष्णुं सर्वदेवभवोद्भवम्॥३॥
तमादिपुरुषं भक्त्या परब्रह्मस्वरूपिणम्।
ब्रह्मणोधिपतिं सृष्टिस्थितिसंहारकारणम्॥४॥

Ever since his birth, he was firmly devoted to the eternal, omniscient Viṣṇu – the lord of the Devas, who is omnipresent, cause of origin of all the Devas, the primordial Puruṣa, having the form of Brahman, the overlord of Brahmā and who is the cause of creation, sustenance and annihilation.

सोपि विष्णोस्तथाभूतं दृष्ट्वा पुत्रं समाहितम्।
नमो नारायणायेति गोविंदेति मुहुर्मुहः॥५॥
स्तुवंतं प्राह देवारिः प्रदहन्निव पापधीः।
न मां जानासि दुर्बुद्धे सर्वदैत्यामरेश्वरम्॥६॥

The enemy of Devas observed that his son was frequently repeating the name of Govinda and Nārāyaṇa, offering salutation to the lord. He found that his son was devoted to Viṣṇu. The demon of sinful wisdom, looked at his son as though he would burn him and uttered– "O boy of wicked ways, you are unaware about me. I am the lord of all the Daityas and the Devas.

प्रह्लाद वीरदुष्पुत्र द्विजदेवार्तिकारणम्।
को विष्णुः पद्मजो वापि शक्रश्च वरुणोथ वा॥७॥
वायः सोमस्तथेशानः पावको मम यः समः।
मामेवार्चय भक्त्या च स्वल्पं नारायणं सदा॥८॥

O valorous Prahlāda, O my wicked son, I am the cause of the agony to the Brāhmaṇas and the gods. Who is Viṣṇu? Who is the lotus-born Brahmā? The gods like Indra, Varuṇa, Vāyu, the moon, Īśāna and the fire god, cannot equate me. Therefore, you should adore me with devotion. Don't utter the name of Nārāyaṇa.

प्रह्लाद जीविते वांछा तवैषा शृणु चास्ति चेत्।
श्रुत्वापि तस्य वचनं हिरण्यकशिपोः सुधीः॥९॥
प्रह्लादः पूजयामास नमो नारायणेति च।
नमो नारायणायेति सर्वदैत्यकुमारकान्॥१०॥
अध्यापयामास च तां ब्रह्मविद्यां सुशोभनाम्।
दुर्लंघ्यां चात्मनो दृष्ट्वा शक्रादिभिरपि स्वयम्॥११॥
पुत्रेण लंघितामाज्ञां हिरण्यः प्राह दानवान्।
एतं नानाविधैर्वध्यं दुष्पुत्रं हंतुमर्हथ॥१२॥

In case, you have the desire to live on earth, then, O Prahlāda, listen to me carefully. Even on hearing the threatening words of Hiraṇyakaśipu, Prahlāda continued to adore lord Viṣṇu and recited the name of Nārāyaṇa repeatedly. He taught the sons of the Daityas to utter *Namo-Nārāyaṇāya* (salutation to Nārāyaṇa) and also taught them the *Brahma-vidyā*. The Daitya king Hiraṇyakaśipu observed that his son had disregarded his command, which is difficult to be disregarded even by Indra and the other gods. Then, he said to the Rākṣasas– "You kill my wicked son, who is worthy to be killed because of various reasons."

एवमुक्तास्तदा तेन दैत्येन सुदुरात्मना।
निजघ्नुर्देवदेवस्य भृत्यं प्रह्लादमव्ययम्॥१३॥

At the command of the wicked soul, the Rākṣasas tortured Prahlāda, who was the disciple of Viṣṇu.

तत्र तत्प्रतिकृतं तदा सुरै-
दैंत्यराजतनयं द्विजोत्तमाः।
क्षीरवारिनिधिशायिनः प्रभोर्निष्-
फलं त्वथ बभूव तेजसा॥१४॥

O excellent Brāhmaṇas, whatever the torture was extended towards the son of the Daitya king, became infructuous because of the grace of lord Viṣṇu, who was sleeping in the ocean of milk.

तदाथ गर्वभिन्नस्य हिरण्यकशिपोः प्रभुः।
तत्रैवाविरभूद्धंतुं नृसिहाकृतिमास्थितः॥१५॥
जघानं च सुतं प्रेक्ष्य पितरं दानवाधमम्।
बिभेद तत्क्षणादेव करजैर्निशितैः शतैः॥१६॥

Then, in order to shatter the pride of the Daitya king Hiraṇyakaśipu, lord Viṣṇu himself appeared in the form of Narasiṁha. He cast a compassionate glance at Prahlāda – the son of Hiraṇyakaśipu. In order to kill the Daitya king, he tore out his body with his sharp nails.

ततो निहत्य तं दैत्यं सबांधवमघापहः।
पीडयामास दैत्येन्द्रं युगांताग्निरिवापरः॥१७॥

Thereafter, lord Viṣṇu, the destroyer of the sins, killing Hiraṇyakaśipu with his kins, troubled all the prominent Daityas like the fire of the time of dissolution.

नादैस्तस्य नृसिंहस्य घोरैर्वित्रासितं जगत्।
आब्रह्मभुवनाद्विप्राः प्रचचाल स सुव्रताः॥१८॥

O excellent Brāhmaṇas, the entire world was frightened with the roar of Narasiṁha. All the three *lokas* with *Brahmaloka* were shaken.

दृष्ट्वा सुरासुरमहोरगसिद्धसाध्या-
स्तस्मिन् क्षणे हरिविरिञ्चिमुखा नृसिंहम्।
धैर्यं बलं च समवाप्य ययुर्विसृज्य
आदिङ्मुखांतसुरक्षणतत्पराश्च॥१९॥
ततस्तैर्गतैः सैषा देवो नृसिंहः
सहस्राकृतिः सर्वपात्सर्वबाहुः।
सहस्रेक्षणः सोमसूर्याग्निनेत्रस्तदा
संस्थितः सर्वमावृत्य मायी॥२०॥
तं तुष्टुवुः सुरश्रेष्ठा लोका लोकाचले स्थिताः।
सब्रह्मकाः ससाध्यांश्च सयमाः समरुद्गणाः॥२१॥

Finding Narasiṁha in anger, all the *Devas, Asuras, Nāgas, Siddhas, Sādhyas, Viṣṇu, Brahmā* and other gods, lost their patience and the prowess. In order to save their lives, they fled to different directions. When all of them fled away, then lord Narasiṁha with a thousand forms, the creator of all, then stood there covering all the feet, arms, eyes, with the sun, moon and fire as his eyes, besides his *Māyā.* Then all the gods, who were at the Lokāloka mountain, praised lord Nṛsiṁha together with Brahmā, Yama, Varuṇa and eulogised Narasiṁha.

परात्परतरं ब्रह्म तत्त्वात्तत्त्वतमं भवान्।
ज्योतिषां तु परं ज्योतिः परमात्मा जगन्मयः॥२२॥
स्थूलं सूक्ष्मं सुसूक्ष्मं च शब्दब्रह्ममयः शुभः।
वागतीतो निरालंबो निर्द्वंद्वो निरुपप्लवः॥२३॥

"You are Brahmā, greater than the greatest. You are greater than the great *tattva.* You are the greatest of all the flames, you are the supreme soul, pervading the world. You are gross as well as subtle; you are smaller than the smallest and resemble *Śabda-Brahman*; you are beyond the limit of the speech. You are not depending on anyone else. You are free from the struggle, impediments and calamities.

यज्ञभुग्यज्ञमूर्तिस्त्वं यज्ञिनां फलदः प्रभुः।
भवान्मत्स्याकृतिः कौर्ममास्थाय जगति स्थितः॥

You are the partaker of the sacrificers of the sacrifices. You are the lord who bestows fruits on the performers of sacrifices. You assume the form of a fish. You are stationed in the universe after assuming the form of a tortoise.

वाराहीं चैव तां सैंहीमास्थायेह व्यवस्थितः।
देवानां देवरक्षार्थं निहत्य दितिजेश्वरम्॥२५॥

You have assumed the form of a boar and a lion for the protection of the Devas and for the killing of the lord of the Daityas.

द्विजशापच्छलेनैवमवतीर्णोसि लीलया।
न दृष्टं यत्त्वदन्यं हि भवान्सर्वं चराचरम्॥२६॥

On the pretext of the curse from a Brāhmaṇa (Bhṛgu), you incarnated on earth playfully. Nothing is beyond you. You represent the entire mobile and immobile universe.

भवान्विष्णुर्भवान् रुद्रो भवानेव पितामहः।
भवानादिर्भवानंतो भवानेव वयं विभो॥२७॥

You represent the form of Brahmā, Rudra and Viṣṇu. You are the beginning and the end. O lord, you are all pervading.

भवानेव जगत्सर्वं प्रलापेन किमीश्वर।
मायया बहुधा संस्थमद्वितीयमयं प्रभो॥२८॥

You are the form of the whole universe. O lord, what is the use of useless talk? You are unique and appear in several forms due to your own *Māyā.*

स्तोष्यामस्त्वां कथं भासि देवदेव मृगाधिप।
स्तुतोपि विविधैः स्तुत्यैर्भावैर्नानाविधैः प्रभुः॥२९
न जगाम द्विजाः शांतिं मानयन्योनिमात्मनः।
यो नृसिंहस्तवं भक्त्या पठेद्वार्थं विचारयेत्॥३०॥

How can we offer prayer to you? O lord of gods, O Narasiṁha, you are quite resplendent. O Brahmā, though Narasiṁha was eulogised variously, but he never became peaceful. He, feeling pride of his being a lion, remained disturbed. (Though he appeared as a lion), but he could not be pacified even after eulogising him as a lion. A person who recites the prayer of Narasiṁha or narrates it to the Brāhmaṇas, he is honoured in the abode of Viṣṇu.

श्रावयेद्वा द्विजान्सर्वान् विष्णुलोके महीयते।
तदंतरे शिवं देवाः सेंद्राः सब्रह्मकाः प्रभुम्॥३१॥
संप्राप्य तुष्टुवः सर्वं विज्ञाप्य मृगरूपिणः।
ततो ब्रह्मादयस्तूर्णं संस्तूय परमेश्वरम्॥३२॥
आत्मत्राणाय शरणं जग्मुः परमकारणम्।
मंदरस्थं महादेवं क्रीडमानं सहोमया॥३३॥
सेवितं गणगंधर्वैः सिद्धैरप्सरसां गणैः।
देवताभिः सह ब्रह्मा भीतभीतः सगद्गदम्।
प्रणम्य दण्डवद्भूमौ तुष्टाव परमेश्वरम्॥३४॥

In the meantime, all the gods went to Śiva, together with Brahmā and Indra. They narrated the performance of Narasiṁha to him in detail, praising him at the same time. All of them took refuge with lord Śiva for the sake of their own protection. He is the cause of their protection. At that point of time, lord Śiva was sporting with Pārvatī over the Mandara mountain, being served by *Gandharvas*, *Siddhas*, *Apsarās* as well as his own *gaṇas*. The exceedingly frightened Brahmā offered prayer to Śiva with other gods.

ब्रह्मोवाच

नमस्ते कालकालाय नमस्ते रुद्र मन्यवे।
नमः शिवाय रुद्राय शङ्कराय शिवाय ते॥३५॥

Brahmā said–

"You are the destroyer of death, salutation to you. Salutation to the anger of Rudra. Salutation to Śiva. Salutation to Rudra, Śiva and Śaṅkara.

उग्रोसि सर्वभूतानां नियंतासि शिवोसि नः।
नमः शिवाय शर्वाय शङ्करायार्त्तिहारिणे॥३६॥

You are horrible, controller of all the living beings. For us, you are Śiva. O lord Śiva, Śaṅkara, Śarva and the remover of miseries, salutation to you.

भास्कराय विश्वाय विष्णवे ब्रह्मणे नमः।
अंतकाय नमस्तुभ्यमुमायाः पतये नमः॥३७॥

Salutation to Bhāskara, Viṣṇu and Brahmā. Salutation to the destroyer and the lord of Umā.

हिरण्यबाहवे साक्षाद्धिरण्यपतये नमः।
शर्वाय सर्वरूपाय पुरुषाय नमोनमः॥३८॥

Salutation to the one having arms of gold, besides the one known as Hiraṇyapati Śarva and the one with a universal form.

सदसद्व्यक्तिहीनाय महतः कारणाय ते।
नित्याय विश्वरूपाय जायमानाय ते नमः॥३९॥

Salutation to the one who is devoid of *sat* and *asat*, besides *Mahat*, *nitya* (eternal) of the universal form and the one who takes a birth.

जाताय बहुधा लोके प्रभूताय नमोनमः।
रुद्राय नीलरुद्राय कालरुदाय प्रचेतसे॥४०॥

Salutation to the one who is born on earth in various forms. Salutation to *Prabhūta-Rudra*, *Nīla-Rudra*, *Kāla-Rudra* and *Pracetas*.

कालाय कालरूपाय नमः कालाङ्गहारिणे।
मीढुष्टमाय देवाय शितिकंठाय ते नमः॥४१॥

Salutation to Kāla of black colour. Salutation to the destroyer of Kāla, salutation to the bountiful and beautiful.

महीयसे नमस्तुभ्यं हंत्रे देवारिणां सदा।
ताराय च सुताराय तारणाय नमोनमः॥४२॥

Salutation to the great lord Śiva and the one who always destroys the Daityas. Salutation to the killer of the Rākṣasa Tāra. Salutation also to Tāraṇa and Sutāra.

हरिकेशाय देवाय शंभवे परमात्मने।
देवानां शंभवे तुभ्यं भूतानां शंभवे नमः॥४३॥

Salutation to Harikeśa, Śaṁbhu – the great soul and the one who is the well-wisher of the gods. Salutation to the one who wishes well of all the living beings.

शंभवे हैमवत्याश्च मन्यवे रुद्ररूपिणे।
कपर्दिने नमस्तुभ्यं कालकंठाय ते नमः॥४४॥

Salutation to the benefactor of Umā. Salutation to anger in the form of Rudra. Salutation to the one wearing the matted locks of hair on the head. Salutation to Nīlakaṇṭha.

हिरण्याय महेशाय श्रीकंठाय नमोनमः।
भस्मदिग्धशरीराय दण्डमुण्डीश्वराय च॥४५॥

Salutation to Maheśa having the golden complexion. Salutation to Nīlakaṇṭha. Salutation to the one who has applied ashes over the body. Salutation to the one holding a *daṇḍa* and wearing the garland of skulls.

नमो ह्रस्वाय दीर्घाय वामनाय नमोनमः।
नम उग्रत्रिशूलाय उग्राय च नमोनमः॥४६॥

Salutation to the short as well as the long one. Salutation to Vāmana, carrier of trident and the one with terrific form.

भीमाय भीमरूपाय भीमकर्मरताय ते।
अग्रेवधाय वै भूत्वा नमो दूरेवधाय च॥४७॥

Salutation to Bhīma and the one having the form of Bhīmāśaṅkara. Salutation to the one who is interested in the terrific deeds. He is the foremost of the killers, salutation to him from a distance.

धन्विने शूलिने तुभ्यं गादिने हलिने नमः।
चक्रिणे वर्मिणे नित्यं दैत्यानां कर्मभेदिने॥४८॥

Salutation to the holder of the bow, a trident and the iron club. Salutation to the one who carries a plough as a weapon. Salutation to the carrier of a *cakra* and the one who has the coat of mail. Salutation to the one who always destroys the (evil) activities of the Daityas.

सद्याय सद्यरूपाय सद्योजाताय ते नमः।
वामाय वामरूपाय वामनेत्राय ते नमः॥४९॥

Salutation to *Sadya* form of Sadya and Sadyojāta. Salutation to Vāma, form of Vāma and Vāmadeva.

अघोररूपाय विकटाय विकटशरीराय ते नमः।
पुरुषरूपाय पुरुषैकतत्पुरुषाय वै नमः॥५०॥
पुरुषार्थप्रदानाय पतये परमेष्ठिने।
ईशानाय नमस्तुभ्यमीश्वराय नमोंनमः॥५१॥

Salutation to the one having the form of Aghora, Vikaṭa. Salutation to the one having the form of Puruṣa, Tatpuruṣa and the one with a single *tattva* of Puruṣa. Salutation to Parameṣṭhī who sets the goal of life. Salutation to Īśvara – Īśāna.

ब्रह्मणे ब्रह्मरूपाय नमः साक्षाच्छिवाय ते।
सर्वविष्णुर्नृसिंहस्य रूपमास्थाय विश्वकृत्॥५२॥
हिरण्यकशिपुं हत्वा करजैर्निशतैः स्वयम्।
दैत्येंद्रैर्बहुभिः सार्धं हितार्थं जगतां प्रभुः॥५३॥
सैंहीं समानयन्योनिं बाधते निखिलं जगत्।
यत्कृत्यमत्र देवेश तत्कुरुष्व भवानिह॥५४॥

Salutation to Brahman and salutation to a form of Brahman. Salutation to lord Śiva. O Śarva, Viṣṇu – the creator of the universe, has taken to the form of Narasiṁha. He, himself, for the welfare of all the three *lokas*, using his sharp nails has killed Hiraṇyakaśipu. He, taking to the form of a lion, is causing terror in the world and unbearable pain. O lord, you kindly enlighten us whatever is appropriate in this case.

उग्रोसि सर्वदुष्टानां नियंतासि शिवोसि नः।
कालकूटादिवपुषा त्राहि नः शरणागतान्॥५५॥

You are terrific and can exercise control over all the wicked people. You happen to be our protector. You kindly protect with your body which had consumed Kālakūṭa. All of us have taken refuge with you.

शुक्रं तु वृत्तं विश्वेश क्रीडा वै केवलं वयम्।
तवोन्मेषनिमेषाभ्यामस्माकं प्रलयोदयौ:॥५६॥
उन्मीलयेत्त्वयि ब्रह्मन्विनाशोस्ति न ते शिव।
संतप्तास्मो वयं देव हरिणामिततेजसा॥५७॥
सर्वलोकहितायैनं तत्त्वं संहर्त्तुमिच्छसि।

O lord of the universe, your conduct is spotless. We are only the toys of your sports. With the opening and closing of your eyes, we have to face the rise and the fall. All of us are suffering the enormous resplendence of Viṣṇu, who has appeared in the form of Narasiṁha. We are suffering and are miserable as well. You kindly stop him for the welfare of all."

सूत उवाच

विज्ञापितस्तथा देवः प्रहसन्प्राह तान् सुरान्॥५८॥
अभयं च ददौ तेषां हनिष्यामीति तं प्रभुः।
सोपि शक्रः सुरैः सार्धं प्रणिपत्य यथागतम्॥५९॥
जगाम भगवान् ब्रह्मा तथान्ये च सुरोत्तमाः।
अथोत्थाय महादेवः शारभं रूपमास्थितः॥६०॥
ययौ प्रांते नृसिंहस्य गर्वितस्य मृगाशिनः।
अपहृत्य तदा प्राणान् शरभः सुरपूजितः॥६१॥
सिंहात्ततो नरो भूत्वा जगाम च यथाक्रमम्।
एवं स्तुतस्तदा देवैर्जगाम स यथाक्रमम्॥६२॥
यः पठेच्छृणुयाद्वपि संस्तवं शार्वमुत्तमम्।
रुद्रलोकमनुप्राप्य रुद्रेण सह मोदते॥६३॥

Sūta said–

At the prayer of the gods, lord Śiva, smilingly, assured protection to them and said– "I shall surely kill him." Thereafter, Indra and other gods with Brahmā offered their salutation to lord Śiva. Thereafter, lord Brahmā and all the gods returned to their respective abodes. Soon thereafter, Śiva took to the form of Śarabha and reached the place of Narasiṁha. Śiva, in the form of Śarabha, killed Narasiṁha. After his killing Narasiṁha, Śiva was adored by the goddess. Then Viṣṇu, discarding his Narasiṁha form, reverted to his original position. Thereafter, he left the place slowly. Śiva too, after his having been eulogised by the gods, left the place. Anyone, who reads this prayer for Śiva or listens to it, he surely goes on to the *Śivaloka* and enjoys all the pleasures with lord Śiva.

इति श्रीलिङ्गमहापुराणे पूर्वभागे नारसिंहे
पञ्चनवतितमोऽध्यायः॥९५॥

षण्णवतितमोऽध्यायः

Chapter 96

Description of Śarabha form

ऋषय ऊचुः

कथं देवो महादेवो विश्वसंहारकारकः।
शरभाख्यं महाघोरं विकृतं रूपमास्थितः॥१॥

किंकिं धैर्यं कृतं तेन ब्रूहि सर्वमशेषतः।

The *Ṛṣis* said–

What were the valorous deeds performed by lord Mahādeva, the destroyer of the universe, taking to the terrific form of Śarabha? You kindly narrate the same to us at length.

सूत उवाच

एवमभ्यर्थितो देवैर्मतिं चक्रे कृपालयः॥२॥
यत्तेजस्तु नृसिंहाख्यं संहर्त्तुं परमेश्वरः।
तदर्थं स्मृतवान् रुद्रो वीरभद्रं महाबलम्॥३॥

Sūta said–

At the request of the gods, the compassionate Śiva, for the purpose of killing powerful Narasiṁha, took a decision. For the purpose, lord Śiva remembered Vīrabhadra.

आत्मनो भैरवं रूपं महाप्रलयकारकम्।
आजगाम पुरा सद्यो गणानामग्रतो हसन्॥४॥
साट्टहासैर्गणवरै रुत्पतद्भिरितस्ततः।
नृसिंहरूपैरत्युग्रैः कोटिभिः परिवारितः॥५॥
तावद्भिरभितो वीरैर्नृत्यद्भिश्च मुदान्वितैः।
क्रीडद्भिश्च महाधीरैर्ब्रह्माद्यैः कंदुकैरिव॥६॥
अदृष्टपूर्वैरन्यैश्च वेष्टितो वीरवंदितः।
कल्पांतज्वलनज्वालो विलसल्लोचनत्रयः॥७॥
आत्तशस्त्रो जटाजूटे ज्वलद्बालेन्दुमण्डितः।
बालेंदुद्वितयाकारतीक्ष्णदंष्ट्रांकुरद्वयः॥८॥
आखण्डलधनुःखण्डसंनिभभ्रूलतायुतः।
महाप्रचण्डहुङ्कारबधिरीकृतदिङ्मुखः॥९॥
नीलमेघाञ्जनाकारभीषणश्मश्रुरद्भुतः।
वादखण्डमखण्डाभ्यां भ्रामयंस्त्रिशिखं मुहुः॥१०॥
वीरभद्रोपि भगवान् वीरशक्तिविजृंभितः।
स्वयं विज्ञापयामास किमत्र स्मृतिकारणम्॥११॥
आज्ञापय जगत्स्वामिन् प्रसादः क्रियतां मयि।

The terrific Vīrabhadra who could destroy the universe at once, appeared before lord Śiva, smilingly. He was the lord of crores of *gaṇas* who were laughing aloud. He was in the form of a lion and was jumping here and there. He was surrounded by all other warriors, who had never been seen earlier. He was quite delightful. He was playing a ball with highly patient Brahmā. He was being offered salutation by the warriors. He resembled the fire flames rising at the time of the dissolution. He had three shining eyes. The crescent decorated his matted locks of hair and he had weapons in his hand. His fangs were curved like the crescent moon, which were quite sharp. His eyebrows resembled the rainbow. His terrific *huṁkāra* deferred the quarters. His size resembled the blue cloud or the mountain of collyrium. He had terrific beard and moustaches. He had a terrible form. He was wielding the trident with his long arms which could conquer all. Even Vīrabhadra was astonished by observing his own prowess. Then he prayed the lord Śiva– "O soul of the universe, what is the cause for summoning me? You give me a command and be compassionate on me."

श्रीभगवानुवाच

अकाले भयमुत्पन्नं देवानामपि भैरव॥१२॥
ज्वलितः स नृसिंहाग्निः शमयैनं दुरासदम्।
सांत्वयन् बोधयादौ तं तेन किं नोपशाम्यति॥१३॥
ततो मत्परमं भावं भैरवं संप्रदर्शय।
सूक्ष्मं सूक्ष्मेण संहृत्य स्थूलं स्थूलेन तेजसा॥१४॥
वक्त्रमानय कृत्तिं च वीरभद्र ममाज्ञया।
इत्यादिष्टो गणाध्यक्षः प्रशांतवपुरास्थितः॥१५॥
जगाम रंहसा तत्र यत्रास्ते नरकेसरी।
ततस्तं बोधयामास वीरभद्रो हरो हरिम्॥१६॥
उवाच वाक्यमीशानः पितापुत्रमिवौरसम्।

Lord Śiva said–

The gods are facing an untimely danger. The fire of Narasiṁha is burning. You extinguish this fire which cannot be extinguished otherwise. First of all, you make him understand by assuring him. In case, he is not pacified, then you display before him my terrific form. After which, you should destroy the smallest as well as the biggest with your lustre. O Vīrabhadra, this is my command and it is your duty to carry it out. Make him realise the factual position and bring him before me. When so commanded by lord Śiva, the lord of *gaṇas* took to his peaceful form and then speedily reached to the place where Narasiṁha was present. Reaching there, Vīrabhadra explained everything to Narasiṁha. Like a bosom born son, Vīrabhadra spoke these words to Narasiṁha.

श्री वीरभद्र उवाच

जगत्सुखाय भगवनवतीर्णोसि माधव॥१७॥
स्थित्यर्थेन न युक्तोसि परेण परमेष्ठिना।
जंतुचक्रं भगवता रक्षितं मत्स्यरूपिणा॥१८॥
पुच्छेनैव समाबध्य भ्रमन्नेकार्णवे पुरा।
बिभर्षि कूर्मरूपेण वाराहेणोद्धुता मही॥१९॥
अनेन हरिरूपेण हिरण्यकशिपुर्हतः।
वामनेन बलिर्बद्धस्त्वया विक्रमता पुनः॥२०॥
त्वमेव सर्वभूतानां प्रभवः प्रभुरव्ययः।
यदायदा हि लोकस्य दुःखं किञ्चित्प्रजायते॥२१॥
तदातदा वतीर्णस्त्वं करिष्यसि निरामयम्।
नाधिकस्त्वत्समोप्यस्ति हरे शिवपरायण॥२२॥

Vīrabhadra said–

"O lord Viṣṇu, you have incarnated for the happiness of the world, having been engaged by the great Parameṣṭhin for the purpose of sustaining the living beings. In that form, you have saved enormous creatures as a fish. You moved about in the vast ocean-like sheet of water in earlier times, after tying of the boat to your tail. You held the Mandara mountain in the form of a tortoise. Then the earth was lifted up in your boar form. With the Narasiṁha form, you have killed Hiraṇyākṣa. Again, Bali was bound by you as a dwarf or a Vāmana and you measured the earth with three steps. You alone are the unchanging lord of all the living beings. You displayed your prowess whenever any misery befell over the mankind. You alone are the unchanging lord of all the living beings. You incarnate on earth and free the world from ailment. You are the lord who is immensely attached to Śiva and you are unparalleled.

त्वया धर्माश्च वेदाश्च शुभे मार्गे प्रतिष्ठिताः।
यदर्थमवतारोय निहतः सोपि केशव॥२३॥
अत्यंतघोरं भगवन्नरसिंह वपुस्तव।
उपसंहर विश्वात्मंस्त्वमेव मम सन्निधौ॥२४॥

You established the *dharma* and the Vedas on auspicious lines. O lord, the *asura* for the destruction of whom you incarnated, has already been killed. Your present form of Narasiṁha is quite terrific, therefore, you kindly withdraw this form in my presence."

सूत उवाच

इत्युक्तो वीरभद्रेण नृसिंहः शांतया गिरा।
ततोधिकं महाघोरं कोपं प्रज्वालयद्धरिः॥२५॥

Sūta said–

After having been so mildly addressed by Vīrabhadra, Narasiṁha became more blazed than his earlier form and extended further wrath.

श्रीनृसिंह उवाच

आगतोसि यतस्तत्र गच्छ त्वं मा हितं वद।
इदानीं संहरिष्यामि जगदेतच्चराचरम्॥२६॥

संहर्त्तुर्न हि संहारः स्वतो वा परतोपि वा।
शासितं मम सर्वत्र शास्ता कोपि न विद्यते॥२७॥
मत्प्रसादेन सकलं समर्यादं प्रवर्तते।
अहं हि सर्वशक्तीनां प्रवर्तकनिवर्त्तकः॥२८॥
यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।
तत्तद्विद्धि गणाध्यक्ष मम तेजोविजृंभितम्॥२९॥
देवतापरमार्थज्ञा ममैव परमं विदुः।
मदंशाः शक्तिसंपन्ना ब्रह्मशक्रादयः सुराः॥३०॥
मन्नाभिपङ्कजाज्जातः पुरा ब्रह्मा चतुर्मुखः।
तल्ललाटसमुत्पन्नो भगवान्वृषभध्वजः॥३१॥
रजसाधिष्ठितः स्रष्टा रुद्रस्तामस उच्यते।
अहं निहंता सर्वस्य मत्परं नास्ति दैवतम्॥३२॥

Lord Narasiṁha said–

O dear, you return to the place from where you have arrived. I shall surely destroy the mobile and immobile beings. To perform the task of destruction is not in the hands of anyone else. I rule everywhere. No one rules over me. All the living beings work within their limits by my grace. I am the lone instigator and the restrainer of all the Śaktis. O lord of *gaṇas*, you should well realise that everything which is glorious, such powerful and energetic in the world, is only the display of my splendour. Those who are conversant with the realities of the deities, are aware that I alone am the greatest deity. Brahmā, Indra and the other Devas, who possess powers, are my parts alone. Brahmā – the four faced deity, emerged out of the lotus from my navel in earlier times. The bull-bannered lord Śiva emerged out of my forehead. The creator possesses the *Rajoguṇa* well. Rudra is called *Tāmas.* I am the restrainer and controller of everything. No deity is of any higher status than myself.

विश्वाधिकः स्वतंत्रश्च कर्ता हर्ताखिलेश्वरः।
इदं तु मत्परं तेजः कः पुनः श्रोतुमिच्छति॥३३॥
अतो मां शरणं प्राप्य गच्छ त्वं विगतज्वरः।
अवेहि परमं भावमिदं भूतमहेश्वरः॥३४॥
कालोस्म्यहं कालविनाशहेतु–
लोकान् समाहर्त्तुमहं प्रवृत्तः।
मृत्योर्मृत्युं विद्धि मां वीरभद्र
जीवंत्येते मत्प्रसादेन देवाः॥३५॥

I have a status superior than any one else. I happen to be the independent lord of all. I am the performer, destroyer, besides being the lord of the universe. This is my highest resplendence. Who would listen to your advice? Therefore, you should take refuge in me and getting reassured, you return to your place. O Bhūteśvara, you understand my high ideals. O Vīrabhadra, I am the death incarnate. In fact, I am the death for the death itself. I am the cause of the death of death. I am presently engaged in the destruction of the universe. O Vīrabhadra, you treat me death for the death. The gods remain alive by my grace.

सूत उवाच

साहङ्कारमिदं श्रुत्वा हरेरमितविक्रमः।
विहस्योवाच सावज्ञं ततो विस्फुरिताधरः॥३६॥

Sūta said–

Listening to the arrogant words of Narasiṁha, the immensely valorous Vīrabhadra laughed in contempt and said to Narasiṁha.

श्रीवीरभद्र उवाच

किं न जानासि विश्वेशं संहर्तारं पिनाकिनम्।
असद्वादो विवादश्च विनाशस्त्वयि केवलः॥३७॥

Vīrabhadra said–

Are you not aware of lord Śiva – the bearer of the Pināka bow? By entering into the useless controversy, you will only invite your destruction.

तवान्योन्यावताराणि कानि शेषाणि सांप्रतम्।
कृतानि येन केनापि कथाशेषो भविष्यति॥३८॥

What more has been left of your various incarnations? Irrespective of the purpose for which you had incarnated yourself, that has become stories presently.

दोषं त्वं पश्य एतत्त्वमवस्थामीदृशीं गतः।
तेन संहारदक्षेण क्षणात्संक्षयमेष्यसि॥३९॥

You visualise the mistake because of which you have to face the present situation. You are sure to meet with destruction at the hands of lord Śiva.

प्रकृतिस्त्वं पुमान् रुद्रस्त्वयि वीर्यं समाहितम्।
त्वन्नाभिपङ्कजाज्जातः पञ्चवक्त्रः पितामहः॥४०॥

You are Prakṛti, while Śiva is Puruṣa. Śiva is lodged in you. This is not natural. The five-faced Brahmā emerged out of your navel.

सृष्ट्यर्थेन जगत्पूर्वं शङ्करं नीललोहितम्।
ललाटे चिंतयामास तपस्युग्रे व्यवस्थितः॥४१॥

Brahmā, who was engaged in hard *tapas*, conceived blue-throated Śiva, the ancestor of the universe, for the purpose of the creation.

तल्ललाटादभूच्छंभोः सृष्टियर्थं तन्न दूषणम्।
अंशोह देवदेवस्य महाभैरवरूपिणः॥४२॥

Then he produced Śiva from his forehead for the purpose of creation. Śiva is not at all at fault in this case. I, in the form of Mahābhairava, am the part of lord Śiva.

त्वत्संहारे नियुक्तोस्मि विनयेन बलेन च।
एवं रक्षो विदार्यैव त्वं शक्तिकलया युतः॥४३॥
अहङ्कारावलेपेन गर्जसि त्वमतंद्रितः।
उपकारो ह्यसाधूनामपकाराय केवलम्॥४४॥

I have been entrusted with the duty of killing you. I possess the related prowess of Śiva. In this way, tearing out the *asuras*, you are overpowered with arrogance and are thundering becoming conscious. The bestowing of kindness over the wicked people results in evil only.

यदि सिंह महेशानं स्वपुनर्भूत मन्यसे।
न त्वं स्रष्टा न संहर्ता न स्वतंत्रो हि कुत्रचित्॥४५॥

O Narasiṁha, you consider lord Śiva – Maheśa, to have been born after you. Therefore, you are wrong. You at no stage are the creator, destroyer or protector.

कुलालचक्रवच्छक्त्या प्रेरितोसि पिनाकिना।
अद्यापि तव निक्षितं कपालं कूर्मरूपिणः॥४६॥
हरहारलतामध्ये मुग्ध कस्मान्न बुध्यसे।
विस्मृतं किं तदंशेन दंष्ट्रोत्पातनपीडितः॥४७॥
वाराहविग्रहस्तेऽद्य साक्रोशं तारकारिणा।
दग्धोसि यस्य शूलाग्रे विष्वक्सेनच्छलाद्भवान्॥४८
दक्षयज्ञे शिरश्छिन्नं मया ते यज्ञरूपिणः।
अद्यापि तव पुत्रस्य ब्रह्मणः पञ्चमं शिरः॥४९॥
छिन्नं तमेनाभिसंधं तदंशं तस्य तद्बलम्।
निर्जितस्त्वं दधीचेन संग्रामे समरुद्गणः॥५०॥
कंडूयमाने शिरसि कथं तद्विस्मृतं त्वया।

Like a potter's wheel, you are inspired by the force of lord Śiva, the carrier of the Pināka bow. Even today, your skull of the tortoise incarnation is stuck upon in the throat of Śiva. O foolish one, why don't you understand this? Have you forgotten that Skanda, born of his own *aṁśa*, had pulled out your curved fangs partially. Therefore, O Viṣṇu, you were deceitfully burnt out at the tip of his trident. In the *yajña* of Dakṣa, your head was cut off by me when you took the form of *yajña*. Even today, the fifth head of Brahmā is the same which had been cut off by me, who was born out of the lotus emerging out of the lotus from your navel. Therefore, his prowess is quite limited. You were defeated in the war with the *mantras* used by Dadhīca, scratching your head. How could you forget all this?

चक्रं विक्रमतो यस्य चक्रमाणे तव प्रियम्॥५१॥
कुतः प्राप्तं कृतं येन त्वया तदपि विस्मृतम्।
ते मया सकला लोका गृहीतास्त्वं पयोनिधौ॥५२॥
निद्रापरवशः शेषे स कथं सात्त्विको भवान्।
त्वदादिस्तंवपर्यतं रुद्रशक्तिविजृंभितम्॥५३॥
शक्तिमानभितस्त्वं च ह्यनलस्त्वं च मोहितः।
तत्तेजसोपि माहात्म्यं युवां द्रष्टुं न हि क्षमौ॥५४॥

O carrier of *cakra*, *cakra* alone is the weapon used by you. Thanks to its strength. But from where did you receive it? Who made it? You have forgotten all this. I have snatched all your people from you. Overpowered with sleep, you rest in the ocean. The prowess of Rudra is projected even over the tip of the blade of grass. Though you yourself and fire are all pervading and powerful on all the sides, but both of you had been confused before the prowess of lord Śiva. Still with the glory of the *tejas* of Śiva, you could not visualise him.

स्थूला ये हि प्रपश्यंति तद्विष्णोः परमं पदम्।
द्यावापृथिव्या इंद्राग्नियमस्य वरुणस्य च॥५५॥
ध्वांतोदरे शशाङ्कस्य जनित्वा परमेश्वरः।
कालोसि त्वं महाकालः कालकालो महेश्वरः॥५६॥
अतस्त्वमुग्रकलया मृत्योर्मृत्यर्भविष्यसि।
स्थिरधन्वा क्षयो वीरो वीरो विश्वाधिकः प्रभुः॥५७
उपहस्ता ज्वरं भीमो मृगपक्षिहिरण्मयः।
शास्ताशेषस्य जगतो न त्वं नैव चतुर्मुखः॥५८॥

Only the people with solid intelligence are in a position to visualise the great forms of Viṣṇu, Indra, Yama, Varuṇa, which are quite *solid*. You were born out of the belly of the moon. You are, therefore, Kāla, while *Parameśvara* is Mahākāla. Maheśvara is Mahākāla. Therefore, you are going to fell prey to the burning flame of lord Śiva. He being the carrier of the solid bow, is indestructible. He is a great warrior and is above the universe. He destroys the danger of fever. He is the lord of all the animals, birds as well as the gods. Neither you, nor the four-faced Brahmā, are the rulers of the universe.

इत्थं सर्वं समालोक्य संहरात्मानमात्मना।
नो चेदिदानीं क्रोधस्य महाभैरवरूपिणा॥५९॥
वज्राशनिरिव स्थाणोस्त्वेवं मृत्युः पतिष्यति।

Thus thinking deeply, you stop your soul with your own soul, otherwise the death will fall over you in the same way as the *vajra* falls over the mountain. You will fall a prey to the anger of Mahārudra.

सूत उवाच

इत्युक्तो वीरभद्रेण नृसिंहः क्रोधविह्वलः॥६०॥
ननाद तनुवेदेन तं गृहीतुं प्रचक्रमे।
अत्रांतरे महाघोरं विपक्षभयकारणम्॥६१॥
गननव्यापि दुर्धर्षशैवतेजः समुद्भवम्।
वीरभद्रस्य तद्रूपं तत्क्षणादेव दृश्यते॥६२॥

Sūta said–

At the words so spoken by Vīrabhadra, Narasiṁha was overpowered with anger. Then he thundered and tried to capture Vīrabhadra using his strength. At the same time, the terrific lustre of Śiva, which could terrorise the world, appeared in a horrible form.

न तद्धिरण्मयं सौम्यं न सौरं नाग्निसंभवम्।
न तडिच्चंद्रसदृशमनौपम्यं महेश्वरम्॥६३॥

It was not of golden colour and was not born of the sun, moon or the fire. It neither resembled the moon nor the lightning. This form was related to Śiva alone and was quite charming.

तदा तेजांसि सर्वाणि तस्मिन् लीलानि शाङ्करे।
ततोव्यक्तो महातेजाव्यक्ते संभवतस्ततः॥६४॥

Then all the lustres were absorbed in the lustre of lord Śiva and Vīrabhadra emerged out of it.

रुद्रसाधारणं चैव चिह्नितं विकृताकृति।
ततः संहाररूपेण सुव्यक्तः परमेश्वरः॥६५॥

He then took to the simple but deceitful form of Rudra. Then, the Parameśvara appeared in the form of a destroyer.

पश्यातं सर्वदेवानां जयशब्दादिमङ्गलैः।
सहस्रबाहुर्जटिलश्चंद्रार्धकृतशेखरः॥६६॥

The gods shouted the slogans of victory, while others uttered benevolent words, quite loudly. All the gods and others stood there to have a view of the situation. Then, Vīrabhadra took to a form with thousands of arms. He was adorned with matted locks of hair as well as the crescent moon over his head.

स मृगार्धशरीरेण पक्षाभ्यां चञ्चुना द्विजाः।
अतितीक्ष्णमहादंष्ट्रो वज्रतुल्यनखायुधः॥६७॥

Half of his body had the form of an animal with wings and the beak of birds. His curved fangs were very sharp. The nails of his paws were sharp like *vajra*.

कंठे कालो महाबाहुश्चतुष्पाद्वह्निसंभवः।
युगांतोद्यतजीमूतभीमगंभीरनिःस्वनः॥६८॥

He had a blue throat. He had long arms. His beak and the feet appeared like the burning fire. Like the lightening emerging at the time of dissolution, he generated a terrific thunder.

समं कुपितवृत्ताग्निव्यावृत्तनयनत्रयः।
स्पष्टदंष्ट्रोधरोष्ठश्च हुङ्कारेण युतो हरः॥६९॥

All his tree eyes were filled with anger, resembling the bulls of fire. His lips and teeth became quite clear. Then he uttered a loud *humkāra*.

हरिस्तद्दर्शनादेव विनष्टबलविक्रमः।
बिभ्रदौर्म्यं सहस्रांशोरधः खद्योतविभ्रमम्॥७०॥
अथ विभ्रम्य पक्षाभ्यां नाभिपादेभ्युदारयन्।
पादावाबध्य पुच्छेन बाहुभ्यां बाहुमण्डलम्॥७१॥
भिन्दन्नुरसि बाहुभ्यां निजग्राह हरो हरिम्।
ततो जगाम गगनं देवैः सह महर्षिभिः॥७२॥
सहसैव भयाद्विष्णुं विहगश्च यथोरगम्।
उत्क्षिप्योत्क्षिप्य सङ्गृह्य निपात्य च निपात्य च॥७३॥
उड्डीयोड्डीय भगवान् पक्षाघातविमोहितम्।
हरिं हरन्तं वृषभं विश्वेशानं तमीश्वरम्॥७४॥
अनुयांति सुरा सर्वे नमो वाक्येन तुष्टुवुः।
नीयमानः परवशो दीनवक्त्रः कृताञ्जलि॥७५॥
तुष्टार परमेशानं हरिस्तं ललिताक्षरैः।

At the sight of Vīrabhadra, Narasimha lost all his strength and prowess. His position was turned like a firefly under the sun rays. Then, Vīrabhadra bound Narasimha, with the tail with the help of his wings and tightened his arms around his body. Then he whirled him and shooked him with his wings clutching him at the belly and the feet. Then he hit him at his chest. As the bird of prey lifts up a serpent and flies high into the sky, similarly, Vīrabhadra lifted up Narasimha. He was followed by the Devas and the sages and went out of sight. Sometimes, he lifted up Narasimha and sometimes, he let him fall down. Flying high up in the air, he wounded him with his wings rendering him unconscious. Devas followed the excellent Vīrabhadra, lord of the universe, who carried Narasimha in the sky. They offered prayer to him. Even when Narasimha was being carried away, the Man-lion in his helpless state, eulogised Śiva with hands joined with reverence. His pitiable condition was visible over his face. He eulogised lord Śiva in elegant and graceful words.

श्रीनृसिंह उवाच

नमो रुद्राय शर्वाय महाग्रासाय विष्णवे॥७६॥
नम उग्राय भीमाय नमः क्रोधाय मन्यवे।
नमो भवाय शर्वाय शङ्कराय शिवाय ते॥७७॥
कालकालाय कालाय महाकालाय मृत्यवे।
वीराय वीरभद्राय क्षयद्वीराय शूलिने॥७८॥
महादेवाय महते पशूनां पतये नमः।
एकाय नीलकंठाय श्रीकण्ठाय पिनाकिने॥७९॥
नमोनंताय सूक्ष्माय नमस्ते मृत्यूमन्यवे।
पराय परमेशाय परात्परतराय ते॥८०॥

Nṛsiṁha said–

Salutation to Rudra and also to Śarva and to Śiva for whom the entire world is his morsel, the all pervading one, Ugra, Bhīma, Krodha, Bhava, Śarva, Śaṅkara, Śiva who is death for the god of death, then Kāla, Mahākāla, Mṛtyu, Vīrabhadra, carrier of the trident, the one who is the destroyer of the powerful person, the great Mahādeva, the lord of *Paśus.* Salutation to him who is blue-throated one, Ananta, subtle, Mṛtyu, Śrīkaṇṭha, to the infinite one, the subtle, to death, to wrath, to the great and the noblest Īśa and to the greater than the greatest.

परात्पराय विश्वाय नमस्ते विश्वमूर्त्तये।
नमो विष्णुकलत्राय विष्णुक्षेत्राय भानवे॥८१॥
कैवर्ताय किराताय महाव्याधाय शाश्वते।
भैरवाय शरण्याय महाभैरवरूपिणे॥८२॥
नमो नृसिंहसंहर्त्रे कामकालपुरारये।
महापाशौघसंहर्त्रे विष्णुमायांतकारिणे॥८३॥
त्र्यंबकाय त्र्यक्षराय शिपिविष्टाय मीढुषे।
मृत्युञ्जयाय शर्वाय सर्वज्ञाय मखारये॥८४॥
मखेशाय वरेण्याय नमस्ते वह्निरूपिणे।
महाघ्राणाय जिह्वाय प्राणापानप्रवर्त्तिने॥८५॥
त्रिगुणाय त्रिशूलाय गुणातीताय योगिने।
संसाराय प्रवाहाय महायंत्रप्रवर्तिने॥८६॥
नमश्चंद्राग्निसूर्याय मुक्तिवैचित्र्यहेतवे।
वरदायावताराय सर्वकारणहेतवे॥८७॥

Salutation to Viśva, to Viśvamūrti, the one with Viṣṇu as bride, the kṣetra of Viṣṇu, to Bhānu, to Kaivarta, to Kirāta, to Mahāvyādha, to the eternal one, to Bhairava, who is the refuge of all, having the form of great Bhairava, subjugator of Narasiṁha, to Kāla and Tripurārī, to destroyer of Mahāpāśu, to the one who destroys the *Māyā* of Viṣṇu, to Tryaṁbaka, to the one with three letters, to Śipiviṣṭa, or the valorous Puruṣa inside the sun rays, to the one having the beautiful form, to Mṛtyuñjaya, to Śarva, to omniscient, to the enemy of *yajña,* to the lord of lord of yajña, to the one who is the best of all, to the one with a big nose, to the one with long tongue, to the one who provides movement to the *Prāṇa* and *Apāna* Vāyu, to Triguṇa, to the trident, to the one who is beyond the three *gaṇas,* to a *yogī,* to the one who activates the *Mahāyantra* of the world, to the one who is the form of moon, the sun and the fire, to the one with three eyes, to the one who is the cause of mystic *mokṣa,* to the one who bestows the boon, to the one who incarnates and salutation to the one who is the cause of all.

कपालिने करालाय पतये पुण्यकीर्त्तये।
अमोघायाग्निनेत्राय लकुलीशाय शंभवे।८८॥
भिषक्तमाय मुण्डाय दण्डिने योगरूपिणे।
मेघवाहाय देवाय पार्वतीपतये नमः॥८९॥
अव्यक्ताय विशोकाय स्थिराय स्थिरधन्विने।
स्थाणवे कृत्तिवासाय नमः पञ्चार्थहेतवे॥९०॥

Salutation to the one wearing the garland of human skulls, to the terrific one, to the one with auspicious glory, to the one the audience with whom is never fruitless, to the one having the fire as his eye, to Lakulīśa, to Śambhu, to the biggest physician, to the one having the biggest head, salutation to the holder of *daṇḍa*, to the *yogī*, to the one having the vehicle of clouds, salutation to the lord of Pārvatī. Salutation to Viśoka, to the one who is stable, to the one with a stable bow, to the one who is immobile one, to the one who wears the elephant hide, salutation to him. Salutation to the king of the *yajñas.*

वरदायैकपादाय नमश्चंद्रार्धमौलिने।
नमस्तेऽध्वरराजाय वयसां पतये नमः॥९१॥
योगीश्वराय नित्याय सत्याय परमेष्ठिने।
सर्वात्मने नमस्तुभ्यं नमः सर्वेश्वराय ते॥९२॥
एकद्वित्रिचतुःपञ्चकृत्वस्तेऽस्तु नमोनमः।
दशकृत्वस्तु साहस्रकृत्वस्ते च नमोनमः॥९३॥
नमोपरिमितं कृत्वानंतकृत्वो नमोनमः।
नमोनमो नमो भूयः पुनर्भूयो नमोनमः॥९४॥

Salutation to yogīśvara, the eternal one, the truthful one, Parameṣṭhin as well as the supreme soul, the lord of all, and salutation to him, once, twice, thrice, four times, five times. Salutation to you. Salutation to you ten times, thousand times, salutation to you. Salutation to you endless and innumerable times. Salutation to you again and again.

सूत उवाच

नाम्नामष्टशतेनैवं स्तुत्वामृतमयेन तु।
पुनस्तु प्रार्थयामास नृसिंहः शरभेश्वरम्॥९५॥

Sūta said–

Narasimha, then prayed to lord Śiva, by reciting his hundred and eight names.

यदायदा ममाज्ञानमत्यहङ्कारदूषितम्।
तदातदापनेतव्यं त्वयैव परमेश्वर॥९६॥

Then he said– "Wherever, O lord, I am overpowered with ignorance and great arrogance, then every time you should protect me, removing my ignorance and the darkness."

एवं विज्ञापयन्प्रीतः शङ्करं नरकेसरी।
नन्वशक्तो भवान् विष्णो जीवितांतं पराजितः॥९७
तद्वक्त्रशेषमात्रांतं कृत्वा सर्वस्य विग्रहम्।
शुक्तिशित्यं तदा मङ्गं वीरभद्रः क्षणात्ततः॥९८॥

The delightful Narasimha, then offered prayer to lord Śiva. Then Vīrabhadra said– "O Viṣṇu, you indeed are a weak long. You have been defeated at the end of your life." Then Vīrabhadra skinned off his body which was now life with bones and then reduced him to a mere face.

देवा ऊचुः

अथ ब्रह्मादयः सर्वे वीरभद्र त्वया दृशा।
जीविताः स्मो वयं देवाः पर्जन्येनेव पादपाः॥९९॥
यस्य भीषा दहत्यग्निरुदेति च रविः स्वयम्।
वातो वाचि च सोसित्वं मृत्युर्धावति पञ्चमः॥१००
यदव्यक्तं परं व्योम कालातीतं सदाशिवम्।
भगवंस्त्वामेव भवं वदंति ब्रह्मवादिनः॥१०१॥

Devas said–

O Vīrabhadra, all of us including Brahmā, have been enlivened by you, by your mere sight like the trees by the clouds. You are the deity by whose fright the fire burns, the sun rises, the wind blows. You are the death who destroys the five elements. O lord, the expounders of Brahman say that you are Sadāśiva, beyond the digits, unmanifest, the greatest firmament and Bhava – the source of all.

के वयमेव धातुक्ये वेदने परमेश्वरः।
न विद्धि परमं धाम रूपलावण्यवर्णने॥१०२॥

O Parameśvara, who are we to understand you – the sole support of the universe? You are aware that we are unable to describe the beauty of your form.

उपसर्गेषु सर्वेषु त्रायस्वास्मान् गणाधिप।
एकादशात्मन् भगवान्वर्तते रूपवान् हरः॥१०३॥

O lord of the *gaṇas,* you protect us in all the calamities. You are the one with eleven souls, you are the personified Śiva.

ईदृशान् तेऽवताराणि दृष्ट्वा शिव बहूंस्तमः।
कदाचित्संहदिहेन्नास्मांस्त्वच्चिन्तास्तमय। तथा॥
गुञ्जागिरिवरतटामितरूपाणि सर्वशः।
अभ्यसंहर गम्यं ते न नीतव्यं परापरा॥१०५॥

O Śiva, by visualising several types of your similar incarnations, no further doubt about you remains. You have unmeasured forms resembling the black berries over the ridges of the mountains. Please withdraw this form, let it not frighten the world.

द्वे तनू तव रुद्रस्य वेदज्ञा ब्राह्मणा विदुः।
घोराप्यन्या शिवाप्यन्या ते प्रत्येकमनेकधा॥१०६॥

The Brāhmaṇas well-versed in the Vedas are aware of the fact that Rudra has two types of bodies, *viz., Ghora* and the pleasing one. Each one is manifold.

इहास्मान्पाहि भगवन्नित्याहतमहाबलः।
भवता हि जगत्सर्वं व्याप्तं स्वेनैव तेजसा॥१०७॥

O lord, your great strength is beyond obstruction. Therefore, you protect us here. Indeed, you are all pervading in the world in the form of your splendour.

ब्रह्मविष्णवींद्रचंद्रादि वयं च प्रमुखाः सुराः।
सुरासुराः संप्रसूतास्त्वत्तः सर्वे महेश्वर॥१०८॥

O Maheśvara, all of us being the prominent gods, *viz.*, Brahmā, Viṣṇu, Indra, Soma and others, have emerged out of you.

ब्रह्मा च इंद्रो विष्णुश्च यमाद्या न सुरासुरान्।
ततो निगृह्य च हरिं सिंह इत्युपचेतसम्॥१०९॥
यतो बिभर्षि सकलं विभज्य तनुमष्टधा।
अतोस्मान्पाहि भगवन्सुरान्दानैरभीप्सितैः॥११०॥

O lord, you maintain the world by dividing yourself in eight forms *viz.*, Brahmā, Indra, Viṣṇu and Yama (and others). You are the supporter. You protect all the gods by bestowing the suitable gifts.

उवाच तान् सुरान्देवो महर्षींश्च पुरातनान्।
यथा जलं क्षिप्तं क्षीरं क्षीरे घृतं घृते॥१११॥
एक एव तदा विष्णुः शिवलीनो न चान्यथा।
एष एव नृसिंहात्मा सदर्पश्च महाबलः॥११२॥

Then Vīrabhadra spoke to the gods as well as the ancient *Ṛṣis.* As the water in the water, milk in the milk and *ghee* in the *ghee* are absorbed when poured together, similarly, Viṣṇu gets absorbed in Śiva. This is the form of Narasiṁha which has become so arrogant with prowess.

जगत्संहारकारेण प्रवृत्तो नरकेसरी।
याजनीयो नमस्तस्मै मद्भक्तिसिद्धिकांक्षिभिः॥११३

Then Narasiṁha was erected by the destroyer of the world for the purpose of destruction. Those who seek my grace, for them Narasiṁha is adorable.

एतावदुक्त्वा भगवान्वीरभद्रो महाबलः।
अपश्यन् सर्वभूतानां तत्रैवांतरधीयत॥११४॥

The valorous Vīrabhadra, thus speaking, disappeared from the scene, in full view of all those present there.

नृसिंहीकृत्तिवसनस्तदाप्रभृति शङ्करः।
वक्त्रं तन्मुण्डमालायां नायकत्वेन कल्पितम्॥११५

Since that time, lord Śiva uses the skin of Narasiṁha as his costumes. The skin of lion was added to the garland of skulls worn by Śiva around his neck.

ततो देवा निरातङ्काः कीर्तयंतः कथामिमाम्।
विस्मयोत्फुल्लनयना जग्मुः सर्वे यथागतम्॥११६

Thereafter, the gods who smiled with surprise, were freed from the terror and narrating the story, retired to their respective abodes.

य इदं परमाख्यानं पुण्यं वेदैः समन्वितम्।
पठित्वा शृणुते चैव सर्वदुःखविनाशनम्॥११७॥

In case, a person listens to this story which was derived from the Vedas, or reads it, all his miseries are removed.

धन्यं यशस्यमायुष्यमारोग्यं पुष्टिवर्धनम्।
सर्वविघ्नप्रशमनं सर्वव्याधिविनाशनम्॥११८॥
अपमृत्युप्रशमनं महाशांतिकरं शुभम्।
अरिचक्रप्रशमनं सर्वाधिप्रविनाशनम्॥११९॥
ततो दुःस्वप्नशमनं सर्वभूतनिवारणम्।
विषग्रहक्षयकरं पुत्रपौत्रादिवर्धनम्॥१२०॥
योगसिद्धिप्रदं सम्यक् शिवज्ञानप्रकाशकम्।
शेषलोकस्य सोपानं वांछितार्थैकसाधनम्॥१२१॥

This story bestows riches, glory, long life, good health, besides being the supporter of the body. It removes all the obstructions, removes all the ailments, removes the untimely death, bestows peace, saves one from the enemy attack, remover of all the mental agonies, remover of all the obstructions from the evil souls, destroyer of the poison as well the force of evil planets, develops the sons and grandsons, bestower of success in *yogic* practices, enlightens on the knowledge of Śiva, the step for the heaven and bestower of the desired things.

विष्णुमायानिरसनं देवतापरमार्थदम्।
वांछासिद्धिप्रदं चैव ऋद्धिप्रज्ञादिसाधनम्॥१२२॥

It removes the *Māyā* of Viṣṇu, bestower of the meaningful knowledge of Śiva, fulfils all the desires, bestower of the fortunes and the wisdom.

इदं तु शरभाकारं परं रूपं पिनाकिनः।
प्रकाशितव्यं भक्तेषु चिरेषु चिरेषूद्यमितेषु च॥१२३

This great form of the Pināka bearing lord, having the shape of Śarabha, should be revealed to the devotees and also at the time of taking up of the great adventures.

तैरेव पठितव्यं च श्रोतव्यं च शिवात्मभिः।
शिवोत्सवेषु सर्वेषु चतुर्दश्यष्टमीषु च॥१२४॥

During the performance of all the festivals of Śiva on *Caturdaśī* (fourteenth) and *aṣṭamī* (eighth) days, this should be read and listened to by devotees who are devoted to lord Śiva.

पठेत्प्रतिष्ठाकालेषु शिवसन्निधिकारणम्।
चोरव्याघ्राहिसिंहांतकृतो राजभयेषु च॥१२५॥

When this story is recited at the time of the consecration of the image of Śiva or a *Śivaliṅga*, it would amount to establishing the presence of Śiva.

अत्रान्योत्पातभूकंपदवाग्निपांसुवृष्टिषु।
उल्कापाते महावाते विना वृष्ट्यतिवृष्टिषु॥१२६॥
अतस्तत्र पठेद्विद्वाञ्छिवभक्तो दृढव्रतः।
यः पठेच्छृणुयाद्वापि स्तवं सर्वमनुत्तमम्॥१२७॥
स रुद्रत्वं समासाद्य रुद्रस्यानुचरो भवेत्॥१२८॥

This story should be recited by the people when facing danger from the king, thieves, tigers, snakes and lions. At the time of other calamities like earthquakes, forest fire, dust storm, fall of comets, failure of rainfall, excessive rains, terrific hail storms or cyclones, the devotees with deep faith should read this story. A person, who reads this excellent prayer, or listens to it, he attains the position of Rudra and becomes his servant.

इति श्रीलिङ्गमहापुराणे पूर्वभागे शरभप्रादुर्भावो नाम
षण्णवतितमोऽध्यायः॥९६॥

सप्तनविततमोऽध्याय:

Chapter 97

Killing of Jalandhara

ऋषय ऊचु:

जलंधरं जटामौलि: पुरा जंभारिविक्रमम्।
कथं जघान भगवान् भगनेत्रहरो हर:॥१॥
वक्तुमर्हसि चास्माकं रोमहर्षण सुव्रत।

The *Ṛṣis* said–

O Romaharṣana, O excellent sage, tell us as to how could the destroyer of the eyes of Bhaga, having matted locks of hair, lord Śiva, killed the Daitya king Jalandhara who was as strong as Indra himself? You kindly narrate the related story to all of us.

सूत उवाच

जलंधर इति ख्यातो जलमण्डलसंभव:॥२॥
आसीदंतकसङ्काशस्तपसा लब्धविक्रम:।
तेन देवा: सगंधर्वा: सयक्षोरगराक्षसा:॥३॥
निर्जिता: समरे सर्वे ब्रह्मा च भगवानज:।
जित्वैव देवसंघातं ब्रह्माणं वै जलंधर:॥४॥
जगाम देवदेवेशं विष्णुं विश्वहरं गुरुम्।
तयो: समभद्युद्धं दिवारात्रमविश्रमम्॥५॥

Sūta said–

An *Asura* was born in the ocean who came to be known as Jalandhara. He resembled Yamarāja. He amassed enormous prowess by means of *tapas*. He overpowered in war not only all the Gandharvas, Yakṣas, Nāgas and Rākṣasas, besides the gods, but also overpowered Brahmā. After conquering Brahmā and the gods, he even went to Viṣṇu, the god of gods. Both of them fought together for long throughout the day and night.

जलंधरेशयोस्तेन निर्जितो मधुसूदन:।
जलंधरोपि तं जित्वा देवदेवं जनार्दनम्॥६॥
प्रोवाचेदं दिते: पुत्रान् न्यायधीर्जेतुमीश्वरम्।
सर्वे जिता मया युद्धे शङ्करो ह्यजितो रणे॥७॥
तं जित्वा सर्वमीशानं गणपैर्नंदिना क्षणात्।
अहमेव भवत्वं च ब्रह्मत्वं वैष्णवं तथा॥८॥
वासवत्वं च युष्माकं दास्ये दानवपुङ्गवा:।
जलंधरवच: श्रुत्वा सर्वे ते दानवाधमा:॥९॥
ज़गर्जुरुच्चै: पापिष्ठा मृत्युदर्शनतत्परा:।
दैत्यैरेतैस्तथान्यैश्च रथनागतुरङ्गमै:॥१०॥

Ultimately, Jalandhara defeated even Viṣṇu. After defeating Viṣṇu – the lord of gods, it was only Śiva who was yet to be defeated. It was therefore quite appropriate to defeat him as well. The Daitya thought– "I have conquered everyone in the war. Only Śiva is yet to be defeated. O Dānavas, after defeating Nandī, the leader of the *gaṇas* and Śiva, I shall distribute to you the positions of Brahmā, Viṣṇu, Indra and others." On hearing the words of Jalandhara, all the degraded Daityas ready to face the death and sinful Dānavas started roaring aloud. Accompanied with those Daityas, the valorous Jalandhara, mounting over the chariots, horses, equipped with all the weapons, marched for a war with lord Śiva.

सन्नद्धै: सह सन्नह्य शर्वं प्रति ययौ बली।
भवोपि दृष्ट्वा दैत्येंद्रं मेरुकूटमिव स्थितम्॥११॥
अवध्यत्वमपि श्रुत्वा तथान्यैर्भगनेत्रहा।
ब्रह्मणो वचनं रक्षन् रक्षको जगतां प्रभु:॥१२॥
सांब: सनंदी सगण: प्रोवाच प्रहसन्निव।
किं कृत्यमसुरेशान युद्धेनानेन सांप्रतम्॥१३॥

Lord Śiva spotted the Dānava king from the peak of the mountain Meru. He had already known from others that Jalandhara was beyond killing. Then Śiva, the destroyer of the eyes of Bhaga, the lord of the three worlds and their protector, tried to honour his words, given to Brahmā. He was accompanied with Brahmā, Ambā and Nandī, besides his *gaṇas.* Then he spoke smilingly– "O lord of *asuras,* which are you going to achieve by waging the war?

मद्बाणैर्भिन्नसर्वांगो मर्तुमभ्युद्यते मुदा।
जलंधरोपि तद्वाक्यं श्रुत्वा श्रोत्रविदारणम्॥१४॥
सुरेश्वरमुवाचेदं सुरेतरबलेश्वरः।
वाक्येनालं महाबाहो देवदेव वृषध्वज॥१५॥
चंद्रांशुसन्निभैः शस्त्रैर्हर योद्धुमिहागतः।
निशम्यास्य वचः शूली पादाङ्गुष्ठेन लीलया।
महांभसि चकाराशु रथाङ्गं रौद्रमायुधम्॥१६॥

You, be ready to die with the shooting of the arrows by me, which would reduce your body to pieces. Therefore, you get ready to die at my hands with pleasure." Hearing the harsh words which could tear the ears, the leader of the *asuras* army replied to Śiva, the lord of Devas– "O lord of gods, O bull-bannered one, having long arms, it is no use talking. O Śiva, I have arrived here to fight with you the war with the weapons which have the lustre of the moon-rays." On hearing his words, the trident-bearer lord, casually withdrew with his big toe the terrible *cakra* over the surface of the oceanic water.

कृत्वार्णवांभसि सितं भगवान् रथाङ्गं
स्मृत्वा जगत्त्रयमनेन हताः सुराश्चै।
दक्षांधकांतकपुरत्रययज्ञहर्ता
लोकत्रयांतककरः प्रहसंस्तदाह॥१७॥

After drawing the sharp *cakra* over the surface of the water, lord Śiva thought that his action would bring all the gods of the three worlds to death. Then, the killer of Dakṣa, Andhaka, Antaka, Tripura and destroyer of the *yajña* of Dakṣa, smilingly spoke.

पादेन निर्मितं दैत्य जलंधर महार्णवे।
बलवान् यदि चोद्धर्तुं तिष्ठ योद्धुं न चान्यथा॥१८
तस्य तद्वचनं श्रुत्वा क्रोधेनादीप्तलोचनः।
प्रदहन्निव नेत्राभ्यां प्राहालोक्य जगत्रयम्॥१९॥

"O Jalandhara, O *Asura,* in case, you are in a position to lift up the *cakra* drawn by me with my big toe over the surface of the water, you can start the war against me and not otherwise." On hearing the words of Śiva, the *asura* king started burning with rage. His eyes became red. With his eyes getting red in anger, he glances at all the three worlds as if he would burn the three worlds with his looks.

जलंधर उवाच

गदामुद्धृत्य हत्वा च नंदिनं त्वां च शङ्कर।
हत्वा लोकान्सुरैः सार्धं डुण्डुभान् गरुडो यथा॥२०॥
हंतुं चराचरं सर्वं समर्थोऽहं सवासवम्।
को महेश्वर मद्बाणैरच्छेद्यो भुवनत्रये॥२१॥

Jalandhara then said–

"O Śiva, I shall lift my iron club and shall kill both you and Nandī. As Garuḍa kills the water snakes, similarly, I shall destroy the three worlds with gods. I am competent enough to kill all the mobile and immobile beings, besides Indra. O Maheśvara, who is there on earth to escape death from the arrows shot by me?

बालभावे च भगवान् तपसैव विनिर्जितः।
ब्रह्मा बली यौवनै वै मुनयः सुरपुङ्गवैः॥२२॥

During my childhood, I had conquered the lord with my *tapas.* I had conquered valorous Brahmā, the sages, the chiefs of the gods, during my youthful age.

दग्धं क्षणेन सकलं त्रैलोक्यं सचराचरम्।
तपसा किं त्वया रुद्र निर्जितो भगवानपि॥२३॥

In earlier times, I had conquered in a moment, all the mobile and immobile beings and burnt them with the three *lokas*. O Rudra, have you defeated any god with the performance of the *tapas* by you?

इंद्राग्नियमवित्तेसवायुवारीश्वरादयः।
न सेहिरे यथा नागा गंधं पक्षिपतेरिव॥२४॥

As the smell of Garuḍa – the king of birds, cannot be tolerated by snakes, similarly, Indra, Agni, Yama, Kubera, Vāyu, Varuṇa and others cannot tolerate my presence.

न लब्ध्वा दिवि भूमौ च बाहवो मम शङ्करः।
समस्तान्पर्वतान्प्राप्य धर्षिताश्च गणेश्वर॥२५॥

O Śiva, there is none on earth or in heaven who could face the strength of my arms. O lord of *gaṇas*, in order to remove the itches of my arms, I go to the mountains, attacking them at the same time.

गिरींद्रो मंदरः श्रीमान्नीलो मेरुः सुशोभनः।
घर्षितो बाहुदण्डेन कंडूनोदार्थमापतत्॥२६॥

Mandara – the lord of Mountains, Nīla, the beautiful Meru, all had been attacked by me in the past. Any mountain can fell when I tries to rub it over my arms.

गङ्गा निरुद्धा बाहुभ्यां लीलार्थं हिमवद्गिरौ।
नारीणां मम भृत्यैश्च वज्रो बद्धो दिवौकसाम्॥२७॥

I, with the use of my arms, had blocked the water of Gaṅgā over the Himālaya mountain. My servants captured the women of the heaven and lodged them in jail.

वडवायाः मुखं भग्नं गृहीत्वा वै करेण तु।
तत्क्षणादेव सकलं चैकार्णवमभूदिदम्॥२८॥

I obstructed the oceanic fire inserting my hand in it and made it infructrous. At that point of time, all the oceans became one.

ऐरावतादयो नागाः क्षिप्ताः सिंधुजलोपरि।
सरथो भगवानिंद्रः क्षिप्तश्च शतयोजनम्॥२९॥

I had thrown away *Airāvata* and other elephants in the oceanic water. I also threw away Indra with his chariot to a distance of a hundred *yojanas*.

गरुडोपि मया बद्धो नागपाशेन विष्णुना।
उर्वश्याद्या मया नीता नार्यः कारागृहांतरम्॥३०॥

I imprisoned Viṣṇu with Garuḍa and *Nāgapāśa*. I put Urvaśī and other damsels in jail.

कथंचिल्लब्धवान् शक्रः शचीमेकां प्रणम्य माम्।
मां न जानासि दैत्यैंद्रं जलंधरमुमापते॥३१॥

Offering his salutation to me, Indra got back Śacī, with great difficulty. O lord of Umā, you are not aware of myself – the lord of the Daityas, known as Jalandhara."

सूत उवाच

एवमुक्तो महादेवः प्रादहद्वै रथं तदा।
तस्य नेत्राग्निभागैककलार्धर्धेन चाकुलम्॥३२॥

Sūta said–

At these words of Jalandhara, lord Śiva, making use of the sixteenth part of his third eye, resembling the fire flame, burnt the chariot of Jalandhara.

दैत्यानामतुलबलैर्हयैश्च नागै-
दैंत्येंद्रास्त्रिपुररिपोर्निरीक्षणेन।
नागाद्वैशसमनुसंवृतश्च
नागैर्देवेशं वचनमुवाचचाल्पबुद्धिः॥३३॥

Then the Daitya king, having been surrounded by Daitya army, comprising of horses, elephants and *Nāgas*, having no companion, escaped death from the fiery glance of lord Śiva – Tripurārī. The silly and weak-minded *asura* then spoke to the lord of the Devas thus.

किं कार्यं मम युधि देवदैत्य–
संघैर्हेतुं यत्सकलमिदं क्षणात्समर्थः।
यत्तस्माद्भयमिहनास्ति योद्धुमीश
वांछेषा विपुलतरा न संशयोत्र॥३४॥
तस्मात्त्वं मम मदनारिदक्षशत्रो
यज्ञारे त्रिपुरिपो ममैव वीरैः।
भूतेंद्रैर्हरिवदनेन देवसंघैर्योद्धुं ते
बलमिह चास्ति चेद्धि तिष्ठ॥३५॥

"What purpose can be served in the battle by the mutual clash of the gods and the *asuras*? I alone am competent to destroy all of them in a moment. I am not at all afraid of fighting. O Īśa, this is my earnest desire. Therefore, O enemy of Kāma, Dakṣa, Yajña and Tripura, in case, you have strength enough to fight with my warriors, with the help of your prominent *bhūtas* and the monkey-faced Nandī, then you keep on fighting with me."

इत्युक्त्वाथ महादेवं महादेवारिनंदनः।
न चचाल न सस्मार निहतान्बांधवान् युधि॥३६॥

After thus speaking to lord Mahādeva, he did not move from the spot, nor did he bother for the kins killed in the battle.

दुर्मदेनाविनीतात्मा दोर्भ्यामास्फोट्य दोर्बलात्।
सुदर्शनाख्यं यच्चक्रं तेन हंतुं समुद्यतः॥३७॥

Influenced with his arrogance, the harsh-natured Daitya, clapped his hands and then seized the Sudarśana cakra, using which he tried to kill Śiva with the same.

दुर्धरेण रथाङ्गेन कुच्छ्रेणापि द्विजोत्तमाः।
स्थापयामास वै स्कंधे द्विधाभूतश्च तेन वै॥३८॥

O excellent Brāhmaṇas, he placed the *cakra* over his shoulders with much effort, but was reduced to pieces with the same.

कुलिशेन यथा छिन्नोद्विधा गिरिवरो द्विजाः।
पपात दैत्यो बलवानञ्जनाद्रिरिवापरः॥३९॥

As an excellent mountain falls with the fall of a *vajra* over it, similarly, the powerful Daitya, fell down dead like the mountain of collyrium.

तस्य रक्तेन रौद्रेण संपूर्णमभवत्क्षणात्।
तद्रक्तमखिलं रुद्रनियोगान्मांसमेव च॥४०॥
महारौरवमासाद्य रक्तकुंडमभूदहो।
जलंधरं हतं दृष्ट्वा देवगंधर्वपार्षदाः॥४१॥
सिंहनादं महत्कृत्वा साधु देवेति चाब्रुवन्।
यः पठेच्छृणुयाद्वापि जलंधरविमर्दनम्॥४२॥
श्रावयेद्वा यथान्यायं गाणपत्यमवाप्नुयात्॥४३॥

At the same time, the place was covered with the terrible blood of the Daitya. At the command of lord Śiva, the flash and blood of the *asura*, reached the terrific hell and was transformed with the deep pit of blood. On seeing Jalandhara killed, all the Gods, Gandharvas and the servants, uttered lion's roar and cried– "Very well done, O lord." The one who reads or listens to this tale of the subjugation of Jalandhara, or narrates it to others, he will surely attain the leadership of *gaṇas*.

इति श्रीलिङ्गमहापुराणे पूर्वभागे जलंधरवधो नाम
सप्तनवतितमोऽध्यायः॥९७॥

अष्टनवतितमोऽध्यायः

Chapter 98

Viṣṇu's receiving of *Cakra*, reciting thousand names *stotra* of Śiva

ऋषय ऊचुः

कथं देवेन वै सुत देवदेवान्महेश्वरात्।
सुदर्शनाख्यं वै लब्धं वक्तुमर्हसि विष्णुना॥१॥

The *Ṛṣis* said–

How did lord Viṣṇu receive *Sudarśana cakra* from lord Śiva? You kindly narrate the relevant story to us.

सूत उवाच

देवानामसुरेंद्राणामभवच्च सुदारुण:।
सर्वेषामेव भूतानां विनाशकरणो महान्॥२॥
ते देवा: शक्तिमुशलै: सायकैर्नतपर्वभि:।
प्रभिद्यमाना: कुंतैश्च दुद्रुवुर्भयविह्वला:॥३॥

Sūta said–

Once there was a great war fought between the prominent gods and the *asuras*, for the destruction of the living beings. The gods, having been upset with the attacks of *śaktis*, clubs, *mūśalas*, arrows, spears, were wounded. Then the gods getting terrified and kneeling down, fled from the battlefield.

पराजितास्तदा देवा देवदेवेश्वरं हरिम्।
प्रणेमुस्तं सुरेशानं शोकसंविग्नमानसा:॥४॥

Then the defeated gods, with a painful heart, approached Viṣṇu, the god of gods, and offered their salutation to him.

तान् समीक्ष्याथ भगवान् देवदेवेश्वरो हरि:।
प्रणिपत्य स्थितान्देवानिदं वचनमब्रवीत्॥५॥

After offering their salutation, the gods stood aside. Finding them there, Viṣṇu – the god of gods, spoke to them thus.

वत्सा: किमिति वै देवाश्च्युतालङ्कारविक्रमा:।
समागता: ससंतापा वक्तुर्महथ सुव्रता:॥६॥

"O gods, where from have you arrived with such a great panic? You tell me all this."

तस्य तद्वचनं श्रुत्वा तथाभूता: सुरोत्तमा:।
प्रणम्याहुर्यथावृत्तं देवदेवाय विष्णवे॥७॥

Listening to the words of Viṣṇu, the lord of the best of gods, narrated to the lord everything in the same way as it had happened earlier.

भगवन्देवदेवेश विष्णो जिष्णो जनार्दन।
दानवै: पीडिता: सर्वे वयं शरणमागता:॥८॥

They said– "O lord Viṣṇu, O god of gods, O Janārdana, having been terrified from the Daityas, we have arrived here to take refuge with you.

त्वमेव देवदेवश गतिर्न: पुरुषोत्तम।
त्वमेव परमात्मा हि त्वं पिता जगतामपि॥९॥

O Puruṣottama, O lord, O lord of gods, you are the only strength for us. You are the supreme soul. You are the creator of the three worlds.

त्वमेव भर्ता हर्ता च भोक्ता दाता जनार्दन।
हंतुमर्हसि तस्मात्त्वं दानवान्दानवार्दन॥१०॥

O Janārdana, you are the feeder of the world, destroyer as well the bestower. Therefore, O destroyer of the Dānavas, it would be appropriate for you to kill them.

दैत्याश्च वैष्णवैर्ब्राह्मैर्हि रौद्रैर्याम्यै: सुदारुणै:।
कौबेरेश्चैव सौम्येश्च नैर्ऋत्यैर्वारुणैर्दृढै:॥११॥
वायव्यैश्च तथाग्नेयैरैशानैर्वार्षिकै: शुभै:।
सोरै रौद्रैस्तथा भीमे: कंपनैर्जृंभणैर्दृढै:॥१२॥
अवध्या वरलाभात्ते सर्वे वारिलोचन।
सूर्यमण्डलसंभूतं त्वदीयं चक्रमुद्यतम्॥१३॥
कुंठितं हि दधीचेन च्यावनेन जगद्गुरो।
दण्डं शार्ङ्गं तवास्त्रं च लब्धं दैत्यै: प्रसादत:॥१४॥
पुरा जलंधरं हंतुं निर्मितं त्रिपुरारिणा।
रथाङ्गं सुशितं घोरं तेन तान् हंतुमर्हसि॥१५॥

Because they have achieved the boons, therefore, they cannot be killed with these miraculous weapons which are possessed by Viṣṇu, Brahmā, Rudra, Yama, Kubera, Soma, Nirṛti, Varuṇa, Vāyu, Soma, Agni, Sūrya, Īśāna, *etc.*, besides the other horrible weapons which shake the enemy and make the enemy powerless. O lotus-eyed one, they can not be killed because they are protected because of the boons received by them. They cannot be killed (by ordinary weapons). You kindly procure the *cakra* emerging from the solar disc, which had been assembled with the bones of Dadhīca – the son of Cyavana. By your grace, the Daityas have already procured your *daṇḍa*, the bow and other weapons. In earlier times, the terrific *cakra* had been developed by Śiva – the enemy of Tripura, for the destruction of Jalandhara. You kindly kill the Daityas with the same weapon.

तस्मात्तेन निहंतव्या नान्यैः शस्त्रशतैरपि।
ततो निशम्य तेषां वै वचनं वारिजेक्षणः॥१६॥
वाचस्पतिमुखानाह स हरिश्चक्रभृत् स्वयम्।

These Dānavas can be killed with the same weapon and not with hundreds of other weapons." Listening to the prayer of the gods, the lotus-eyed lord Viṣṇu, then said to Brahmā and other gods.

श्रीविष्णुरुवाच

भोभो देवा महादेवं सर्वैर्देवं सनातनैः॥१७॥
संप्राप्य सांप्रतं सर्वं करिष्यामि दिवौकसाम्।
देवा जलंधरं हंतुं निर्मितं हि पुरारिणा॥१८॥
लब्ध्वा रथाङ्गं तेनैव निहत्य च महासुरान्।
सर्वान्धुन्धुमुखान्दैत्यानष्टषष्टिशतानसुरान्॥१९॥
सबांधवान्क्षणादेव युष्मान् संतारयाम्यहम्।

Lord Viṣṇu said–

O gods, presently, I shall approach lord Śiva, with all of you and shall then perform your task. O gods, the *cakra* which lord Śiva had made earlier for the killing of Jalandhara, will be procured by me, after which, I shall kill Dhundhumukha and six thousand other *asuras*. In this way, I shall kill all the Daityas in a moment.

सूत उवाच

एवमुक्त्वा सुरश्रेष्ठान् सुरश्रेष्ठमनुस्मरन्॥२०॥
सुरश्रेष्ठस्तदा श्रेष्ठं पूजयामास शङ्करम्।
लिङ्गं स्थाप्य यथान्यायं हिमवच्छिखरे शुभे॥२१॥
मेरुपर्वतसङ्काशं निर्मितं विश्वकर्मणा।
त्वरिताख्येन रुद्रेण रौद्रेश च जनार्दनः॥२२॥
स्नाप्य संपूज्य गंधाद्यैर्ज्वालाकारं मनोरमम्।
तुष्टाव च तदा रुद्रं संपूज्याग्नौ प्रणम्य च॥२३॥
देवं नाम्नां सहस्रेण भवाद्येन यथाक्रमम्।
पूजयामास च शिवं प्रणवाद्यं नमोंतकम्॥२४॥
देवं नाम्नां सहस्रेण भवाद्येन महेश्वरम्।
प्रति नाम सपद्मेन पूजयामास शङ्करम्॥२५॥
अग्नौ च नामभिर्देवं भवाद्यैः समिदादिभिः।
स्वाहांतैर्विधिवद्धुत्वा प्रत्येकमयुतं प्रभुम्॥२६॥
तुष्टाव च पुनः शंभुं भवाद्यैर्भवमीश्वरम्।

Sūta said–

After thus speaking to the best of the gods, lord Viṣṇu then remembered lord Śiva, adoring him at the same time. For the purpose of adoration, a *Śivaliṅga* of the size of the Meru mountain was installed over the excellent peak of Himālaya. At once, Rudra *sūktas* were recited, while bathing the *Śivaliṅga*. Then he adored the *Śivaliṅga* offering the fragrance. The *liṅga* was the form of flame and was quite beautiful. He offered prayer to Rudra. Thereafter, adoring the fire, he bowed before the same with reverence. His each and every name was recited in combination with *Praṇava* and ending with *namaḥ*. Of the thousand names of Śiva, the first one was Bhava. Each and every name was adored with the offering of a lotus flower. Using the *yajña* sticks, starting from Bhava, he performed *homa* ten thousand times. At the end of each name, he also uttered the word *Svāhā*. As we say *Oṁ* *bhavāya svāhā.* Thereafter, he started the prayer starting with the names like, Śaṁbhu, Bhava, Īśāna, starting from Bhava.

श्रीविष्णुरुवाच

भवः शिवो हरो रुद्रः पुरुषः पद्मलोचनः॥२७॥
अर्थितव्यः सदाचारः सर्वशंभुर्महेश्वरः।
ईश्वरः स्थाणुरीशानः सहस्राक्षः सहस्रपात्॥२८॥
वरीयान् वरदो वंद्यः शङ्करः परमेश्वरः।
गङ्गाधरः शूलधरः परार्थैकप्रयोजनः॥२९॥
सर्वज्ञः सर्वदेवादिगिरिधन्वा जटाधरः।
चंद्रापीडश्चंद्रमौलिर्विद्वान्विश्वामहेश्वरः॥३०॥
वेदांतसारसंदोहः कपाली नीललोहितः।
ध्यानाधारोपरिच्छेद्यो गौरीभर्ता गणेश्वरः॥३१॥
अष्टमूर्तिर्विश्वमूर्तिस्त्रिवर्गः स्वर्गसाधनः।
ज्ञानगम्यो दृढप्रज्ञो देवदेवस्त्रिलोचनः॥३२॥
वामदेवो महादेवः पाण्डुः परिदृढो दृढः।
विश्वरूपो विरूपाक्षो वागीशः शुचिरंतरः॥३३॥
सर्वप्रणयसंवादी वृषाङ्को वृषवाहनः।
ईशः पिनाकी खट्वाङ्गी चित्रवेषश्चिरंतनः॥३४॥

Lord Viṣṇu said–

Bhava, Śiva, Hara, Rudra, Puruṣa, Padmalocana, Arthitavya, Sadācāra, Sarva, Śaṁbhu, Maheśvara, Īśvara, Sthāṇu, Īśāna, Sahasrākṣa, Sahasrapāta, Varīyāna, Varada, Vaṁdya, Śaṅkara, Parameśvara, Gaṅgādhara, Śūladhara, Parārthaikaprayojana, Sarvajña, Sarvadevādi, Giridhanvā, Jaṭādhara, Candrāpīḍa, Candramaulī, Vidvān, Viśveśvara, Amareśvara, Vedāntasāra-saṁdoha, Kapālī, Nīlalohita, Dhyānādhara, Aparichhedya, Gaurībhartā, Gaṇeśvara, Aṣṭamūrti, Viśvamūrti, Trivarga, Svarga-Sādhana, Jñānagamya, Dṛḍhaprajña, Devadeva, Trilocana, Vāmadeva, Mahādeva, Pāṇḍu, Paridṛḍha, Viśvarūpa, Virūpākṣa, Vagīśa, Śucirantara, Sarvapraṇaya, Saṁvādī, Vṛṣāṅka, Vṛṣavāhana, Īśa, Pinākin, Khaṭvāṅgin, Citraveṣa, Cirantana.

तमोहरो महायोगी गोप्ता ब्रह्माङ्गहृज्जटी।
कालकालः कृत्तिवासाः सुभगः प्रणवात्मकः॥३५॥
उन्मत्तवेषश्चक्षुष्यो दुर्वासाः स्मरशासनः।
दृढायुधः स्कंदगुरुः परमेष्ठी परायणः॥३६॥
अनादिमध्यनिधनो गिरिशो गिरिबांधवः।
कुबेरबंधुः श्रीकंठो लोकवर्णोत्तमोत्तमः॥३७॥
सामान्यदेवः कोदण्डी नीलकंठः परश्वधी।
विशालाक्षो मृगव्याधः सुरेशः सूर्यतापनः॥३८॥
धर्मकर्माक्षमः क्षेत्रं भगवान् भगनेत्रभित्।
उग्रः पशुपतिस्ताक्ष्यर्प्रियभक्तः प्रियंवदः॥३९॥
दाता दयाकरो दक्षः कपर्दी कामशसनः।
श्मशाननिलयः सूक्ष्मः श्मशानस्थो महेश्वरः॥४०॥

Tamohara, Mahāyogī, Goptā, Brahmāṅgahṛda, Jaṭī, Kālakāla, Kṛttivāsa, Subhaga, Praṇavātmaka, Unmattaveṣa, Cakṣuṣya, Durvāsā, Smaraśāsana, Dṛḍhāyudha, Skandaguru, Parameṣṭhī, Parāyaṇa, Anādimadhyanidhana, Girīśa, Giribandhana, Kuberabandhu, Śrīkaṇṭha, Lokavarṇottamottama, Sāmānyadeva, Kodaṇḍī, Nīlakaṇṭha, Paraśvadhī, Viśālākṣa, Mṛgavyādha, Sureśa, Sūryatāpana, Dharmakarmakṣama, Kṣetra, Bhagavān, Bhaganetrabhid, Ugra, Paśupati, Tārkṣya, Priyabhakta, Priyaṁvada, Dātā, Dayākara, Dakṣa, Kapārdin, Kāmaśāsana, Śmaśānanilaya, Sūkṣma, Śmaśānastha, Maheśvara.

लोककर्ता भूतपतिर्महाकर्ता महौषधी।
उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः॥४१॥
नीतिः सुनीतिः शुद्धात्मा सोमसोमरतः सुखी।
सोमपोमृतपः सोमो महानीतिर्महामतिः॥४२॥
अजातशत्रुरालोकः संभाव्यो हव्यवाहनः।
लोककारो वेदकारः सूत्रकारः सनातनः॥४३॥

महर्षिः कपिलाचार्यो विश्वदीप्तिस्त्रिलोचनः।
पिनाकपाणिभूर्देव स्वस्तिदः स्वस्तिकृत्सदा॥४४॥
त्रिधामा सौभगः शर्वः सर्वज्ञः सर्वगोचरः।
ब्रह्मधृग्विश्वसृक्स्वर्गः कर्णिकारः प्रियः कविः॥४५
शाखो विशाखो गोशाखः शिवो नैकः क्रतुः समः।
गङ्गाप्लवोदको भावः सकलस्थपतिस्थिरः॥४६॥
विजितात्मा विधेयात्मा भूतवाहनसारथिः।
सगणो गणकार्यश्च सुकीर्तिश्छिन्नसंशयः॥४७॥

Lokakartā, Bhūtapati, Mahākartā, Mahauṣadhi, Uttara, Gopati, Goptā, Jñānagamya, Purātana, Nīti, Śuddhātmā, Soma, Somarata, Sukhī, Somapa, Amṛtapa, Soma, Mahānīti, Mahāmati, Ajātaśatru, Āloka, Sambhāvya, Havyavāhana, Lokakāra, Vedakāra, Sūtrakāra, Sanātana, Maharṣi, Kapilācārya, Viśvadīpti, Trilocana, Pinākapāṇi, Bhūdeva, Svastida, Sadāsvastikṛta, Tridhāma, Saubhaga, Śarva, Sarvajña, Sarvagocara, Brahmadhṛk, Viśvasṛk, Svarga, Karṇikāra, Priya, Kavi, Śākha, Viśākha, Gośākha, Śiva, Naika, Kratu, Sama, Gaṅgāplavodaka, Bhāva, Sakala, Sthapati, Sthira, Vijitātmā, Vidheyātmā, Bhūtavāhana, Bhūtasārathi, Sagaṇa, Gaṇakārya, Sukīrti, Chinnasaṁśaya.

कामदेवः कामपालो भस्माद्धूलितविग्रहः।
भस्मप्रियो भस्मशायी कामी कान्तः कृंतागमः॥४८
समायुक्तो निवृत्तात्मा धर्मयुक्तः सदाशिवः।
चतुर्मुखश्चतुर्बाहुर्दुरावासो दुरासदः॥४९॥
दुर्लभो दुर्गमो दुर्गः सर्वायुधविशारदः।
अध्यात्मयोगनिलयः सुतंतुस्तंतुवर्धनः॥५०॥

Kāmadeva, Kāmapāla, Bhasmoddhūlitavigraha, Bhasmapriya, Bhasmaśāyī, Kāmī, Kānta, Kṛtāgama, Samāyukta, Nivṛttātmā, Dharmayukta, Sadāśiva, Caturmukha, Caturbāhu, Durvāsā, Durāsada, Durgama, Durlabha, Durga, Sarvāyuddhaviśārada, Adhyātmayoganīlaya, Sutanu, Tantuvardhana.

शुभाङ्गो लोकसारङ्गो जगदीशोऽमृताशनः।
भस्मशुद्धिकरो मेरुरोजस्वी शुद्धविग्रहः॥५१॥
हिरण्यरेतास्तरणिर्मरीचिर्महिमालयः।
महाह्रदो महागर्भः सिद्धवंदारवंदितः॥५२॥
व्याघ्रचर्मधरो व्याली महाभूतो महानिधिः।
अमृताङ्गोऽमृतवपुः पञ्चयज्ञः प्रभञ्जनः॥५३॥
पञ्चविंशतितत्त्वज्ञः पारिजातः परावरः।
सुलभः सुव्रतः शूरो वाङ्मयैकनिधिर्निधिः॥५४॥
वर्णाश्रमगुरुर्वर्णी शत्रुजिच्छत्रुतापनः।
आश्रमः श्रमणः क्षामो ज्ञानवानचलाचलः॥५५॥
प्रमाणभूतो दुर्ज्ञेयः सुपर्णो वायुवाहनः।
धनुर्धरो धनुर्वेदो गुणराशिर्गुणाकरः॥५६॥
अनंतदृष्टिरानंदो दण्डो दमयिता दमः।
अभिवाद्यो महाचार्यो विश्वकर्मा विशारदः॥५७॥
वीतरागो विनीतात्मा तपस्वी भूतभावनः।
उन्मत्तवेषः प्रच्छन्नो जितकामो जितप्रियः॥५८॥
कल्याणप्रकृतिः कल्पः सर्वलोकप्रजापतिः।
तपस्वी तारको धीमान् प्रधानप्रभुख्ययः॥५९॥
लोकपालोऽन्तर्हितात्मा कल्पादिः कमलेक्षणः।
वेदशास्त्रार्थतत्त्वज्ञो नियमो नियमाश्रयः॥६०॥

Śubhāṅga, Lokasāraṅga, Jagadīśa, Amṛtāśana, Bhasmaśuddhikara, Meru, Aujasvī, Śuddhavigraha, Hiraṇyaretā, Taraṇi, Marīci, Mahimālaya, Mahāhrada, Mahāgarbha, Siddhavṛndāravandita, Vyāghracarmadhara, Vyālī, Mahābhūta, Mahānidhi, Amṛtāṅga, Amṛtavapu, Pañcayajña, Prabhañjana, Pañcavīṁśatitattvajña, Pārijāta, Parāvara, Sulabha, Suvrata, Śūra, Vāṅgamayaikanidhi, Nidhi, Varṇāśramaguru, Varṇī, Śatrujīt, Śatrutāpana, Āśrama, Kṣapaṇa, Kṣām, Jñānavān, Acalācala, Pramāṇabhūta, Durjeya, Suparṇa, Vāyuvāhana, Dhanurdhara, Dhanurveda, Guṇarāśi, Guṇākara, Anantadṛṣṭi, Ānanda, Daṇḍa, Damayitā, Dama, Abhivādya, Mahācārya, Viśvakarmā, Viśārada, Vītarāga, Vinītātmā, Tapasvī, Bhūtabhāvana, Unmattaveṣa, Pracchanna, Jitakāma, Jītapriya, Kalyāṇaprakṛti, Kalpa, Sarvalokaprajāpati, Tapasvī, Tāraka, Dhīmān, Pradhānaprabhu, Avyaya, Lokapāla, Antarhitātmā, Kalpādi, Kamalekṣaṇa, Vedaśāstrārthatattvajña, Niyama, Niyamāśraya.

चन्द्रः सूर्यः शनिः केतुर्विरामो विद्रुमच्छविः।
भक्तिगम्यः परंब्रह्म मृगबाणार्पणोऽनघः॥६१॥
अद्रिराजालयः कांतः परमात्मा जगद्गुरुः।
सर्वकर्माचलस्तवष्टा मङ्गल्यो मङ्गलावृतः॥६२॥
महातपा दीर्घतपाः स्थविष्ठः स्थविरो ध्रुवः।
अहः संवत्सरो व्याप्तिः प्रमाणं परम तपः॥६३॥
संवत्सरकरो मंत्रः प्रत्ययः सर्वदर्शनः।
अजः सर्वेश्वरः स्निग्धो महारेता महाबलः॥६४॥
योगी योग्यो महारेताः सिद्धिः सर्वादिरग्निदः।
वसुर्वसुमनाः सत्यः सर्वपापहरो हरः॥६५॥
अमृतः शाश्वतः शांतो बाणहस्तः प्रतापवान्।
कमण्डलुधरो धन्वी वेदाङ्गो वेदविन्मुनिः॥६६॥
भ्राजिष्णुर्भोजनं भोक्ता लोकनेता दुराधरः।
अतींद्रियो महामायः सर्वावासश्चतुष्पथः॥६७॥
कालयोगी महानादो महोत्साहो महाबलः।
महाबुद्धिर्महावीर्यो भूतचारी पुरंदरः॥६८॥
निशाचरः प्रेतचारिमहाशक्तिर्महाद्युतिः।
अनिर्देश्यवपुः श्रीमान् सर्वहार्यमितो गतिः॥६९॥
बहुश्रुतो बहुमयो नियतात्मा भवोद्भवः।
ओजस्तेजो द्युतिकरो नर्तकः सर्वकामकः॥७०॥

Candra, Sūrya, Śani, Ketu, Virāma, Vidrumacchavi, Bhaktigamya, Parabrahman, Mṛgavānārpaṇa, Anagha, Adrirājālaya, Kānta, Paramātmā, Jagadguru, Sarvakarmā, Acala, Tvaṣṭā, Maṅgala, Maṅgalāvṛta, Mahātapā, Dīrghatapā, Sthaviṣṭha, Dhruva, Ahaḥ, Saṁvatsara, Vyāpti, Pramāṇa, Parama, Tapa, Saṁvatsarakara, Mantra, Pratyaya, Sarvadarśana, Aja, Sarveśvara, Snigdha, Mahāreta, Mahābala, Yogī, Yogya, Mahāretā, Siddha, Sarvādi, Agnida, Vasu, Vasumanā, Satya, Sarvapāpahara, Hara, Amṛta, Śāśvata, Śānta, Bāṇahasta, Pratāpavāna, Kamaṇḍaludhara, Dhanvī, Vedāṅga, Vedavid, Muni, Bhrājiṣṇu, Bhojana, Bhoktā, Lokanetā, Durādhara, Atīndriya, Mahāmāya, Sarvavāsa, Catuṣpatha, Kālayogī, Mahānāda, Mahotsāha, Mahābala, Mahābuddhi, Mahāvīrya, Bhūtacārī, Purandara, Niśācara, Pretacārī, Mahāśakti, Mahādyuti, Anirdeśyavapu, Śrīmān, Sarvahārī, Amita, Gati, Bahuśruta, Bahumaya, Nityātmā, Bhavodbhava, Ojaskara, Tejaskara, Dyutikara, Nartaka, Sarvakāmaka.

नृत्यप्रियो नृत्यनृत्यः प्रकाशात्मा प्रतापनः।
बुद्धस्पष्टाक्षरो मंत्रः सन्मानः सारसंप्लवः॥७१॥
युगादिकृद्युगावर्तो गंभीरो वृषवाहनः।
इष्टोविशिष्टः शिष्टेष्टः शरभः शरभो धनुः॥७२॥
अपां निधिरधिष्ठानं विजयो जयकालवित्।
प्रतिष्ठितः प्रमाणज्ञो हिरण्यकवचो हरिः॥७३॥
विरोचनः सुरगणो विद्येशो विबुधाश्रयः।
बालरूपो बलोन्माथी विवर्तो गहनो गुरुः॥७४॥
करणं कारणं कर्ता सर्वबंधविमोचनः।
विद्वत्तमो वीतभयो विश्वभर्ता निशाकरः॥७५॥
व्यवसायो व्यवस्थानः स्थानदो जगदादिजः।
दुंदुभो ललितो विश्वो भवात्मात्मनिसंस्थितः॥७६॥
वीरेश्वरो वीरभद्रो वीरहा वीरभृद्विराट्।
वीरचूडामणिर्वेत्ता तीव्रनादो नदीधरः॥७७॥
आज्ञाधारस्त्रिशूली च शिपिविष्टः शिवालयः।
वालखिल्यो महाचापस्तिग्मांशुर्निधिरव्ययः॥७८॥

Nṛtyapriya, Nṛtyanṛtya, Prakāśātmā,

Pratāpana, Spaṣṭa, Buddhākṣara, Spaṣṭākṣara, Mantra, Sammāna, Sārasamplava, Yugādikṛta, Yugāvarta, Gambhīra, Vṛṣavāhana, Iṣṭa, Viśiṣṭa, Śiṣṭeṣṭa, Śarabha, Dhanu, Apāṁnidhi, Adhiṣṭhān, Vijaya, Jayakālavid, Pratiṣṭhita, Pramāṇajña, Hiraṇyakavaca, Hari, Virocana, Suragaṇa, Vidyeśa, Vibudhāśraya, Bālarūpa, Balonmathī, Vivarta, Gahana, Guru, Karaṇa, Kāraṇa, Kartā, Sarvabandhavimocana, Vidvattama, Vītabhaya, Viśvabhartā, Niśākara, Vyavasāya, Vyavasthāna, Sthānada, Jagadādija, Dundubhi, Lalita, Viśva, Bhāvātmā, Ātmanisaṁsthita, Vīreśvara, Vīrabhadra, Vīrahā, Vīrabhṛd, Virāṭ, Vīracūḍāmaṇi, Vettā, Tīvranāda, Nadīdhara, Ājñādhara, Triśūlī, Śipiviṣṭa, Śivālaya, Bālakhilya, Mahācāpa, Tigmāṅśu, Nidhi, Avyaya.

अभिरामः सुशरणः सुब्रह्मण्यः सुधापतिः।
मघवान्कौशिको गोमान् विश्रामः सर्वशासनः॥७९
ललाटाक्षो विश्वदेहः सारः संसारचक्रभृत्।
अमोघदण्डी मध्यस्थो हिरण्यो ब्रह्मवर्चसी॥८०॥

Abhirāma, Suśaraṇa, Subrahmaṇya, Sudhāpati, Maghavān, Kauśika, Gomāna, Viśrāma, Sarvaśāsana, Lalāṭākṣa, Viśvadeha, Sāra, Saṁsāracakrabhartā, Amoghadaṇḍī, Madhyastha, Hiraṇya, Brahmavarcasvī.

परमार्थः परमयः शंबरो व्याघ्रकोऽनलः।
रुचिर्वररुचिर्वंद्यो वाचस्पतिरहर्पतिः॥८१॥
रविर्विरोचनः स्कंधः शास्ता वैवस्वतोजनः।
युक्तिरुन्नतकीर्तिश्च शांतरागः पराजयः॥८२॥
कैलासपतिकामारिः सविता रविलोचनः।
विद्वत्तमो वीतभयो विश्वहर्ता निवारितः॥८३॥
नित्यो नियतकल्याणः पुण्यश्रवणकीर्तनः।
दूरश्रवा विश्वसहो ध्येयो दुःस्वप्ननाशनः॥८४॥
उत्तारको दुष्कृतिहा दुर्धर्षो दुःसहोऽभयः।
अनादिर्भूर्भुवोलक्ष्मीः किरीटित्रिदशाधिपः॥८५॥
विश्वगोप्ता विश्वभर्ता सुधीरो रुचिराङ्गदः।
जननो जनजन्मादिः प्रीतिमान्नीतिमान्नयः॥८६॥
विशिष्टः काश्यपो भानुर्भीमो भीमपराक्रमः।
प्रणवः सप्तधाचारो महाकायो महाधनुः॥८७॥
जन्माधिपो महादेवः सकलागमपारगः।
तत्त्वातत्त्वविवेकात्मा विभूष्णुर्भूतिभूषणः॥८८॥
ऋषिर्ब्राह्मणविज्जिष्णुर्जन्ममृत्युजरातिगः।
यज्ञो यज्ञपतिर्यज्वा यज्ञांतोऽमोघविक्रमः॥८९॥
महेंद्रो दुर्भरः सेनी यज्ञाङ्गो यज्ञवाहनः।
पञ्चब्रह्मसमुत्पत्तिर्विश्वेशो विमलोदयः॥९०॥

Paramārtha, Paramaya, Śambara, Vyādhaka, Anala, Ruci, Vararuci, Vandya, Vācaspati, Aharpati, Ravi, Virocana, Skanda, Śāstā, Vaivasvata, Jana, Yukti, Unnatakīrti, Śāntarāga, Parājaya, Kailāśapati, Kāmāri, Savitā, Ravilocana, Vidvattama, Vītabhaya, Viśvahartā, Nivārita, Nitya, Niyatakalyāṇa, Puṇyaśravaṇa, Puṇyakīrtana, Dūraśravā, Viśvasaha, Dhyeya, Duḥsvapnanāśana, Uttāraka, Duṣkṛtihā, Durdharṣa, Duḥsaha, Abhaya, Anādi, Bhūḥ, Bhuvaḥ, Lakṣmī, Kirīṭī, Tridaśādhipa, Viśvagoptā, Viśvabhartā, Sudhīra, Ruciraṁgada, Janana, Janajanmādi, Prītimān, Nītimān, Naya, Viśiṣṭa, Kāśyapa, Bhānu, Bhīma, Bhīmaparākrama, Praṇava, Saptadhācāra, Mahākāya, Mahādhanu, Janmādhipa, Mahādeva, Sakalāgamapāraga, Tattvātattvavivekātmā, Vibhūṣṇu, Bhūtibhūṣaṇa, Ṛṣi, Brahmavid, Jiṣṇu, Janmamṛtyujarātiga, Yajña, Yajñapati, Yajvā, Yajñānta, Amoghavikrama, Mahendra, Durbhara, Senī, Yajñāṅga, Yajñavāhana, Pañcabrahma-Samutpatti, Viśveśa, Vimalodaya.

आत्मयोनिरनाद्यंतो षड्विंशत्सप्तलोकधृक्।
गायत्रीवल्लभः प्रांशुर्विश्वावासः प्रभाकरः॥९१॥

शिशुर्गिरिरतः सम्राट् सुषेणः सुरशत्रुहा।
अमोघोरिष्टमथनो मुकुंदो विगतज्वरः॥९२॥
स्वयंज्योतिरनुज्योतिरात्मज्योतिरचञ्चलः।
पिङ्गलः कपिलश्मश्रुः शास्त्रनेत्रस्त्रयीतनुः॥९३॥
ज्ञानस्कंधो महाज्ञानी निरुत्पत्तिरुपल्पवः।
भगो विवस्वानादित्यो योगाचार्यो बृहस्पतिः॥९४॥
उदारकीर्तिरुद्योगी सद्योगी सदसन्मयः।
नक्षत्रमाली राकेशः साधिष्ठानः षडाश्रयः॥९५॥
पवित्रपाणिः पापारिर्मणिपूरो मनोगतिः।
हृत्पुण्डरीकमासीनः शुक्लः शांति वृषाकपिः॥९६॥
विष्णुर्ग्रहपतिः कृष्णः समर्थोऽनर्थनाशनः।
अधर्मशत्रुरक्षय्यः पुरुहूतः पुरुष्टुतः॥९७॥
ब्रह्मगर्भो बृहद्गर्भो धर्मधेनुर्धनागमः।
जगद्धितैषिसुगतः कुमारः कुशलागमः॥९८॥
हिरण्यवर्णो ज्योतिष्मान्नानाभूतधरो ध्वनिः।
अरोगो नियमाध्यक्षो विश्वामित्रो द्विजोत्तमः॥९९॥
बृहज्ज्योतिः सुधामा च महाज्योतिरनुत्तमः।
मातामहो मातरिश्वा नभस्वान्नागहारधृक्॥१००॥

Ātmayoni, Anādyanta, Ṣaḍviṁśat, Saptalokadhṛk, Gāyatrīvallabha, Prāṁśu, Viśvāvāsa, Prabhākara, Śiśu, Girirata, Samrāṭ, Suṣeṇa, Suraśatruhā, Amogha, Ariṣṭamathana, Mukunda, Vigatajvara, Svayaṁjyoti, Anujyoti, Ātmajyoti, Acañcala, Piṅgala, Kapilaśmaśru, Śāstranetra, Trayītanu, Jñānaskandha, Mahājñānī, Nirutpatti, Upalpava, Bhaga, Vivasvān, Āditya, Yogācārya, Bṛhaspati, Udārakīrti, Udyogī, Sadyogī, Sadasanmaya, Nakṣatramālī, Rākeśa, Sādhiṣṭhāna, Ṣaḍāśraya, Pavitrapāṇi, Pāpāri, Maṇipūra, Manogati, Hṛtapuṇḍarīkamāsīna, Śukla, - Śānta, Vṛṣākapi, Viṣṇu, Grahapati, Kṛṣṇa, Samartha, Anarthanāśana, Adharmaśatru, Akṣaya, Puruhūta, Puruṣṭuta, Brahmagarbha, Bṛhadgarbha, Dharmadhenu, Dhanāgama, Jagaddhitaiṣī, Sugata, Kumāra, Kuśalāgama, Hiraṇyavarṇa, Jyotiṣmān, Nānābhūtadhara, Dhvani, Aroga, Niyamādhyakṣa, Viśvāmitra, Dvijottama, Bṛhajjyoti, Sudhāma, Mahājyoti, Anuttama, Mātāmaha, Mātriśvā, Nabhasvān, Nāgahāradhṛk.

पुलस्त्यः पुलहोऽगस्त्यो जातूकर्ण्यः पराशरः।
निरावरणधर्मज्ञो विरिञ्चो विष्टरश्रवाः॥१०१॥
आत्मभूनिरूद्धोत्रिज्ञानमूर्तिर्महायशाः।
लोकचूडामणिर्वीरः चण्डसत्यपराक्रमः॥१०२॥
व्यालकल्पो महाकल्पो महावृक्षः कलाधरः।
अलङ्करिष्णुस्त्वचलो रोचिष्णुर्विक्रमोत्तमः॥१०३॥
आशुशब्दपतिर्वेगो प्लवनः शिखिसारथिः।
असंसृष्टोऽतिथिः शक्रः प्रमाथी पापनाशनः॥०४॥
वसुश्रवाः कव्यवाहः प्रतप्तो विश्वभोजनः।
जर्यो जरादिशमनो लोहितश्च तनूनपात्॥१०५॥
पृशदश्वो नभोयोनिः सुप्रतीकस्तमिस्रहा।
निदाघस्तपनो मेघः पक्षः परपुरञ्जयः॥१०६॥
मुखानिलः सुनिष्पन्नः सुरभिः शिशिरात्मकः।
वसंतो माधवो ग्रीष्मो नभस्यो बीजवाहनः॥१०७॥
अंगिरामुनिरात्रेयो विमलो विश्ववाहनः।
पावनः पुरजिच्छक्रस्त्रिविद्यो नववाहनः॥१०८॥
मनो बुद्धिरहङ्कारः क्षेत्रज्ञः क्षेत्रपालकः।
तेजोनिधिर्ज्ञाननिधिर्विपाको विघ्नकारकः॥१०९॥
अधरोऽनुत्तरो ज्ञेयो ज्येष्ठो निःश्रेयसालयः।
शैलो नगस्तनुर्दोहो दानवारिररिंदमः॥११०॥

Pulastya, Pulaha, Agastya, Jātukarṇya, Parāśara, Nirāvaraṇa, Dharmajña, Viriñca, Viṣṭaraśravā, Ātmabhū, Niruddha, Atri, Jñānamūrti, Mahāyaśa, Lokacūḍāmaṇi, Vīra, Caṇḍaparākrama, Satyaparākrama, Vyālakalpa, Mahākalpa, Mahāvṛkṣa, Kalādhara, Alaṁkariṣṇu, Acala, Rociṣṇu, Vikramottama, Āśuśabdapati, Vega, Plavana, Śikhisārathī, Asaṁsṛṣṭa, Atithi, Śakrapramāthī, Pāpanāśana, Vasusravā, Kravyavāha, Pratapta, Viśvabhojana, Jarya,

Jarādhiśamana, Lohita, Tanūnapāt, Pṛṣadaśva, Nabhoyoni, Supratīka, Tamiśrahā, Nidagha, Tapana, Megha, Pakṣa, Parapurañjaya, Mukhānila, Śunispanna, Surabhi, Śiśirātmaka, Vasanta, Mādhava, Grīṣma, Nabhasya, Bījavāhana, Aṅgīras, Muni, Ātreya, Vimala, Viśvavāhana, Pāvana, Purujit, Śakra, Trividya, Navavāhana, Mana, Buddhi, Ahaṁkāra, Kṣetrajña, Kṣetrapālaka, Tejonidhi, Jñānanidhi, Vipāka, Vighnakāraka, Adhara, Anuttara, Jñeya, Jyeṣṭha, Niḥśreyasālaya, Śaila, Tanu, Naga, Doha, Dānavāri, Arindama.

चारुधीर्जनकश्चारुविशल्यो लोकशल्यकृत्।
चतुर्वेदश्चतुर्भावश्चतुरश्चतुरप्रियः॥१११॥
आग्नायोथ समाम्नायस्तीर्थदेवशिवालयः।
बहुरूपो महारूपः सर्वरूपश्चराचरः॥११२॥
न्यायनिर्वाहको न्यायो न्यायगम्यो निरञ्जनः।
सहस्रमूर्धा देवेंद्रः सर्वशस्त्रप्रभञ्जनः॥११३॥
मुण्डो विरूपो विकृतो दण्डी दांतो गुणोत्तमः।
पिंगलाक्षोथ हर्यक्षो नीलग्रीवो निरामयः॥११४॥
सहस्रबाहुः सर्वेशः शरण्यः सर्वलोकभृत्।
पद्मासनः परंज्योतिः परावरपरंफलः॥११५॥
पद्ममगर्भो महागर्भो विश्वगर्भो विचक्षणः।
परावरज्ञो बीजेशः सुमुखः सुमहास्वनः॥११६॥
देवासुरगुरुर्देवो देवासुरनमस्कृतः।
देवासुरमहामात्रो देवासुरमहाश्रयः॥११७॥
देवादिदेवो देवर्षिदेवासुरवरप्रदः।
देवासुरेश्वरो दिव्यो देवासुरमहेश्वरः॥११८॥
सर्वदेवमयोचिंत्यो देवतात्मात्मसंभवः।
ईड्योऽनीश सुरव्याघ्रो देवसिंहो दिवाकरः॥११९॥
विबुधाग्रवरश्रेष्ठः सर्वदेवोत्तमोत्तमः।
शिवज्ञानरतः श्रीमान् शिखिश्रीपर्वतप्रियः॥१२०॥

Cārudhī, Cārujanaka, Viśalya, Lokaśalyakṛta, Caturveda, Caturbhāva, Catura, Caturpriya, Āgnāya, Samāmnāya, Tīrtha, Deva, Śivālaya, Bahurūpa, Mahārūpa, Sarvarūpa, Carācara, Nyāyanirvāhaka, Nyāya, Nyāyagamya, Nirañjana, Sahasramūrdhā, Devendra, Sarvaśasvaprabhañjana, Muṇḍa, Virūpa, Vikṛta, Daṇḍī, Dānta, Guṇottama, Piṅgalākṣa, Haryakṣa, Nīlagrīva, Nirāmaya, Sahasrabāhu, Sarveśa, Śaraṇya, Sarvalokamṛta, Padmāsana, Paramajyoti, Parāvara, Paramphala, Padmagarbha, Viśvagarbha, Vicakṣaṇa, Parāvarajña, Bījeśa, Sumukha, Sumahāsvana, Devāsuraguru, Devāsura-namaskṛta, Devāsuraniyantā, Devāsura-mahāśraya, Devādideva, Devarṣi, Devāsuravarapradа, Devāsureśvara, Divya, Devāsuramaheśvara, Sarvadevamaya, Acintya, Ātmasaṁbhava, Īḍya, Anīśa, Suravyāghra, Devasiṁha, Divākara, Vibudhāgravaraśreṣṭha, Sarvadevottama, Śivajñānarata, Śrīmānśikhī, Śrīparvatapriya.

जयस्तंभो विशिष्टंभो नरसिंहनिपातनः।
ब्रह्मचारी लोकचारी धर्मचारी धनाधिपः॥१२१॥
नहंदी नंदीश्वरो नग्नो नग्नव्रतधरः शुचिः।
लिङ्गाध्यक्षः सुराध्यक्षो युगाध्यक्षो युगावहः॥१२२
स्ववशः सवशः स्वर्गः स्वरः स्वरमयस्वनः।
बीजाध्यक्षो बीजकर्ता धनकृद्धर्मवर्धनः॥१२३॥
दंभोऽदंभो महादंभः सर्वभूतमहेश्वरः।
श्मशाननिलयस्तिष्यः सेतुरप्रतिमाकृतिः॥१२४॥
लोकोत्तरस्फुटालोकस्त्र्यंबको नागभूषणः।
अंधकारिर्मखद्वेषी विष्णुकंधरपातनः॥१२५॥

Jayastambha, Viśiṣṭambha, Narasiṁhavipātana, Brahmacārī, Lokacārī, Dharmacārī, Dhanādhipa, Nandī, Nandīśvara, Nagna, Nagnavratadhara, Śuci, Liṅgādhyakṣa, Surādhyakṣa, Yugādhyakṣa, Yugāvaha, Svavaśa, Savaśa, Svarga, Svara, Svaramaya, Svana, Bījādhyakṣa, Bījakartā, Dhanākṛta, Dharmavardhana, Dambha, Adambha, Mahādambha, Sarvabhūta, Maheśvara, Smaśānanilaya, Tiṣya, Setu, Apratimākṛti, Lokottara, Sphuṭāloka, Tryaṁbaka, Nāgabhūṣaṇa, Andhakāri, Makhadveṣī, Viṣṇukaṁdharapātana.

वीतदोषोऽक्षयगुणो दक्षारिः पूषदंतहृत्।
धूर्जटिः खण्डपरशुः सकलो निष्कलोऽनघः॥१२६॥
आधारः सकलाधारः पाण्डुराभो मृडो नटः।
पूर्णः पूरयिता पुण्यः सुकुमारः सुलोचनः॥१२७॥
सामगेयः प्रियकरः पुण्यकीर्तिरनामयः।
मनोजवस्तीर्थङ्करो जटिलो जीवितेश्वरः॥१२८॥
जीवितांतकरो नित्यो वसुरेता वसुप्रियः।
सद्गतिः सत्कृतिः सक्तः कालकंठः कलाधरः॥१२९
मानी मान्यो महाकालः सद्भूतिः सत्परायणः।
चंद्रसञ्जीवनः शास्ता लोकगूढोमराधिपः॥१३०॥

Vītadoṣa, Akṣayaguṇa, Dakṣāri, Pūṣaṁdantahṛta, Dhūrjaṭi, Khaṇḍaparaśu, Śakala, Niṣkala, Anagha, Ādhāra, Sakalādhāra, Pāṇḍurābha, Mṛḍa, Naṭa, Pūrṇa, Purayitā, Puṇya, Sukumāra, Sulocana, Sāmageya, Priyakara, Puṇyakīrti, Anāmaya, Manojava, Tīrthaṅkara, Jaṭila, Jīviteśvara, Jīvitāntakara, Nitya, Vasuretā, Vasupriya, Sadgati, Satkṛti, Sakta, Kālakaṇṭha, Kalādhara, Mānī, Maṇi, Mānya, Mahākāla, Sadbhūti, Satparāyaṇa, Candrasañjīvana, Śāstā, Lokagūḍha, Amarādhipa.

लोकबंधुर्लोकनाथः कृतज्ञः कृतिभूषणः।
अनपाय्यक्षरः कांतः सर्वशास्त्रभृतां वरः॥१३१॥
तेजोमयो द्युतिधरो लोकमायोग्रणीरणुः।
शुचिस्मितः प्रसन्नात्मा दुर्जयो दुरतिक्रमः॥१३२॥
ज्योतिर्मयो निराकारो जगन्नाथो जलेश्वरः।
तुंबवीणी महाकायो विशोकः शोकनाशनः॥१३३॥
त्रिलोकात्मा त्रिलोकेशः शुद्धः शुद्धी रथाक्षजः।
अव्यक्तलक्षणो व्यक्तो व्यक्ताव्यक्तो विशांपतिः॥
वरशीलो वरतुलो मानो मानधनो मयः।
ब्रह्मा विष्णु प्रजापालो हंसो हंसगतिर्यमः॥१३५॥
वेधा धातु विधाता च अत्ता हर्ता चतुर्मुखः।
कैलाशशिखरावासी सर्वावासी सतां गतिः॥१३६॥
हिरण्यगर्भो हरिणः पुरुषः पूर्वजः पिता।
भूतालयो भूतपतिर्भूतिदो भुवनेश्वरः॥१३७॥
संयोगी योगविद्ब्रह्मा ब्रह्मण्यो ब्राह्मणप्रियः।
देवप्रियो देवनाथो देवज्ञो देवचिंतकः॥१३८॥
विषमाक्षः कलाध्यक्षो वृषाङ्को वृषवर्धनः।
निर्मदो निरहङ्कारो निर्मोहो निरुपद्रवः॥१३९॥
दर्पहा दर्पितो दृप्तः सर्वर्तुपरिवर्तकः।
सप्तजिह्वः सहस्रार्चिः स्निग्धः प्रकृतिदक्षिणः॥१४०

Lokabandhu, Lokanātha, Kṛtajña, Kṛtibhūṣaṇa, Anapāyī, Akṣara, Kānta, Sarvaśāstrabhṛtāṁvara, Tejomaya, Dyutidhara, Lokamāya, Agraṇī, Aṇu, Śucismita, Prasannātmā, Durjaya, Duritakrama, Jyotirmaya, Nirākāra, Jagannātha, Jaleśvara, Tuṁbavīnī, Mahākāya, Viśoka, Śokanāśana, Trilokātmā, Trilokeśa, Śuddha, Śuddhi, Rathādhyakṣa, Avyaktalakṣaṇa, Avyakta, Vyaktāvyakta, Viśāṁpati, Varaśīla, Avaratula, Mānī, Mānadhana, Maya, Brahmā, Viṣṇu, Prajāpāla, Haṁsa, Haṁsagati, Yama, Vedhā, Dhātā, Vidhātā, Attā, Hartā, Caturmukha, Kailāsaśikharavāsin, Sarvāvāsī, Satāṁgati, Hiraṇyagarbha, Hariṇa, Puruṣa, Pūrvaja, Pitā, Bhūtālaya, Bhūtāpati, Bhūtida, Bhuvaneśvara, Saṁyogī, Yogavid, Brahmā, Brahmaṇya, Brāhmaṇapriya, Devapriya, Devanātha, Devajña, Devacintaka, Viṣamākṣa, Kalādhyakṣa, Vṛṣāṅka, Vṛṣavardhana, Nirmala, Nirhaṁkāra, Nirmoha, Nirupadrava, Darpahā, Darpita, Dṛpta, Sarvaṛtuparivartaka, Saptajihva, Sahasrārcī, Snigdha, Prakṛtidakṣiṇa.

भूतभव्यभवन्नाथः प्रभवो भ्रांतिनाशनः।
अर्थोनर्थो महाकोशः परकार्यैकपण्डितः॥१४१॥

निष्कंटकः कृतानंदो निर्व्याजो व्याजमर्दनः।
सत्त्ववान् सात्त्विकः सत्यकीर्तिस्तंभकृतागमः॥
अकंपितो गुणग्राही नैकात्मा नैककर्मकृत्।
सुप्रीतः सुमुखः सूक्ष्मः सुकरो दक्षिणोऽनलः॥१४३
स्कंधः स्कंधधरो धुर्यः प्रकटः प्रीतिवर्धनः।
अपराजितः सर्वसहो विदग्धः सर्ववाहनः॥१४४॥
अधृतः स्वधृतः साध्यः पूर्तमूर्तिर्यशोधरः।
वराहशृङ्गधृग्वायुर्बलवानेकनायकः॥१४५॥
श्रुतिप्रकाशः श्रुतिमानेकबंधुनरेकधृक्।
श्रीवल्लभशिवारंभः शांतभद्रः समञ्जसः॥१४६॥
भूशयो भूतिकृद्भूतिर्भूषणो भूतवाहनः।
अकायो भक्तकायस्थः कालज्ञानी कलावपुः॥१४७
सत्यव्रतमहात्यागी निष्ठाशांतिपरायणः।
परार्थवृत्तिर्वरदो विविक्तः श्रुतिसागरः॥१४८॥
अनिर्विण्णो गुणग्राही कलङ्काङ्कः कलङ्कहा।
स्वभावरुद्रो मध्यस्थः शत्रुघ्नो मध्यनाशकः॥१४९
शिखण्डी कवची शूली चण्डी मुण्डी च कुण्डली।
मेखली कवची खड्गी मायी संसारसारथिः॥१५०॥

Bhūtabhavyabhavannātha, Prabhava, Bhrāntināśana, Arthānartha, Mahākośa, Parakāyaikapaṇḍita, Niṣkaṇṭaka, Kṛtānanda, Nirvyājñaja, Vyājamardana, Sattvavān, Sāttvika, Satyakīrtistambhakṛtāgama, Akampita, Guṇagrāhī, Naikātmā, Naikakarmakṛta, Suprīta, Sumukha, Sūkṣma, Sukara, Dakṣiṇānala, Skandha, Skandhadhara, Dhurya, Prakaṭaprītivardhana, Aparājita, Sarvasaha, Vidagdha, Sarvavāhana, Adhṛta, Svadhṛta, Sādhya, Pūrtamūrti, Yaśodhara, Varāhaśṛṅgadhṛk, Vāyu, Balavāna, Ekanāyaka, Śrutiprakāśa, Śrutimān, Ekabandhu, Anekadhṛka, Śrīvallabha, Śivārambha, Śāntabhadra, Samañjas, Bhūśaya, Bhūtikṛta, Bhūti, Bhūṣaṇa, Bhūtavāhana, Akāya, Bhaktakāyastha, Kālajñānī, Kalāvapu, Satyavrata, Mahātyāgī, Niṣṭhā, Śāntiparāyaṇa, Parārthavṛtti, Varada, Vivikta, Śruti, Sāgara, Anirviṇṇa, Guṇagrāhī, Kalaṅkāṅka, Kalaṅkahā, Svabhāvarudra, Madhyastha, Śatrughna, Madhyanāśaka, Śikhaṇḍin, Kavacī, Śūlin, Caṇḍī, Muṇḍī, Kuṇḍalī, Mekhalī, Kavacī, Khaḍgī, Māyī, Saṁsārasārathi.

अमृत्युः सर्वदृक् सिंहस्तेजोराशिर्महामणिः।
असंख्येयोप्रमेयात्मा वीर्यवान् कार्यकोविदः॥१५१
वेद्यो वेदार्थविद्गोप्ता सर्वाचारो मुनीश्वरः।
अनुत्तमो दुराधर्षो मधुरः प्रियदर्शनः॥१५२॥
सुरेशः शरणं सर्वः शब्दब्रह्मसताङ्गतिः।
कालभक्षः कलङ्कारिः कंकणीकृतवासुकिः॥१५३॥
महेष्वासे महीभर्ता निष्कलङ्को विशृंखलः।
द्युमणिस्तरणिर्धन्यः सिद्धिदः सिद्धिसाधनः॥१५४॥
निवृत्तः संवृतः शिल्पो व्यूढोरस्को महाभुजः।
एकज्योतिर्निरातङ्को नरो नारायणप्रियः॥१५५॥
निर्लेपो निष्प्रपञ्चात्मा निर्व्यग्रो व्यग्रनाशनः।
स्तव्यस्तवप्रियः स्तोता व्यासमूर्तिरनाकुलः॥१५६॥
निरवद्यपदोपायो विद्याराशिरविक्रमः।
प्रशांतबुद्धिरक्षुद्रः क्षुद्रहा नित्यसुंदरः॥१५७॥
धैर्याग्र्यधुर्यो धात्रीशः शाकल्यः शर्वरीपतिः।
परमार्थगुरुर्दृष्टिर्गुरुराश्रितवत्सलः॥१५८॥
रसो रसज्ञः सर्वज्ञः सर्वसत्त्वावलंबनः।

Amṛtyu, Sarvadṛk, Siṁha, Tejorāśī, Mahāmaṇī, Asaṅkhyeya, Aprameyātmā, Vīryavān, Kāryakovida, Vedya, Vedārthavid, Goptā, Sarvācāra, Munīśvara, Anuttama, Durādharṣa, Madhura, Priyadarśana, Sureśa, Śaraṇa, Sarva, Śabdabrahma, Satāṅgati, Kālabhakṣya, Kalaṅkāri, Kaṅkaṇikṛtavāsuki, Maheṣvāsa, Mahibhartā, Niṣkalaṅka, Viśṛṅkhala, Dyumaṇi, Taraṇi, Dhanya, Siddhi, Siddhisādhana, Nivṛtta, Samvṛtta, Śilpa, Vyuḍhoraska, Mahābhuja, Ekajyoti, Nirāntaka, Nara, Nārāyaṇapriya, Nirlepa, Niṣprapañcātmā, Nirvyagra, Vyagranāśana,

Stavya, Stavyapriya, Stotra, Vyāsamūrti, Anākūla, Nirvadyapadopāya, Vidyārāśi, Avikrama, Praśāntabuddhi, Akṣudra, Kṣudrahā, Nityasundara, Dhairyāgrydhurya, Dhātrīśa, Śākalya, Śarvarīpati, Paramārthaguru, Paramārthadṛṣṭi, Āśritavatsala, Rasa, Rasajña, Sarvajña, Sarvasattvāvalambana.

सूत उवाच

एवं नाम्नां सहस्रेण तुष्टाव वृषभध्वजम्॥१५९॥
स्नापयामास च विभुः पूजयमास पङ्कजैः।
परीक्षार्थं हरेः पूजाकमलेषु महेश्वरः॥१६०॥
गोपयामास कमलं तदैकं भुवनेश्वरः।
हृतपुष्पो हरिस्तत्र किमिदं त्वभ्यर्चितयन्॥१६१॥

Sūta said–

In this way, lord Viṣṇu, reciting a thousand names of Śiva, worshipped the bull-bannered lord. Then lord Viṣṇu, bathed lord Śiva and adored with him the lotus flowers. In order to test the devotion of Viṣṇu, lord Śiva, concealed one of the lotus flowers. With the disappearing of the lotus flower, Viṣṇu thought– "How has it happened?"

ज्ञात्वा स्वनेत्रमृद्धृत्य सर्वसत्त्वाबलंबनम्।
पूजयामास भावेन नाम्ना तेन जगद्गुरुम्॥१६२॥

Finding the disappearing of a lotus, Viṣṇu (who is known as having lotus like eyes) took out one of his eyes and then worshipped lord Śiva who is the refuge of all, besides being the preceptor of the universe. He worshipped the lord uttering his last name.

ततस्तत्र विभुर्दृष्ट्वा तथाभूतं हरो हरिम्।
तस्मादवतताराशुं मण्डलात्पावकस्य च॥१६३॥

Then finding Viṣṇu in that condition, Śiva at once, descended in the fire altar.

कोटिभास्करसङ्काशं जटामुकुटमण्डितम्।
ज्वालामालावृतं दिव्यं तीक्ष्णदंष्ट्रं भयङ्करम्॥१६४॥
शूलटङ्कगदाचक्रकुंतपाशधरं हरम्।
वरदाभयहस्तं च दीपिचर्मोत्तरीयकम्॥१६५॥
इत्थंभूतं तदा दृष्ट्वा भवं भस्मविभूषितम्।

Finding the lord of gods there, Viṣṇu was highly pleased and he offered his salutation to the lord. Śiva was wearing the crown of the matted locks of hair over his head and was resplendent like the crores of suns. He looked quite divine and was surrounded by the fire flames. He looked horrible with his sharp teeth. He held in his hand a trident, a battle-axe, club, *cakra*, spear and the noose as attributes. He then displayed his hand which bestows the boons. He was clad in the tiger skin as his upper garment. He had applied ashes over his body.

हृष्टो नमश्चकाराशु देवदेवं जनार्दनः॥१६६॥
दुद्रुवुस्तं परिक्रम्य सेंद्रा देवास्त्रिलोचनम्।
चचाल ब्रह्मभुवनं चकम्पे च वसुंधरा॥१६७॥

The delightful Viṣṇu offered his salutation to lord Śiva; Indra and other gods, went round lord Śiva. *Brahmaloka* was shaken at this. The earth was shaken too.

ददाह तेजस्तच्छंभोः प्रांतं वै शतयोजनम्।
अधस्ताच्चोर्ध्वतश्चैव हाहेत्यकृत भूतले॥१६८॥

The lustre of Śiva burnt everything upto a distance of a hundred *yojanas* all round and the thundering sound echoed over the entire earth.

तदा प्राह महादेवः प्रहसन्निव शङ्करः।
संप्रेक्ष्य प्रणयाद्विष्णुं कृताञ्जलिपुटं स्थितम्॥१६९॥
ज्ञातं मयेदमधुना देवकार्य जनार्दन।
सुदर्शनाख्यं चक्रं च ददामि तव शोभनम्॥१७०॥
यद्रूपं भवता दृष्टं सर्वलोकभयङ्करम्।
हिताय तव यत्नेन तव भवाय सुव्रत॥१७१॥

Then lord Śiva found Viṣṇu standing besides him who was smiling with folded hands. Lord Śiva said– "O Janārdana, I have well understood the task of the gods. I give over to you the graceful *Sudarśana cakra.* O excellent one, this indeed is meant for your welfare as well as for your own purpose. O Viṣṇu, I took to this terrific form, which has just been witnessed by you.

शांतं रणाजिरे विष्णो
देवानां दुःखसाधनम्।
शांतस्य चास्त्रं शांतः
स्याच्छांतेनास्त्रेण किं फलम्॥१७२॥

O Viṣṇu, to remain inactive in the battlefield, is the cause of misery for the people. The weapon of a peaceful person is also peaceful and no solution can be found with a peaceful weapon.

शांतस्य समरे चास्त्रं शांतिरेव तपस्विनम्।
योद्धुः शांत्या बलच्छेदः परस्य बलवृद्धिदः॥१७३

The prowess of a warrior declines with the peaceful approach in the field and the strength of the enemy increases.

देवैरशांतैर्यद्रूपं मदीयं भावयाव्ययम्।
किमायुधेन कार्यं वै योद्धुं देवारिसूदन॥१७४॥

You just think over the eternal form of mine, which has just been witnessed by the gods. O destroyer of the enemies, a single weapon is of no use in a battle.

क्षमा युधि न कार्यं वै योद्धुं देवारिसूदन।
अनागते व्यतीते च दौर्बल्ये स्वजनोत्करे॥१७५॥
अकालिके त्वधर्मे च अनर्थे वारिसूदन।
एवमुक्त्वा ददौ चक्रं सूर्यायुतसमप्रभम्॥१७६॥

O destroyer of the enemies of the gods, a warrior should not forgive in the battleground. Do not use this *cakra* for the removal of your weakness. The *cakra* should also not be used over your own people or at an inappropriate time. When the evil and atrocity come to an end, even then, it should not be used." Thus speaking, lord Śiva handed over the *cakra* to Viṣṇu. The *cakra* was resplendent like the ten thousand suns.

नेत्रं च नेता जगतां प्रभुर्वै पद्मसन्निभम्।
तदाप्रभृति तं प्राहुः पद्माक्षमिति सुव्रतम्॥१७७॥

Then Śiva – the lord of the three worlds, also returned one eye to Viṣṇu, which resembled a lotus flower. Since then, Viṣṇu is known as Padmākṣa.

दत्त्वैनं नयनं चक्रं विष्णवे नीललोहितः।
पस्पर्श च कराभ्यां वै सुशुभाभ्यामुवाच ह॥१७८॥
वरदोहं वरश्रेष्ठ वरान्वरय वरमुत्तमम्।
भक्त्या वशीकृतो नूनं त्वयाहं पुरुषोत्तम॥१७९॥

Giving over the eye as well as the *Sudarśana cakra* to Viṣṇu, Śiva touched the body of Viṣṇu with his auspicious hands and said– "I am the bestower of boons. You ask for the selected boons. Surely, you have won me over with your devotion."

इत्युक्तो देवदेवेन देवदेवं प्रणम्य तम्।
त्वयि भक्तिर्महादेव प्रसीद वरमुत्तमम्॥१८०॥

At these words of lord Śiva, Viṣṇu offered his salutation to Śiva and said– "O Mahādeva, let me always remain devoted to you. You always remain pleased with me. Be pleased with me and then grant me the boon.

नान्यमिच्छामि भक्तानामार्तयो नास्ति यत्प्रभो।
तच्छ्रुत्वा वचनं तस्य दयावान् सुतरां भवः॥१८१॥
पस्पर्श च ददौ तस्मै श्रद्धां शीतांशुभूषणः।
प्राह चैवं महादेवः परमात्मानमच्युतम्॥१८२॥

I do not beg for anything else. I need nothing. O lord, there is no other desire of the devotees." Listening to the words of Viṣṇu, the compassionate lord Candraśekhara, touched the body of Viṣṇu and bestowed on Viṣṇu, his own devotion.

मयि भक्तश्च वंद्यश्च पूज्यश्चैव सुरासुरैः।
भविष्यसि न संदेहो मत्प्रसादात्सुरोत्तम॥१८३॥

Then Mahādeva said– "O best of gods, by my grace, you will always remain devoted to me. You will surely be adorable by the demons and the gods alike.

यदा सती दक्षपुत्री विनिंद्यैव सुलोचना।
मातरं पितरं दक्षं भविष्यति सुरेश्वरी॥१८४॥
दिव्या हैमवतीविष्णो तदा त्वमपि सुव्रत।
भगिनीं त्व·कल्याणीं देवीं हैमवतीमुमाम्॥१८५॥
नियोगाद्ब्रह्मणः साध्वीं प्रदास्यसि ममैव ताम्।
मत्संबंधी च लोकानां मध्ये पूज्यो भविष्यसि॥

When Satī, the daughter of Dakṣa with beautiful eyes and the goddess of the gods, denouncing her parents, would be born as Umā – the daughter of Himavān, then, O Viṣṇu, you would give her to me as your sister at the command of Brahmā. Then the people would adore you as my kin.

मां दिव्येन च भावेन तदाप्रभृति शङ्करम्।
द्रक्ष्यसे च प्रसन्नेन मित्रभूतमिवात्मना॥१८७॥

At that point of time, you with a divine and friendly feelings, feeling delighted, would glance at me as if I be your friend."

इत्युक्त्वांतर्दधे रुद्रो भगवान्नीललोहितः।
जनार्दनोपि भगवान् देवानामपि सन्निधौ॥१८८॥
अयाचत महादेवं ब्रह्माणं मुनिभिः समम्।
मया प्रोक्तं स्तवं दिव्यं पद्मयोने सुशोभनम्॥१८९॥
यः पठेच्छृणुयाद्वापि श्रावयेद्वा द्विजोत्तमान्।
प्रतिनाम्नि हिरण्यस्य दत्तस्य फलमाप्नुयात्॥१९०॥

Thus speaking, Śiva disappeared. Then lord Viṣṇu, in the presence of the sages, prayed to Brahmā– "O Brahmā, born of a lotus, the divine prayer offered by me is quite graceful. whosoever would read it or listen to it, or would read out to an excellent Brāhmaṇa, he shall receive a piece of gold with a single recitation.

अश्वमेधसहस्रेण फलं भवति तस्य वै।
घृताद्यैः स्नापयेद्रुदं स्थाल्यां वै कलशैः शुभैः॥
नाम्नां सहस्रेणानेन श्रद्धया शिवमीश्वरम्।
सोपि यज्ञसहस्रस्य फलं लब्ध्वा सुरेश्वरैः॥१९२॥
पूज्यो भवति रुद्रस्य प्रीतिर्भवति तस्य वै।
तथास्त्विति तथा प्राह पद्मयोनेर्जनार्दनम्॥१९३॥
जग्मतुः प्रणिपत्यैनं देवदेवं जगद्गुरुम्।
तस्मान्नाम्नां सहस्रेण पूजयेदनघो द्विजाः॥१९४॥
जपेनाम्नां सहस्रं च स याति परमां गतिम्॥१९५॥

He will also receive the fruit of performing a thousand horse sacrifices. By reciting the thousand-named *stotra* of Śiva and with auspicious vases of water whosoever would bathe Rudra, he would achieve the reward for the performing of a thousand *yajñas*. He would be adored by the gods and lord Śiva would be pleased with him." These were the words spoken by Brahmā to Viṣṇu in reply– "Be it so". Thus speaking, both the gods returned to their respective places. Therefore, O Brāhmaṇas, a sinless person, whosoever would adore Śiva, reciting the thousand names, he would achieve the final beatitude.

इति श्रीलिङ्गमहापुराणे पूर्वभागे सहस्रनामभिः
पूजनाद्विष्णुचक्रलाभो नामाष्टनवतितमोऽध्यायः॥९८॥

* * *

नवनवतितमोऽध्यायः

Chapter 99

The origin of the Goddess

ऋषय ऊचुः

संभवः सूचितो देव्यास्त्वया सूत महामते।
सविस्तरं वदस्वाद्य सतीत्वे च यथातथम्॥१॥
मेनाजत्वं महादेव्या दक्षयज्ञविमर्दनम्।
विष्णुना च कथं दत्ता देवदेवाय शंभवे॥२॥

The *Ṛṣis* said–

"O highly intelligent Sūta, you have narrated the episode of the birth of the goddess. Now, you kindly speak out about the birth of the goddess as the daughter of Mainā, besides the destruction of the *yajña* of Dakṣa. How was the goddess given over to the lord by lord Viṣṇu? You tell us all about the same.

कल्याणं वा कथं तस्य वक्तुमर्हसि सांप्रतम्।
तेषां तद्वचनं श्रुत्वा सूतः पौराणिकोत्तमः॥३॥
संभवं च महादेव्याः प्राह तेषां महात्मनाम्।

How was she married to lord Śiva? You kindly relate the relevant episode to all of us today." On hearing their words, Sūta, who was well-versed in the *Paurāṇika* tales, spoke out the story of the birth of the goddess before them.

सूत उवाच

ब्रह्मणा कथितं पूर्वं तण्डिने तत्सुविस्तरम्॥४॥
युष्माभिर्वै कुमाराय तेन व्यासाय धीमते।
तस्मादहमुपश्रुत्य प्रवदामि सुविस्तरम्॥५॥

Sūta said–

In earlier times, this story was narrated by Brahmā to Nandī. Nandī then repeated the same story to Sanatkumāra. The intelligent sage Sanatkumāra than narrated the same story to Vyāsa. I had heard the same story from the sage Vyāsa. I shall narrate the same story to you in detail.

वचनाद्वो महाभागाः प्रणम्योमां तथा भवम्।
सा भगाख्या जगद्धात्रीं लिङ्गमूर्तेस्त्रिवेदिका॥६॥
लिङ्गस्तु भगवान्द्वाभ्यां जगत्सृष्टिर्द्विजोत्तमाः।
लिङ्गमूर्तिः शिवो ज्योतिस्तमसश्चोपरि स्थितः॥७॥

O excellent one, at the request of all of you, I, offering my salutation to Umā and Śiva, am going to narrate the same to you. She is the mother of the universe and is known as Bhagā as well. She is lodged in the image of *liṅga* as the threefold pedestal. *Liṅga* represents lord Śiva himself. O excellent Brāhmaṇas, the world was created by both of them. The *Śivaliṅga* represents the light in the darkness.

लिङ्गवेदिसमायोगादर्धनारीश्वरोभवत्।
ब्रह्माणं विदधे देवमग्रे पुत्रं चतुर्मुखम्॥८॥

With the combination of *liṅga* and the pedestal, Śiva is known as *Ardhanārīśvara* and he produced Brahmā as his son, having four mouths.

प्राहिणोति स्म तस्यैव ज्ञानं ज्ञानमयो हरः।
विश्वाधिकोसौ भगवानर्धनारीश्वरो विभुः॥९॥

Ardhanārīśvara had the maximum knowledge in the world and he imparted knowledge to Brahmā.

हिरण्यगर्भं तं देवो जायमानमपश्यत।
सोपि रुद्रं महादेवं ब्रह्मापश्यत शङ्करम्॥१०॥

Lord Śiva witnessed lord Brahmā at birth. Then Brahmā witnessed Rudra, Śaṅkara and Mahādeva.

तं दृष्ट्वा संस्थितं देवमर्धनारीश्वरं प्रभुम्।
तुष्टाव वाग्भिरिष्टाभिर्वरदं वारिजोद्भवः॥११॥
विभजस्वेति विश्वेशं विश्वात्मानमजो विभुः।
ससर्ज देवीं वामाङ्गात्पत्नीं चैवात्मनः समाम्॥१२॥

Finding lord Ardhanārīśvara there, Brahmā, having been born of lotus, offered prayer to lord Śiva with sweet words in order to please the lord. The unborn lord Śiva, the soul of the universe, was praised by Brahmā saying– "O lord, O Aja, O Śiva – the soul of the universe, that he should divide himself. Thereafter, lord Śiva created Umā out of his left half as his wife.

श्रद्धा ह्यस्य शुभा पत्नी ततः पुंसः पुरातनी।
सैवाज्ञया विभोर्देवी दक्षपुत्री बभूव ह॥१३॥

The beautiful and the ancient lady known as Śraddhā was born as the daughter of Dakṣa.

सतीसंज्ञा तदा सा वै रुद्रमेवाश्रिता पतिम्।
दक्षं विर्निंद्य कालेन देवी मैना ह्यभूत्पुनः॥१४॥

At that point of time, she came to be known as Satī. She had Rudra as her husband. After some time, she denounced Dakṣa and was reborn as the daughter of Menā.

नारदस्यैव दक्षोपि शापादेवं विर्निंद्य च।
अवज्ञादुर्मदो दक्षो देवदेवमुमापतिम्॥१५॥
अनादृत्य कृतिं ज्ञात्वा सती दक्षेण तत्क्षणात्।
भस्मीकृतवात्मनो देहं योगमार्गेण सा पुनः॥१६॥
बभूव पार्वती देवी तपसा च गिरेः प्रभोः।
ज्ञात्वैतद्भगवान् भर्गो ददाह रुषितः प्रभुः॥१७॥
दक्षस्य विपुलं यज्ञं च्यावनेर्वचनादपि।
च्यवनस्य सुतो धीमान् दधीच इति विश्रुतः॥१८॥
विजित्यं विष्णुं समरे प्रसादात् त्र्यंबकस्य च।
विष्णुना लोकपालांश्च शशाप च मुनीश्वरः॥१९॥
रुद्रस्य क्रोधजेनैव वह्निना हविषा सुराः।
विनाशो वै क्षणादेव मायया शङ्करस्य वै॥२०॥

Because of the curse of Nārada, Dakṣa was also forced to denounce Śiva. The arrogant Dakṣa dishonoured the lord of Umā with contempt. When Satī came to know about the misdeeds of her own father, then she, at the same moment, reduced herself into ashes. Subsequently, she was reborn as Pārvatī – the daughter of the Himālaya mountain. She performed *tapas* for Śiva thereafter. Realising this, at the command of the son of Cyavana, the angered lord Bhaga, reduced to ashes the vast *yajña* of Dakṣa. The son of Cyavana came to be known as the intelligent Dadhīca. He conquered Viṣṇu by the grace of Śiva. Then he pronounced curse over the gods and Viṣṇu. O gods, because of the *Māyā* of lord Śiva, the fire emerging out of the anger of Śiva, all the Devas were burnt to ashes.

इति श्रीलिङ्गमहापुराणे पूर्वभागे देवीसंभवो नाम
नवनवतितमोऽध्यायः॥९९॥

◆

शततमोऽध्यायः

Chapter 100

Destruction of Dakṣa's sacrifice by Śiva

ऋषय ऊचुः

विजित्य विष्णुना सार्धं भगवान्परमेश्वरः।
सर्वान्दधीचवचनात्कथं भेजे महेश्वरः॥१॥

The *Ṛṣis* said–

How did Dadhīca, the son of Cyavana, conquered all the gods with Viṣṇu, you please tell us?

सूत उवाच

दक्षयज्ञे सुविपुले देवान् विष्णुपुरोगमान्।
ददाह भगवान् रुद्रः सर्वान्मुनिगणानपि॥२॥

Sūta said–

In the *yajña* of Dakṣa, Rudra burnt out all the gods with Viṣṇu and *Ṛṣis.*

भद्रो नाम गणस्तेन प्रेषितः परमेष्ठिना।
विप्रयोगेन देव्या वै दुःसहेनैव सुव्रताः॥३॥

O excellent sages, because of the unbearable separation from Umā, Śiva felt immensely grieved. He, therefore, deputed a *gaṇa* named Bhadra.

सोसृजद्वीरभद्रश्च गणेशान्रोमजाञ्छुभान्।
गणेश्वरैः समारुह्य रथं भद्रः प्रतापवान्॥४॥
गंतुं चक्रे मतिं यस्य सारथिर्भगवानजः।
गणेश्वराश्च ते सर्वे विविधायुधपाणयः॥५॥
विमानैर्विश्वतो भद्रैस्तमन्वयुरथो सुराः।
हिमवच्छिखरे रम्ये हेमशृङ्गे सुशोभने॥६॥
यज्ञवाटस्तथा तस्य गङ्गाद्वारसमीपतः।
तद्देशे चैव विख्यातं शुभं कनखलं द्विजाः॥७॥
दग्धुं वै प्रेषितश्चासौ भगवान् परमेष्ठिना।
तदोत्पातो बभूवाथ लोकानां भयशंसनः॥८॥

Then Vīrabhadra, produced out of the hair of his own body, the lord of the Nāgas, the glorious Vīrabhadra, mounted over the chariot with them, which was being driven by Brahmā. All of them marched towards Dakṣa. Carrying various types of arms, they mounted over the excellent planes and followed the chariot of Gaṇeśvara Vīrabhadra. The place of Dakṣa's sacrifice was located at the top peak of the Himālaya, near the place of the origin of the river Gaṅgā. O Brāhmaṇas, this auspicious and well-known place was known by the name of Kanakhala. Lord Śiva had deputed Vīrabhadra to burn out that place. At that time, there were horrible calamities, indicative of the fear of danger to the world as a whole.

पर्वताश्च व्यशीर्यंत प्रचकंपे वसुंधरा।
मरुतश्चाप्यघूर्णंत चुक्षुभे मकरालयः॥९॥

The mountains crumbled, the earth was shaken. The winds whirled to and fro and the ocean was agitated.

अग्नयो नैव दीप्यंति न च दीप्यति भास्करः।
ग्रहाश्च न प्रकाश्यंते न देवा न च दानवाः॥१०॥

The fires did not blaze. The sun lost its lustre. The planets were faded out. Neither the Devas, nor the Daityas, felt pleased.

ततः क्षणात् प्रविश्यैव यज्ञवाटं महात्मनः।
रोमजैः सहितो भद्रः कालाग्निरिव चापरः॥११॥
उवाच भद्रो भगवान् दक्षं चामिततेजसम्।
संपर्कादेव दक्षाद्यमुनीन्देवान् पिनाकिना॥१२॥
दग्धुं संप्रेषितश्चाहं भवंतं समुनीश्वरैः।
इत्युक्त्वा यज्ञशालां तां ददाह गणपुङ्गवः॥१३॥

Then in a moment, Bhadra entered the sacrificial ground in the company of the *gaṇas* emerging out of his hair. He resembled the black fire. He addressed the immensely illustrious Dakṣa– "O Dakṣa, I have been deputed by Śiva – the Pināka bearer, for the destruction of your *yajña.*" Thus speaking, Gaṇeśvara Vīrabhadra, at once burnt out the place of *yajña.*

गणेश्वराश्च संक्रुद्धा यूपानुत्पाट्य चिक्षिपुः।
प्रस्तोत्रा सह होत्रा च दग्धं चैव गणेश्वरैः॥१४॥

The Gaṇeśvara in rage, uprooted the pillars of the *yajña maṇḍapa* and threw them away. He also threw out the performer and the priest. The Gaṇeśvara burnt everybody present there.

गृहीत्वा गणपाः सर्वान् गङ्गास्रोतसि चिक्षिपुः।
वीरभद्रो महातेजाः शक्रस्योद्यच्छतः करम्॥१५॥
व्यष्टंभयददीनात्मा तथान्येषां दिवौकसाम्।
भगस्य नेत्रे चोत्पाट्य देवं पादाङ्गुष्ठेन लीलया॥१६

निहत्य मुष्टिना दंतान् पूष्णश्चैवं न्यपातयत्।
तथा चंद्रमसं देवं पादाङ्गुष्ठेन लीलया॥१७॥
घर्षयामास भगवान् वीरभद्रः प्रतापवान्।
चिच्छेद च शिरस्तस्य शक्रस्य भगवान्प्रभोः॥१८॥
वह्नेर्हस्तद्वयं छित्त्वा जिह्वामुत्पाट्य लीलया।
जघान मूर्ध्नि पादेन वीरभद्रो महाबलः॥१९॥

They threw away all of them in the flowing stream of the Gaṅgā. The immensely illustrious Vīrabhadra captured the elephant of the retiring Indra. He, without much efforts, tore out the eyes of Bhaga with his sharp nails. With the administering of his fist, broke the teeth of Pūṣaṇa. He hurt Soma with an axe with the use of his big toe. He even cut off the head of Indra. After cutting off the hands of Agni, besides pulling out his tongue with ease, he kicked his head with his foot.

यमस्य दण्डं भगवान् प्रचिच्छेद स्वयं प्रभुः।
जघान देवमीशानं त्रिशूलेन महाबलम्॥२०॥
त्रयस्त्रिंशत्सुरानेवं विनिहत्याप्रयत्नतः।
त्रयश्च त्रिशतं तेषां त्रिसाहस्त्रं च लीलया॥२१॥
त्रयं चैव सुरेंद्राणां जघान च मुनीश्वरान्।
अन्यांश्च देवान्देवोसौ सर्वान्युद्धाय संस्थितान्॥२२
जघान भगवान्रुदः खड्गमुष्ट्यादिसायकैः ।
अथ विष्णुर्महातेजाश्चक्रमुद्यम्य मूर्च्छितः॥२३॥
युयोध भगवांस्तेन रुद्रेण सह माधवः।
तयोः समभवद्युद्धं सुघोरं रोमहर्षणम्॥२४॥

Vīrabhadra also cut off the *daṇḍa* of Yama. He also attacked Īśāna – the valorous Dikpāla, with his trident. He also killed three thousand three hundred and thirty three gods with their three prominent leaders. He also killed the *Ṛṣis.* Vīrabhadra also killed the gods who had been getting ready for fighting a war. Lord Rudra killed all with the use of his swords, arrows and other weapons. Then the immensely illustrious and powerful Viṣṇu, lifted up his club and started a fight with Rudra. There had been a terrific fight between the two.

विष्णोर्योगबलात्तस्य दिव्यदेहाः सुदारुणाः॥२५॥
शङ्खचक्रगदाहस्ता असंख्याताश्च जज्ञिरे।
तान्सर्वानपि देवोसौ नारायणसमप्रभान्॥२६॥
निहत्य गदया विष्णुं ताडयामास मूर्धनि।
ततश्चोरसि तं देवं लीलयैव रणाजिरे॥२७॥
पपात च तदा भूमौ विसंज्ञः पुरुषोत्तमः।
पुनरुत्थाय तं हंतुं चक्रमुद्यम्य स प्रभुः॥२८॥
क्रोधरक्तेक्षणः श्रीमानतिष्ठत्पुरुषर्षभः।
तस्य चक्रं च यद्रौद्रं कालादित्यसमप्रभम्॥२९॥
व्यष्टंभयददीनात्मा करस्थं न चचाल सः।
अतिष्ठत्स्तंभितस्तेन शृंगवानिव निश्चलः॥३०॥

With the *yogic* strength of Viṣṇu, innumerable warriors holding *śaṅkha*, *cakra* and *gadā*, possessing divine bodies, emerged out (of Viṣṇu's body). All of them had the lustre of Nārāyaṇa. Vīrabhadra killed them all and also struck Viṣṇu with his club. Thereafter, he struck his chest with his club. As a result of this, Viṣṇu fell down fainted in the battlefield. He got up again. Then, he lifted up his *cakra* for the killing of Vīrabhadra. In rage, Viṣṇu stood up with his eyes getting red. But the powerful Vīrabhadra made the *cakra* infructuous in the hand of Viṣṇu. The hand of Viṣṇu carrying *cakra* became numb and could not move even slightly.

त्रिभिश्च धर्षितं शार्ङ्गं त्रिधाभूतं प्रभोस्तदा।
शार्ङ्गकोटिप्रसङ्गाद्वै चिच्छेद च शिरः प्रभोः॥३१॥

At that point of time, Vīrabhadra cut off the Śārṅga bow of lord Viṣṇu, shooting three arrows in three pieces. Thereafter, Vīrabhadra cut off the head of Viṣṇu with the tip of the bow.

छिन्नं च निपपातासु शिरस्तस्य रसातले।
वायुना प्रेरितं चैव प्राणजेन पिनाकिना॥३२॥
प्रविवेश तदा चैव तदीयाहवनीयकम्।
तत्प्रविध्वस्तकलशं भग्नयूपं सतोरणम्॥३३॥
प्रदीपितमहाशालं दृष्ट्वा यज्ञोपि दुद्रुवे।
ते तदा मृगरूपेण धावंतं गगनं प्रति॥३४॥
वीरभद्रः समाधाय विशिरस्कमथाकरोत्।
ततः प्रजापतिं धर्मं कश्यपं च जगद्गुरुम्॥३५॥
अरिष्टनेमिनं वीरो बहुपुत्रं मुनीश्वरम्।
मुनिमंगिरसं चैव कृष्णाश्वं च महाबलः॥३६॥
जघान मूर्ध्नि पादेन दक्षं चैव यशस्विनम्।
चिच्छेद च शिरस्तस्य ददाहाग्नौ द्विजोत्तमाः॥३७॥

The severed head of lord Viṣṇu, inspired with the breath of lord Śiva, was carried to Pātāla and there it entered into the consecrated fire. All the pitchers of the *yajña* were destroyed with that fire. All the pillars of the *toraṇas* (canopies) were enrooted. The entire place of *yajña* was burnt out. At the sight of the burning of the place of *yajña*, the *yajña* god also fled in the sky in the form of a deer. Then the valorous Vīrabhadra, kicked the heads of Prajāpati, Dharma, Kaśyapa the universal preceptor, with his sons – Ariṣṭanemi, Aṅgirā, Kṛṣṇāśva and Dakṣa.

सरस्वत्याश्च नासाग्रं देवमातुस्तथैव च।
निकृत्य करजाग्रेण वीरभद्रः प्रतापवान्॥३८॥
तस्थौ श्रिया वृतो मध्ये प्रेतस्थाने यथा भवः।
एतस्मिन्नेव काले तु भगवान्पद्मसंभवः॥३९॥
भद्रमाह महातेजाः प्रार्थयन्प्रणतः प्रभुः।
अलं क्रोधेन वै भद्र नष्टाश्चैव दिवौकसः॥४०॥

Vīrabhadra also injured the tip of the nose of Sarasvatī – the mother of all, with his nails. He gracefully stood among all as Śiva stands in the cremation ground. At the same time, the illustrious Brahmā arrived before Vīrabhadra and offering his salutation to him, prayed– "O noble one, your anger is of no use. All the dwellers of the heaven have already been destroyed.

प्रसीद क्षम्यतां सर्वं रोमजैः सह सुव्रत।
सोपि भद्रः प्रभावेण ब्रह्मणः परमेष्ठिनः॥४१॥
शमं जगाम शनकैः शांतस्तस्थौ तदाज्ञया।
देवोपि तत्र भगवानंतरिक्षे वृषध्वजः॥४२॥
सगणः सर्वदः शर्वः सर्वलोकमहेश्वरः।
प्रार्थितश्चैव देवेन ब्रह्मणा भगवान् भवः॥४३॥
हतानां च तदा तेषां प्रददौ पूर्ववत्तनुम्।
इंद्रस्य च शिरस्तस्य विष्णोश्चैव महात्मनः॥४४॥
दक्षस्य च मुनीन्द्रस्य तथान्येषां महेश्वरः।
वागीश्याश्चैव नासाग्रं देवमातुस्तथैव च॥४५॥
नष्टानां जीवितं चैव वराणि विविधानि च।
दक्षस्य ध्वस्तवक्त्रस्य शिरसा भगवान्प्रभुः॥४६॥

O excellent one, be pleased. Forgive them all including the Gaṇeśvaras who were born out of your hairpits." Vīrabhadra was pacified with the influence of Brahmā. At his command, all the lords of the *lokas* with their respective *gaṇas*, at the prayer of Brahmā in the sky, all those who had been killed at the command of the bull-bannered Śiva, were brought back to life. The heads of Indra, Viṣṇu, Dakṣa and other seers, as well as the ascetics and others, were returned. The tip of the nose of the goddess Sarasvatī was also returned to her. Those who had been destroyed were also brought back to life. He bestowed boons on all of them appropriately. Since the head of Dakṣa had been damaged, he was playfully given over another pleasant face.

कल्पयामास वै वक्त्रं लीलया च महान् भवः।
दक्षोपि लब्धसंज्ञश्च समुत्थाय कृताञ्जलिः॥४७॥
तुष्टाव देवदेवेशं शङ्करं वृषभध्वजम्।

स्तुतस्तेन महातेजाः प्रदाय विविधान्वरान्॥४८॥
गाणपत्यं ददौ तस्मै दक्षायाक्लिष्टकर्मणे!
देवाश्च सर्वे देवेशं तुष्टुवुः परमेश्वरम्॥४९॥
नारायणश्च भगवान् तुष्टाव च कृताञ्जलिः।
ब्रह्मा च मुनयः सर्वे पृथक्पृथगजोद्भवम्॥५०॥
तुष्टुवुर्देवर्देवेशं नीलकंठं वृषध्वजम्।
तान्देवाननुगृह्यैव भवोप्यंतरधीयत॥५१॥

Dakṣa, after regaining consciousness, offered prayer to the bull-bannered Śiva with folded hands. When so eulogised by Dakṣa, the bull-bannered Śiva, bestowed various types of boons on him. Then Dakṣa, the performer of the noble deeds, was bestowed with the position of the chief of the *gaṇas.* Then all the gods offered prayer to the bull-bannered Śiva. Then lord Nārāyaṇa offered prayer to Śiva with folded hands. Then bestowing his blessings on all, lord Śiva at once disappeared from the scene.

इति श्रीलिङ्गमहापुराणे पूर्वभागे शिवकृद्दक्षयज्ञविध्वंसनो
नाम शततमोऽध्यायः॥१००॥

* * *

एकाधिकशततमोऽध्यायः

Chapter 101

Destruction of Kāmadeva

ऋषय ऊचुः

कथं हिमवतः पुत्री बभूवांबा सती शुभा।
कथं वा देवदेवेशमवाप पतिमीश्वरम्॥१॥

The *Ṛṣis* said–

How did Pārvatī became the daughter of Himālaya? How did she get lord Śiva, the chief of the gods, as her husband? (Kindly narrate the relevant story to us).

सूत उवाच

सा मेनातनुमाश्रित्य स्वेच्छयैव वराङ्गना।
तदा हैमवती जज्ञे तपसा च द्विजोत्तमाः॥२॥

Sūta said–

O excellent Brāhmaṇas, the excellent lady, of her own sweet will, entered the body of Menā. Then because of the great *tapas*, she was born as the daughter of Himālaya.

जातकर्मादिकाः सर्वाश्चकार च गिरीश्वरः।
द्वादशे च तदा वर्षे पूर्णे हैमवती शुभा॥३॥
तपस्तेपे तया सार्धमनुजा च शुभानना।
अन्या च देवी ह्यनुजा सर्वलोकनमस्कृता॥४॥
ऋषयश्च तदा सर्वे सर्वलोकमहेश्वरीम्।
तुष्टुवुस्तपसा देवीं समावृत्य समंततः॥५॥
ज्येष्ठा ह्यपर्णा ह्यनुजा चैकपर्णा शुभानना।
तृतीया च वरारोहा तथा चैवैकपाटला॥६॥
तपसा च महादेव्याः पार्वत्याः परमेश्वरः।
वशीकृतो महादेवः सर्वभूतपतिर्भवः॥७॥

The king Himālaya then performed the name giving ceremony for his daughter, besides the performing of the other rites. When she attained the age of twelve years, then the pleasant faced girl performed *tapas.* Her younger sister also completed her *tapas* with her. Both the sisters were of different temperament. The younger sister was also held in reverence by all the people surrounding her. The ascetics praised her performing hard *tapas.* The elder sister was known as Aparṇā and the younger sister was known as Ekaparṇā. Ekaparṇā had a pleasant face. The beautiful third sister was known as Ekapāṭalā. Pārvatī, the great goddess, with the performing of great *tapas,* overpowered the mind of lord Śiva.

एतस्मिन्नेव काले तु तारको नाम दानवः।
तारात्मजो महातेजा बभूव दितिनंदनः॥८॥

At that point of time, there lived a demon named Tāra who was quite strong and had a son named Tāraka.

तस्य पुत्रास्त्रयश्चापि तारकाक्षो महासुरः।
विद्युन्माली च भगवान् कमलाक्षश्च वीर्यवान्॥९॥

He had three sons named Tārakākṣa, Vidyunmālī and Kamalākṣa.

पितामहस्तथा चैषां तारो नाम महाबलः।
तपसा लब्धवीर्यश्च प्रसादाद्ब्रह्मणः प्रभोः॥१०॥

His grandfather was the powerful demon known as Tāra. After performing hard *tapas* and by the grace of Brahmā, he attained enormous prowess.

सोपि तारो महातेजास्त्रैलोक्यं सचराचरम्।
विजित्य समरे पूर्वं विष्णुं च जितवानसौ॥११॥

Tāra overpowered Viṣṇu with his strength together with all the mobile and immobile beings in the three worlds.

तयोः समभवद्युद्धं सुघोरं रोमहर्षणम्।
दिव्यं वर्षसहस्रं तु दिवारात्रमविश्रमम्॥१२॥

A terrific war was fought which was quite thrilling and was fought throughout the day and night for a thousand years.

सरथं विष्णुमादाय चिक्षेप शतयोजनम्।
तारेण विजितः संख्ये दुद्राव गरुडध्वजः॥१३॥

Tāra then caught hold of the chariot of Viṣṇu and threw it at a distance of a hundred *yojanas.* After having been defeated by Tāra in the battle, Viṣṇu fled away from the battleground.

तारो वराञ्छतगुणं लब्ध्वा शतगुणं बलम्।
पितामहाज्जगत्सर्वमवाप दितिनंदनः॥१४॥

Then Tāra, the son of Diti, received boons and strength from Brahmā, a hundred times.

देवेंद्रप्रमुखाञ्जित्वा देवान्देवेश्वरेश्वरः।
वारयामास तैर्देवान्सर्वलोकेषु मायया॥१५॥
देवताश्च सहेंद्रेण तारकाद्भयपीडिताः।
न शांति लेभिरे शूराः शरणं वा भयार्दिताः॥१६॥

Then Tāra, the lord of the Daitya chiefs, conquered all the gods together with Indra. With the influence of his *Māyā,* he obstructed the activities of all the gods. Indra and other gods suffered immensely from Tāraka. Though the gods were quite powerful, but because of the sufferings from Tāra – the great Daitya, they had been deprived of their place. They also could find any place of refuge.

तदामरपतिः श्रीमान् सन्निपत्यामरप्रभुः।
उवाचांगिरसं देवो देवानामपि सन्निधौ॥१७॥

Then Rudra – the lord of gods, approached the sage Aṅgiras and spoke to the sage in the presence of all the gods.

भगवंस्तारको नाम तारको दानवोत्तमः।
तेन सन्निता युद्धे वत्सा गोपतिना यथा॥१८॥

"O lord, there is a great Dānava known as Tāraka who is the son of Tāra. He is a great Dānava. He had defeated us in the battle in the same way as a bull defeats a calf.

भयात्तस्मान्महाभाग बृहद्युद्धे बृहस्पते।
अनिकेता भ्रमंत्येते शकुंता इव पञ्जरे॥१९॥

O great sage, O Bṛhaspati, terrified from him, the gods fled away from the battleground here and there, as the bird gets restless in the cage.

अस्माकं यान्यमोघानि आयुधान्यंगिरोवर।
तानि मोघानि जायंते प्रभावादमरद्विषः॥२०॥

They have been rendered homeless and have been defeated in the great war. Because of the influence of Tāraka – the enemy of gods, all our terrific weapons have become blunt.

दशवर्षसहस्राणि द्विगुणानि बृहस्पते।
विष्णुनायोधितो युद्धे तेनापि न च सूदितः॥२१॥
यस्तेनानिर्जितो युद्धे विष्णुना प्रभविष्णुना।
कथमस्मद्विधस्तस्य स्थास्यते समरेऽग्रतः॥२२॥
एवमुक्तस्तु शक्रेण जीवः सार्धं सुराधिपैः।
सहस्राक्षेण च विभुं संप्राप्याह कुशध्वजम्॥२३॥
सोपि तस्य मुखाच्छ्रुत्वा प्रणयात्प्रणतार्तिहा।
देवैरशेषैः सेंद्रैस्तु जीवमाह पितामहः॥२४॥

O Bṛhaspati, this Rākṣasa has fought with Viṣṇu for twenty thousand years, but still he could not be killed. The powerful Viṣṇu could not defeat Tāraka in the war, then how could people like us face him in the battle field?" When Indra offered his prayer to Bṛhaspati – the preceptor of the gods, he, in company of all the gods, reached before Brahmā. He was accompanied with the other chiefs of the gods. All of them narrated the entire episode to Brahmā. Then Brahmā, who always removes the miseries of his devotees, listened to them patiently. Then Bṛhaspati said to Indra and other gods.

जाने वोर्तिं सुरेंद्राणां तथापि शृणु सांप्रतम्।
विनिंद्य दक्षं या देवी सती रुद्राङ्गसंभवा॥२५॥
उमा हैमवती जज्ञे सर्वलोकनमस्कृता।
तस्याश्चैवेह रूपेण यूयं देवाः सुरोत्तमाः॥२६॥
विभोर्यतदध्वमाक्रष्टुं रुद्रस्यास्य मनो महत्।
तयोर्योगेन संभूतः स्कंदः शक्तिधरः प्रभुः॥२७॥
षडास्यो द्वादशभुजः सेनानीः पावकिः प्रभुः।
स्वाहेयः कार्तिकेयश्च गाङ्गेयः शरधामजः॥२८॥
देवः शाखो विशाखश्च नैगमेशश्च वीर्यवान्।
सेनापतिः कुमाराख्यः सर्वलोकनमस्कृतः॥२९॥
लीलयैव महासेनः प्रबलं तारकासुरम्।
बालोपि विनिहत्यैको देवान् संतारयिष्यति॥३०॥

"I am aware of the misery of the gods. Listen, O gods, Satī, who was born of the body of Śiva, after denouncing Dakṣa, has been reborn as Umā – the daughter of Himālaya. She is adored by all the gods. O excellent gods, you should make all the efforts to attract Śiva towards the beauty of Umā. With the union of both of them, Skanda would be born, who would kill the *asura* Tāraka without much efforts. He would be the carrier of Śakti, six-headed, twelve-armed, a great warrior, known as Pāvaki, Kārttikeya, Gāṅgeya, Śaradhāmaja, Prabhu, Svāheya, Śākha, Viśākha, Naigameṣa, Senāpati, Kumāra and Mahāsena. He would be adored by all. Inspite of his being a child, he would possess great prowess. He, after killing Tāraka without much efforts, would protect the gods."

एवमुक्तस्तदा तेन ब्रह्मणा परमेष्ठिना।
बृहस्पतिस्तथा सेंद्रैर्देवैर्देवं प्रणम्य तम्॥३१॥
मेरोः शिखरमासाद्य स्मरं सस्मार सुव्रतः।
स्मरणाद्देवदेवस्य स्मरोपि सह भार्यया॥३२॥
रत्या समं समागम्य नमस्कृत्य कृताञ्जलिः।
सशक्रमाह तं जीवं जगज्जीवो द्विजोत्तमाः॥३३॥

This is the advice rendered by Brahmā to the gods. Thereafter, all the gods with Bṛhaspati, offered their salutation to lord Brahmā. Thereafter, Bṛhaspati, with all the gods, returned at the peak of the Meru mountain. Reaching there, they remembered Kāmadeva – the god of love. When Brahmā – the preceptor of the gods, thus, remembered Kāmadeva, he atonce arrived there with his wife Rati.

स्मृतो यद्भवता जीव संप्राप्तोहं तवांतिकम्।
ब्रूहि यन्मे विधातव्यं तमाह सुरपूजितः॥३४॥
तमाह भगवाञ्छक्रः संभाव्य मकरध्वजम्।
शङ्करेणांबिकामद्य संयोजय यथासुखम्॥३५॥
तया स रमते येन भगवान् वृषभध्वजः।

तेन मार्गेण मार्गस्य पत्न्या रत्याऽनया सह॥३६॥
सोपि तुष्टो महादेवः प्रदास्यति शुभां गतिम्।
विप्रयुक्तस्तया पूर्वं लब्ध्वा तां गिरिजामुमाम्॥३७॥
एवमुक्तो नमस्कृत्य देवदेवं शचीपतिम्।
देवदेवाश्रमं गंतुं मतिं चक्रे तया सह॥३८॥
गत्वा तदाश्रमे शंभोः सह रत्या महाबलः।

They offered their salutation to him and said– "O Bṛhaspati, you have remembered me, therefore, I have reached here. You tell me whatever has to be done by me." Then Bṛhaspati said– "You unite Umā with Śiva today so that Umā sports with Śiva. You find a way out with your wife Rati. You move accordingly. When pleased, lord Śiva would bestow the final beatitude to you. He has already been separated from Umā and would be pleased on getting her back." At these words of Indra, Kāmadeva offered his salutation to him. Then, Kāmadeva and Rati decided to go to the abode of Śiva.

वसंतेन सहायेन देवं योक्तुमनाभवत्॥३९॥
ततः संप्रेक्ष्य मदनं हसन् देवस्त्रियंबकः।
नयनेन तृतीयेन सावज्ञं तमवैक्षत्॥४०॥
ततोस्त नेत्रजो वह्निर्मदनं पार्श्वतः स्थितम्।
अदहत्तत्क्षणादेव ललाप करुणं रतिः॥४१॥
रत्याः प्रलापमाकर्ण्य देवदेवो वृषध्वजः।
कृपया परया प्राह कामपत्नीं निरीक्ष्य च॥४२॥
अमूर्त्तोपि ध्रुवं भद्रं कार्यं सर्वं पतिस्तव।
रतिकाले ध्रुवं भद्रं करिष्यति न संशयः॥४३॥
यदा विष्णुश्च भविता वासुदेवो महायशाः।
शापाद्भृगोर्महातेजाः सर्वलोकहिताय वै॥४४॥
तदा तस्य सुतो यश्च स पतिस्ते भविष्यति।
सा प्रणम्य तदा रुद्रं कामपत्नी शुचिस्मिता॥४५॥
जगाम मदनं लब्ध्वा वसंतेन समन्विता॥४६॥

As a helper, he took Vasanta (spring season) with him and he mentally resolved to unite Umā and Śiva. Finding him there, Śiva smilingly looked with contempt at Kāmadeva. Then Kāmadeva, who stood close to Śiva, was reduced to ashes with the fire flames emerging out of the third eye of Śiva. Observing this, Rati cried aloud. Hearing the lamenting of Rati, the bull-bannered Śiva looked at Rati and spoke the compassionate words– "O gentle lady, it is true that your husband has lost his body and has become formless, but at the time of union, he would indulge in all the activities as before. There is no doubt about it. When the glorious lord Viṣṇu would be reborn as Kṛṣṇa as son of Vāsudeva because of the curse of Bhṛgu for the welfare of all the people, then his son Aniruddha (Pradyumna) would be your husband." On hearing this, Rati – the wife of Kāmadeva, wearing a serene smile over her face, offering her salutation to lord Śiva in the hope of regaining her lost husband, returned to her abode together with Vasanta.

इति श्रीलिङ्गमहापुराणे पूर्वभागे
मदनदाहोनामैकाधिकशततमोऽध्यायः॥१०१॥

द्व्यधिकशततमोऽध्यायः

Chapter 102

Marriage of Umā

सूत उवाच

तपसा च महादेव्याः पार्वत्या वृषभध्वजः।
प्रीतश्च भगवाञ्छर्वो वचनाद्ब्रह्मणस्तदा॥१॥
हिताय चाश्रमाणां च क्रीडार्थं भगवान्भवः।
तदा हैमवतीं देवीमुपयेमे यथाविधि॥२॥

Sūta said–

The bull-bannered Śiva was pleased with the penance performed by Umā. At the advice of Brahmā, Śiva, for the sake of his sports and for the welfare of the people of all walks of life, married Pārvatī.

जगाम स स्वयं ब्रह्मा मरीच्याद्यैर्महर्षिभिः।
तपोवनं महादेव्याः पार्वत्याः पद्मसंभवः॥३॥

The lotus-born Brahmā himself, accompanied with Marīca and other *Ṛṣis*, went to the forest to meet Pārvatī.

प्रदक्षिणीकृत्य च तां देवीं स जगतोरणीम्।
किमर्थं तपसा लोकान्संतापयसि शैलजे॥४॥

He went round her who was the main source of the birth of the universe and said to her– "O Girijā Devī, why are you torturing the three worlds with your *tapas*?

त्वया सृष्टं जगत्सर्वं मातस्त्वं मा विनाशय।
त्वं हि संधारये लोकनिमान्सर्वान्स्वतेजसा॥५॥

O mother, you have produced the entire world. Don't destroy it. You preserve the three *lokas* with your lustre.

सर्वदेवेश्वरः श्रीमान्सर्वलोकपतिर्भवः।
यस्य वै देवदेवस्य वयं किंकरवादिनः॥६॥
स एवं परमेशानः स्वयं च वरयिष्यति।
वरदे येन सृष्टासि न विना यस्त्वयांबिके॥७॥
वर्त्तते नात्र संदेहस्तव भर्त्ता भविष्यति।
इत्युक्त्वा तां नमस्कृत्य मुहुः संप्रेक्ष्य पार्वतीम्॥८
गते पितामहे देवो भगवान् परमेश्वरः।
जगामानुग्रहं कर्त्तुं द्विजरूपेण चाश्रमम्॥९॥

Śiva is the lord of all the people. We are the servants of lord Śiva, who is the lord of all. The great lord Śiva is going himself to accept you. He is the bestower of boons. O mother, you were created by him alone. Surely, he cannot remain without you. He would surely be your husband." After thus speaking, Brahmā offered his salutation to Pārvatī again and again and meeting her, he returned with devotion. After the departure of Brahmā, lord Śiva arrived at the hermitage of Pārvatī in the form of a Brāhmaṇa to shower her grace on her.

सा च दृष्ट्वा महादेवं द्विजरूपेण संस्थितम्।
प्रतिभाद्यैः प्रभुं ज्ञात्वा ननाम वृषभध्वजम्॥१०॥

Finding Mahādeva in the form of a Brāhmaṇa, Pārvatī taking him to be her overlord, mentally offered her salutation to him.

संपूज्य वरदं देवं ब्राह्मणच्छद्मनागतम्।
तुष्टाव परमेशानं पार्वती परमेश्वरम्॥११॥

After adoration, lord Śiva, who had arrived in the false form of Brāhmaṇa, was adored by Pārvatī.

अनुगृह्य तदा देवीमुवाच प्रहसन्निव।
कुलधर्माश्रयं रक्षन् भूधरस्य महात्मनः॥१२॥
क्रीडार्थं च सतां मध्ये सर्वदेवपतिर्भवः।
स्वयंवरे महादेव तव दिव्यसुशोभने॥१३॥
आस्थाय रूपं यत्सौम्यं समेष्येहं सह त्वया।
इत्युक्त्वा तां समालोक्य देवो दिव्येन चक्षुषा॥१४
जगामेष्टं तदा दिव्यं स्वपुरं प्रययौ च सा।
दृष्ट्वा हृष्टस्तदा देवीं मेनया तुहिनाचलः॥१५॥
आलिंग्याघ्राय संपूज्य पुत्रीं साक्षात्तपस्विनीम्।
दुहितुर्देवदेवेन न जानन्नभिमंत्रितम्॥१६॥

Mahātmā Himālaya, observing the family tradition, blessed goddess Pārvatī. Then Śiva, the lord of all the gods, jokingly said to Pārvatī in the presence of all– "O divine goddess, I shall meet you in the place of *Svayaṁvara* taking to my pleasant form." Thus speaking, lord Śiva, casting his divine glance at Pārvatī, returned to his abode. Pārvatī too returned to her abode. Observing the return of Pārvatī, Himavān felt delighted together with his wife Menā. He embraced Pārvatī in delight and smelt her head. Himavān, inspite of his being between Śiva and Pārvatī, publicly declared the holding of *Svayaṁvara* of Pārvatī.

स्वयंवरं तदा देव्याः सर्वलोकेष्वघोषयत्।
अथ ब्रह्मा च भगवान् विष्णुः साक्षाज्जनार्दनः॥१७
शक्रश्च भगवान् वह्निर्भास्करो भग एव च।
त्वष्टार्यमा विवस्वांश्च यमो वरुण एव च॥१८॥
वायुः सोमस्तथेशानो रुद्राश्च मुनयस्तथा।
अश्विनौ द्वादशादित्या गंधर्वा गरुडस्तथा॥१९॥
यक्षाः सिद्धास्तथा साध्या दैत्याः किंपुरुषोरगाः।
समुद्राश्च नदा वेदा मंत्राः स्तोत्रादयः क्षणाः॥२०॥
नागाश्च पर्वताः सर्वे यज्ञाः सूर्यादयो ग्रहाः।
त्रयस्त्रिंशच्च देवानां त्रयश्च त्रिशतं तथा॥२१॥
त्रयश्च त्रिसहस्रं च तथान्ये बहवः सुराः।
जग्मुर्गिरींद्रपुत्र्यास्तु स्वयंवरमनुत्तमम्॥२२॥

The people who arrived to participate in the *svayaṁvara* of Pārvatī included :– Lord Brahmā, Lord Viṣṇu, Indra, Agni, Sūrya, Bhaga, Tvaṣṭā, Aryamā, Vivasvān, Yama, Varuṇa, Rudra, ascetics, Aśvinīkumāras, Ādityas, Gandharvas, Garuḍa, Yakṣa, Siddhas, Sādhyas, Daityas, Kiṁpuruṣas, the oceans, the rivers, Vedas, *Mantras*, *Stotras* and others, Nāgas, mountains, Yakṣas, Sūrya, planets, three thousand three hundred and thirty three gods, besides other people.

अथ शैलसुता देवी हैममारुह्य शोभनम्।
विमानं सर्वतोभद्रं सर्वरत्नैरलंकृतम्॥२३॥
अप्सरोभिः प्रनृत्ताभिः सर्वाभरणभूषितैः।
गंधर्वसिद्धैर्विविधैः किन्नरैश्च सुशोभनैः॥२४॥
वंदिभिः स्तूयमाना च स्थिता शैलसुता तदा।
सितातपत्रं रत्नांशुमिश्रितं चावहत्तथा॥२५॥
मालिनी गिरिपुत्र्यास्तु संध्यापूर्णेन्दुमण्डलम्।
चामरासक्तहस्ताभिर्दिव्यस्त्रीभिश्च संवृता॥२६॥
मालां गृह्य जया तस्थौ सुरद्रुमसमुद्भवाम्।
विजया व्यजनं गृह्य स्थिता देव्याः समीपगा॥२७॥

Then the goddess Pārvatī, having been adorned with all the ornaments, was mounted over the plane known by the name of *Sarvatobhadra*. She was accompanied with the dancing *Apsarās*. She was praised by the bards, Gandharvas, Siddhas and Kinnaras. Mālinī held a white umbrella over the head of Pārvatī, resembling the full moon of the evening time. Pārvatī was surrounded by the female attendants holding flywhisks in their hands.

मालां प्रगृह्य देव्यां तु स्थितायां देवसंसदि।
शिशुर्भूत्वा महादेवः क्रीडार्थं वृषभध्वजः॥२८॥
उत्सङ्गतलसंसुप्तो बभूव भगवान्भवः।
अथ दृष्ट्वा शिशुं देवास्तस्या उत्सङ्गवर्त्तिनम्॥२९॥
कोयमत्रेति संमंत्र्य चुक्षुभुश्च समागताः।
वज्रमाहारयत्तस्य बाहुमुद्यम्य वृत्रहा॥३०॥
स बाहुरुद्यमस्तस्य तथैव समुपस्थितः।
स्तंभितः शिशुरूपेण देवदेवेन लीलया॥३१॥

Jayā, holding the garland of divine flowers in her hands, stood there, while Vijayā stood besides Pārvatī holding a fan in her hand. Then lord Śiva, being bull-bannered, playfully appeared as a child. Lord Śiva slept in the lap of the goddess. Finding a child in her lap, the gods asked Pārvatī– "Who is this child?" All of them were immensely surprised.

वज्रं क्षेप्तुं न शशाक बाहुं चालयितुं तथा।
बह्निः शक्तिं तथा क्षेप्तुं न शशाक तथा स्थितः॥३२

Indra – the killer of Vṛtra, raised his arm holding *vajra* to attack the child, but his arm was static and could not move.

यमोपि दण्डं खड्गं च निर्ऋतिर्मुनिपुङ्गवाः।
वरुणो नागपाशं च ध्वजयष्टिं समीरणः॥३३॥

Yama could not lift his staff. O leading sages, Nirṛti could not release his sword, Varuṇa could not use the noose and the wind god could not make use of his staff of banner.

सोमो गदां धनेशश्च दण्डं दण्डभूतां वरः।
ईशानश्च तथा शूलं तीव्रमुद्यम्य संस्थितः॥३४॥
रुद्राश्च शूलमादित्या मुशलं वसवस्तथा।
मुद्गरं स्तंभिताः सर्वे देवेनाशु दिवौकसः॥३५॥

The following gods lifted their weapons, but could not make use of them. Soma lifted up his iron club, but stood there motionless. Then Kubera, the most excellent among the staff bearers, lifted up his staff and remained motionless. The Rudras too lifted the tridents, the Ādityas lifted their thrashing rods and the Vasus their *mudgaras* (iron clubs). All the dwellers of heaven were atonce rendered motionless by the lord.

स्तंभिता देवदेवेन तथान्ये च दिवौकसः।
शिरः प्रकंपयन्विष्णुश्चक्रमुद्यम्य संस्थितः॥३६॥
तस्यापि शिरसो बालः स्थिरत्वं प्रचकार ह।
चक्रं क्षेप्तुं न शशाक बाहूंश्चालयितुं न च॥३७॥

Similarly, the heaven dwellers were also rendered motionless by the lord of the Devas. Shaking his head, Viṣṇu lifted up his discus and was about to strike. The hair on his body became erect. He could not hurl the discus, nor could he move his arm.

पूषा दंतान्दशन्दंतैर्बालमैक्षत मोहितः।
तस्यापि दशनाः पेतुर्दृष्टमात्रस्य शंभुना॥३८॥

The deluded Pūṣā started grinding his teeth, looking at the boy. The moment he glanced at Śiva, his teeth fell down.

बलं तेजश्च योगं च तथैवास्तंभयद्विभुः।
अथ तेषु स्थितेष्वेव मन्युमत्सु सुरेष्वपि॥३९॥
ब्रह्मा परमसंविग्नो ध्यानमास्थाय शङ्करम्।
बुबुधे देवमीशानमुमोत्सङ्गे तमास्थितम्॥४०॥

The lord also curbed their strength, splendour and the *yogic* power. Though the gods were infuriated, but they were stunned and became motionless. Brahmā was highly dejected and he mediated on Śiva and then realised that it was lord Īśāna, lying in the lap of Umā.

स बुद्ध्वा देवमीशानं शीघ्रमुत्थाय विस्मितः।
ववंदे चरणौ शंभोरस्तुवच्च पितामहः॥४१॥

On realising that, lord Brahmā felt surprised. He atonce rose up, offered his salutation at his feet and eulogised him.

पुराणैः सामसङ्गीतैः पुण्याख्यैर्गुह्यनामभिः।
स्रष्टा त्वं सर्वलोकानां प्रकृतेश्च प्रवर्त्तकः॥४२॥
बुद्धिस्त्वं सर्वलोकानामहङ्कारस्त्वमीश्वरः।
भूतानामिंद्रियाणां च त्वमेवेश प्रवर्त्तकः॥४३॥
तवाहं दक्षिणाद्हस्तात्सृष्टः पूर्वं पुरातनः।
वामहस्तान्महाबाहो देवो नारायणः प्रभुः॥४४॥
इयं च प्रकृतिर्देवी सदा ते सृष्टिकारण।
पत्नीरूपं समास्थाय जगत्कारणमागता॥४५॥
नमस्तुभ्यं महादेव महादेव्यै नमोनमः।
प्रसादात्तव देवेश नियोगाच्च मया प्रजाः॥४६॥
देवाद्यास्तु इमाः सृष्टा मूढास्त्वद्योगमोहिताः।
कुरु प्रसादमेतेषां यथापूर्वं भवंत्विमे॥४७॥

He eulogised the lord repeating the ancient *Sāman* songs, holy names and other secret appellations– "You are the creator of all the three worlds, you are the instigator of Prakṛti, you are the cosmic intellect of all the worlds. You are ego and Īśvara. O Īśa, you alone make the elements and the sense organs function. I am the ancient one who had been created out of your right side. O lord of great arms, lord Nārāyaṇa was created from your left side. O cause of creation, the goddess Prakṛti always adopts form and nature of your wife and becomes the cause of the universe. O Mahādeva, salutation to you. Salutation to the great goddess. O lord of the Devas, it was through your favour and at my behest that these subjects, Devas and others were created and deluded by your *yogic* power. You grant them favour. Let them regain their lost glory."

सूत उवाच

विज्ञाप्यैवं तदा ब्रह्मा देवदेवं महेश्वरम्।
संस्तंभितांस्तदा तेन भगवानाह पद्मजः॥४८॥

Sūta said–

Thus offering prayer to lord Śiva – the lord of the Devas, the lotus-born Brahmā spoke to the gods who had been rendered motionless.

मूढास्थ देवताः सर्वा नैव बुध्यत शङ्करम्।
देवदेवमिहायांतं सर्वदेवनमस्कृतम्॥४९॥

O gods, all of you have become fools. You have not been able to recognise lord Śiva, who happens to be your master and is adorable by all the gods. He is with us.

गच्छध्वं शरणं शीघ्रं देवाः शक्रपुरोगमाः।
सनारायणकाः सर्वे मुनिभिः शङ्करं प्रभुम्॥५०॥
सार्धं मयैव देवेशं परमात्मानमीश्वरम्।
अनया हैमवत्या च प्रकृत्या सह सत्तमम्॥५१॥

O gods, from Indra to Nārāyaṇa, besides the sages, you go and take refuge with Śiva and Pārvatī, who herself is Prakṛti.

तत्र ते स्तंभितास्तेन तथैव सुरसत्तमाः।
प्रणेमुर्मनसा सर्वे सनारायणकाः प्रभुम्॥५२॥

O excellent gods, those of you, who had become motionless, including Nārāyaṇa, just offer your salutation to lord Śiva.

अथ तेषां प्रसन्नो भूद्देवदेवस्त्रियंबकः।
यथापूर्वं चकाराशु वचनाद्ब्रह्मणः प्रभुः॥५३॥

The three-eyed lord Śiva was pleased with him. Then, at the request of Brahmā, lord Śiva restored all the gods to their original positions.

तत एवं प्रसन्ने तु सर्वदेवनिवारणम्।
वपुश्चकार देवेशो दिव्यं परममद्भुतम्॥५४॥

Thereafter, Śiva, getting pleased, added further lustre to their bodies which became divine and wonderful. All of them were relieved of their miseries.

तेजसा तस्य देवास्ते सेंद्रचंद्रदिवाकराः।
सब्रह्मकाः ससाध्याश्च सनारायणकास्तथा॥५५॥
सयमाश्च सरुद्राश्च चक्षुरप्राथयन्विभुम्।
तेभ्यश्च परमं चक्षुः सर्वदृष्टौ च शक्तिमत्॥५६॥
ददावंबापतिः शर्वो भवान्याश्च चलस्य च।
लब्ध्वा चक्षुस्तदा देवा इंद्रविष्णुपुरोगमाः॥५७॥
सब्रह्मकः सशक्राश्च तमपश्यन्महेश्वरम्।
ब्रह्माद्या नेमिरे तूर्णं भवानी च गिरीश्वरः॥५८॥
मुनयश्च महादेवं गणेशाः शिवसंमताः।
ससर्जुः पुष्पवृष्टिं च खेचराः सिद्धचारणाः॥५९॥

With the lustre of Śiva, all the gods, including Indra, the moon, sun, Brahmā, Sādhyas, Nārāyaṇa, Yama and Rudra, prayed for the sight by which they could visualise his true form, which they otherwise could not see. Śiva then bestowed the divine sight to all of them, as a result of which, they were able to visualise everything correctly. Then Śiva also bestowed the divine sight to Bhavānī and Himālaya. Then the gods, together with Indra, Viṣṇu and Brahmā, visualised Śiva. All the gods offered their salutation to Śiva and Pārvatī. Besides, Himavān and all other sages also bowed in reverence to lord Śiva. Siddhas, Cāraṇas and other dwellers of the sky, showered the rain of flowers from the sky.

देवदुंदुभयो नेदुस्तुष्टुवुर्मुनयः प्रभुम्।
जगुर्गंधर्वमुख्याश्च ननृतुश्चाप्सरोगणाः॥६०॥
मुमुदुर्गणपाः सर्वं मुमोदांबा च पार्वती।
तस्य देवी तदा हृष्टा समक्षं त्रिदिवौकसाम्॥६१॥
पादयोः स्थापयामास मालां दिव्यां सुगंधिनीम्।
साधुसाध्विति संप्रोच्य तया तत्रैव चार्चितम्॥६२॥
सह देव्या नमश्चक्रुः शिरोभिर्भूतलाश्रितैः।
सर्वे सब्रह्मका देवाः सयक्षोरगराक्षसाः॥६३॥

The divine *Dundubhis* were sounded. The sages offered prayer to lord Śiva. The Gandharva chiefs sang the songs, while the *apsarās* performed the dance. The Gaṇeśvaras were delighted, besides the goddess Pārvatī. The delightful Pārvatī placed the fragrant divine garland of flowers over the feet of lord Śiva. The Devas including Brahmā, Yakṣas, Nāgas and Rākṣasas shouted– "Well done, well done", offering salutation to lord Śiva, with their heads touching the ground.

इति श्रीलिङ्गमहापुराणे पूर्वभागे उमास्वयंवरो नाम
द्व्यधिकशततमोऽध्यायः॥१०२॥

त्रयधिकशततमोऽध्यायः

Chapter 103

Marriage of Pārvatī

सूत उवाच

अथ ब्रह्मा महादेवमभिवंद्य कृताञ्जलिः।
उद्वाहः क्रियतां देव इत्युवाच महेश्वरम्॥१॥

Sūta said–

Then offering his salutation to lord Śiva, Brahmā spoke with folded hands– "O lord, the marriage should be performed now."

तस्य तद्वचनं श्रुत्वा ब्रह्मणः परमेष्ठिनः।
यथेष्टमिति लोकेशं प्राह भूतपतिः प्रभुः॥२॥

Listening to the words of Parameṣṭhin – Brahmā, Śiva spoke to him– "As you like."

उद्वाहार्थं महेशस्य तत्क्षणादेव सुव्रताः।
ब्रह्मणा कल्पितं दिव्यं पुरं रत्नमयं शुभम्॥३॥

O excellent one, for the marriage of Maheśa – Śiva, Brahmā at once built up a beautiful city of gems, which was divine in look.

अथादितिर्दितिः साक्षाद्दनुः कद्रुः सुकालिका।
पुलोमा सुरसा चैव सिंहिका विनता तथा॥४॥
सिविर्माया क्रिया दुर्गा देवी साक्षात्सुधा स्वधा।
सावित्री वेदमाता च रजनी दक्षिणा द्युतिः॥५॥
स्वाहा स्वधा मतिर्बुद्धिर्ऋद्धिर्वृद्धिः सरस्वती।
राका कुहूः सिनीवाली देवी अनुमती तथा॥६॥
धरणी धारणी चेला शची नारायणी तथा।
एताश्चान्याश्च देवानां मातरः पत्नयस्तथा॥७॥
उद्वाहः शङ्करस्येति जग्मुः सर्वा मुदान्विताः।
उरगा गरुडा यक्षा गंधर्वाः किन्नरा गणाः॥८॥
सागरा गिरयो मेघा मासाः संवत्सरास्तथा।
वेदा मंत्रास्तथा यज्ञाः स्तोमा धर्माश्च सर्वशः॥९॥
हुङ्कारः प्रणवश्चैव प्रतिहाराः सहस्रशः।
कोटिरप्सरसो दिव्यास्तासां च परिचारिकाः॥१०॥
याश्च सर्वेषु द्वीपेषु देवलोकेषु निम्नगाः।
ताश्च स्त्रीविग्रहाः सर्वाः सञ्जग्मुर्हृष्टमानसाः॥११॥

The people who participated included Aditi, Diti, Danu, Kadru, Sukālikā, Pulomā, Surasā, Siṁhikā, Vinatā, Sivi, Māyā, Kriyā, Durgā, Sudhā, Svadhā herself, Sāvitrī – the mother of the gods, Rajanī, Dakṣiṇā, Dyuti, Svāhā, Svadhā, Mati, Buddhi, Ṛddhi, Vṛddhi, Sarasvatī, Rākā, Kuhū, Sinīvālī, Anumatī, Dharaṇī, Dhāraṇī, Ilā, Śacī, Nārāyaṇī, besides the mothers of gods and their wives. All of them delightfully reached during the marriage of Śiva. Besides Nāgas, Garuḍas, Yakṣas, Gandharvas, Kinnaras, Gaṇas, oceans, mountains, clouds, months, years, Vedas, *Mantras*, *Yajñas*, *Stomas*, *Humkāras*, *Praṇava*, thousands of *Pratihāras*, crores of *Apsarās*, the divine damsels and their female attendants, attended the marriage. All of them reached the place of marriage. The rivers of the continents and the worlds of the Devas, assuming the form of women, went there with delightful minds.

गणपाश्च महाभागाः सर्वलोकनमस्कृताः।
उद्वाहः शङ्करस्येति तत्राजग्मुर्मुदान्विताः॥१२॥

The highly blessed leader of *gaṇas*, bowed in reverence by the entire world, went their happily saying– "This is the marriage of Śiva."

अभ्ययुः शङ्खवर्णाश्च गणकोट्यो गणेश्वराः।
दशभिः केकराक्षश्च विद्युतोष्टाभिरेव च॥१३॥

Crores of *gaṇas* and their leaders having the complexion of conch, reached there. Kekarākṣas arrived there with ten crores, while Vidyutas arrived with eight crores.

चतुःषष्ट्या विशाखाश्च नवभिः पारयात्रिकः।
षड्भिः सर्वांतकः श्रीमान् तथैव विकृताननः॥१४

Viśākhas arrived with sixty four crores, Sarvāntakas arrived with six crores. The glorious Vikṛtānas too arrived with six crores.

ज्वालाकेशो द्वादशभिः कोटिभिर्गणपुङ्गवः।
सप्तभिः समदः श्रीमान्दुंदुभोष्टाभिरेव च॥१५॥
पञ्चभिश्च कपालीश्चः षड्भिः संदारकः शभुः।
कोटिकोटिभिरेवेह गण्डकः कुंभकस्तथा॥१६॥

Jvālākeśa – the leading *gaṇa* and most excellent of them all, arrived with twelve crores. Dundubha arrived with eight crores, Kapālīśa arrived with five crores. Sandāraka arrived with six crores. Gaṇḍaka and Kumbhaka arrived with several crores of followers.

विष्टंभोष्टभिरेवेह गणपः सर्वसत्तमः।
पिप्पलश्च सहस्रेण सन्नादश्च तथा द्विजाः॥१७॥

The Brāhmaṇas, Viṣṭambha – the leading *gaṇa* and the most excellent of all, arrived with eight crores. Pippalāda and Sannāda reached with a thousand each.

आवेष्टनस्तथाष्टाभिः सप्तभिश्चंद्रतापनः।
महाकेशः सहस्रेण कोटीनां गणपो वृतः॥१८॥

Āveṣṭana was accompanied with eight crores; Candratāpana with seven crores; Mahākeśa – the leader of the gaṇas was with a thousand crores.

कुण्डी द्वादशभिर्वीरस्तथा पर्वतकः शुभः।
कालश्च कालकश्चैव महाकालः शतेन वै॥१९॥

The valorous Kuṇḍī and the splendid Parvataka arrived with twelve cores. Kāla, Kālaka and Mahākāla were with a hundred crores each.

आग्निकः शतकोट्या वै कोट्याग्निमुख एव च।
आदित्यमूर्धा कोट्या च तथा चैव धनावहः॥२०॥

Āgnika arrived with a hundred crores, Agnimukha with a crore. Similarly, Ādityamudrā and Dhanāvaha arrived with a crore each.

सन्नामश्च शतेनैव कुमुदः कोटिभिस्तथा।
अमोघः कोकिलश्चैव कोटिकोट्या सुमंत्रकः॥२१॥

O sages of the excellent *mantras*, Sannāma and Kumuda arrived with a hundred crores, while Amogha and Kokila arrived with a crore each.

काकपादोऽपरः षष्ट्या पष्ट्या संतानकःप्रभुः।
महाबलश्च नवभिर्मधुपिङ्गश्च पिङ्गलः॥२२॥

Kākapāda – another Gaṇa leader, arrived with six crores. Lord Santānaka arrived with six crores. Then, Mahābala, Madhupiṅga and Piṅgala arrived with nine crores each.

नीलो नवत्या देवेशः पूर्णभद्रस्तथैव च।
कोटीनां चैव ससत्या चतुर्वक्त्रो महाबलः॥२३॥

Nīla, Deveśa and Pūrṇabhadra arrived with sixty crores. Caturvaktra of immense prowess, reached with seventy crores.

कोटिकोटिसहस्राणां शतैर्विंशतिभिर्वृताः।
तत्राजग्मुस्तथा देवास्ते सर्वे शङ्करं भवम्॥२४॥

The Devas reached with hundred and crores of followers.

भूतकोटिसहस्रेण प्रमथः कोटिभिस्त्रिभिः।
वीरभद्रश्चतुःषष्ट्या रोमजाश्चैव कोटिभिः॥२५॥

Bhūtas reached with a thousand crores. The Pramathas reached with three crores; Vīrabhadra reached with sixty four crores and Romajas with several crores.

करणश्चैव विंशत्या नवत्या केवलः शुभः।
पञ्चाक्षः शतमन्युश्च मेघमन्युस्तथैव च॥२६॥

Karaṇa came with twenty crores. The auspicious Kevala reached with ninety crores. Pañcākṣa, Śatamanyu and Meghamanyu also arrived there.

काष्ठकूटश्चतुः षष्ट्या सुकेशो वृषभस्तथा।
विरूपाक्षश्च भगवान् चतुःषष्ट्या सनातनः॥२७॥

Kāṣṭhakūṭa, Sukeśa and Vṛṣabha arrived with sixty four crores. The eternal lord Virūpākṣa also arrived with the same number.

तालुकेतुः षडास्यश्च पञ्चास्यश्च सनातनः।
संवर्त्तकस्तथा चैत्रो लकुलीशः स्वयंप्रभुः॥२८॥

लोकांतकश्च दीप्तास्यो तथा दैत्यांतकः प्रभुः।
मृत्युहृत्कालहा कालो मृत्युञ्जयकरस्तथा॥२९॥
विषादो विषदश्चैव विद्युतः कांतकः प्रभुः।
देवो भृङ्गी रिटिः श्रीमान् देवदेवप्रियस्तथा॥३०॥
अशनिर्भासकश्चैव चतुःषष्ट्या सहस्रपात्।
एते चान्ये च गणपा असंख्याता महाबलाः॥३१॥

Then, Tāluketu, Ṣaḍāsya, Pañcāsya, Sanātana, Saṁvartaka, Caitra, Lakulīśa, Svayamprabhu, Lokāntaka, Dīptāsya, Lord Daityāntaka, Mṛtyuhṛt, Kālahā, Kāla, Mṛtyuñjayakara, Viṣāda, Viṣada, Vidyuta, Kāntaka, the glorious lord Bhṛṅgariṭi, who was the favourite of the lord of Devas, Aśanī, Bhasaka and Sahasrapāt, arrived with sixty four crores. These as well as the other leaders of the *gaṇas* were innumerable and quite powerful.

सर्वे सहस्रहस्ताश्च जटामुकुटधारिणः।
चंद्ररेखावतंसाश्च नीलकंठास्त्रिलोचनाः॥३२॥

All of them had a thousand hands each. They wore the matted locks of hair and crowns, decorated with the crescent moon. They had three eyes and blue necks each.

हारकुण्डलकेयूरमुकुटाद्यैरलंकृताः।
ब्रह्मेंद्रविष्णुसङ्काशा अणिमादिगुणैर्वृताः॥३३॥

They were adorned with necklaces, earrings, shoulderlets, crowns and other ornaments. All of them were comparable with Brahmā, Indra and Viṣṇu. They possessed *Aṇimā* and other *Siddhis.*

सूर्यकोटिप्रतीकाशास्तत्राजग्मुर्गणेश्वराः।
पातालचारिणश्चैव सर्वलोकनिवासिनः॥३४॥

The prominent gaṇas, who usually roamed about in the nether region and those who stayed in the entire worlds and those resembling crores of suns, arrived there.

तुंबरुर्नारदो हाहा हूहूश्चैव तु सामगाः।
रत्नान्यादाय वाद्यांश्च तत्राजग्मुस्तदा पुरम्॥३५॥

The musicians like Tumbaru, Nārada, Hāhā, Hūhā and Sāmaganas arrived there carrying their musical instruments and jewels.

ऋषयः कृत्स्नशस्तत्र देवगीतास्तपोधनाः।
पुण्यान्वैवाहिकान्मंत्रानजपुर्हृष्टमानसाः॥३६॥

The sages and ascetics were delighted in their minds and recited the holy *mantras* of the marriage and the divine songs.

तत एवं प्रवृत्ते तु सर्वतश्च समागमे।
गिरिजां तामलंकृत्य स्वयमेव शुचिस्मिताम्॥३७॥
पुरं प्रवेशयामास स्वयमादाय केशवः।
सदस्याह च देवेशं नारायणमजो हरम्॥३८॥

When the people from all the places had thus assembled, Viṣṇu himself led the daughter of the lord of mountains into the place of marriage. She was fully bedecked and had smiles on her face. Then Brahma spoke to Viṣṇu – Nārāyaṇa – the lord of the Devas, in the assembly.

भवानग्रे समुत्पन्नो भवान्या सह दैवतैः।
वामाङ्गादस्य रुद्रस्य दक्षिणाङ्गादहं प्रभो॥३९॥

"O lord, you were born out of the left side of Rudra along with Bhavānī and the other deities, while I emerged from his right side.

मन्मूर्तिस्तुहिनाद्रीशो यज्ञार्थं सृष्ट एव हि।
एषा हैमवती जज्ञे मायया परमेष्ठिनः॥४०॥

Of course, Himavān was created for the purpose of sacrifice. Therefore, he is my own form. The daughter of Himavān was born by the grace of Brahmā.

श्रौतस्मार्तप्रवृत्त्यर्थमुद्वाहार्थमिहागतः।
अतोसौ जगतां धात्री धाता तव ममापि च॥४१॥

Mahādeva is the creator of both of us. Pārvatī is the mother of the three worlds. Therefore, lord Śiva has arrived here to perform the ceremony as laid down in the scriptures and to perform the marriage ceremony.

अस्य देवस्य रुद्रस्य मूर्तिभिर्विहितं जगत्।
क्ष्मावग्निखेंदुसूर्यात्मपवनात्मा यतो भवः॥४२॥

The world has emerged out of the forms of Rudra. The earth, Agni, water, sky, wind, the moon, the sun, and *Hotṛ*, are the eight forms of Śiva and the world has emerged out of the same.

तथापि तस्मै दातव्या वचनाच्च गिरेर्मम।
एएष ह्यजा शुक्लकृष्णा लोहिता प्रकृतिर्भवान्॥४३
श्रेयोपि शैलराजेन संबंधोऽयं तवापि च।
तव पाद्मे समुद्भूतः कल्पे नाभ्यंबुजादहम्॥४४॥
मदंशस्यास्य शैलस्य ममापि च गुरुर्भवान्।

Still keeping in view the words spoken by Himālaya and those spoken by me, you hand over the unborn of block, white and red colour, to Śiva. She is quite suitable for him. You yourself represent Prakṛti. The relationship of Himālaya with you and me would be beneficial. During the *Padmakalpa*, I had been born of the lotus emerging out of your navel. Therefore, you happen to be my father. Himavān is a part of myself. Besides, you are my preceptor as well."

सूत उवाच

बाढमित्यजमाहासौ देवदेवो जनार्दनः॥४५॥

Sūta said–

Then Viṣṇu – the lord of the Devas, said– "Be it so."

देवाश्च मुनयः सर्वे देवदेवश्च शङ्करः।
ततश्चोत्थाय विद्वान्सः पद्मनाभः प्रणम्य ताम्॥४६॥
पादौ प्रक्षाल्य देवस्य कराभ्यां कमलेक्षणः।
अभ्युक्षदात्मनो मूर्ध्नि ब्रह्मणश्च गिरेस्तथा॥४७॥

त्वदीयैषा विवाहार्थं मेनजा ह्यनुजा मम।
इत्युक्त्वा सोदकं दत्वा देवीं देवेश्वराय ताम्॥४८॥
स्वात्मानमपि देवाय सोदकं प्रददौ हरिः।
अथ सर्वे मुनिश्रेष्ठाः सर्ववेदार्थपारगाः॥४९॥
ऊचुर्दाता गृहीता च फलं द्रव्यं विचारतः।
एष देवो हरो नूनं मायया हि ततो जगत्॥५०॥
इत्युक्त्वा तं प्रंणेमुश्च प्रीतिकंटकितत्वचः।
ससृजुः पुष्पवर्षाणि खेचराः सिद्धचारणाः॥५१॥

Then the Devas, *Ṛṣis*, lord Śiva and the learned people, got up. Then Viṣṇu, also known as Padmanābha, offered his salutation to all. He washed the feet of lord Śiva with his own hands. Then sprinkled water over his own head as well as the heads of Brahmā and Girīśa. Then he said– "Pārvatī, my younger sister as well the daughter of Menā, is meant for marriage with you." Thus speaking, lord Viṣṇu handed over the hand of Pārvatī into the hand of Śiva, with water. He also handed over himself with water to Śiva. Thereafter, he spoke to the ascetics well-versed in the Vedas– "Undoubtedly, he is lord Śiva whose *Māyā* is the whole world." Thus speaking, lord Viṣṇu, feeling thrilled, offered his salutation to lord Śiva. The *Siddhas* and *Cāraṇas*, roaming in the sky, showered flowers over them.

देवदुंदुभयो नेदुर्ननृतुश्चाप्सरोगणाः।
वेदाश्च मूर्तिमंतस्ते प्रणेमुस्तं महेश्वरम्॥५२॥

The sound of the playing of the big drums was heard. The *Apsarās* resorted to dancing. All the four Vedas, taking to human forms, bowed in reverence to lord Śiva.

ब्रह्मणा मुनिभिः सार्धं देवदेवमुमापतिम्।
देवोपि देवीमालोक्य सलज्जां हिमशैलजाम्॥५३॥
न तृत्यत्यनवद्याङ्गी सा च देवं वृषध्वजम्।
वरदोस्मीति तं प्राह हरिं सोप्याह शङ्करम्॥५४॥

Brahmā and all others including the sages, then offered there salutation to the lord of Umā – the god of gods. Śiva also cast a shy glance at Pārvatī, but he never felt contented by looking at her. Pārvatī, who was the unblemished beauty, also did not feel contented by looking at Śiva. Then he said to Viṣṇu– "I am the bestower of the boons."

त्वयि भक्तिः प्रसीदेति ब्रह्माख्यां च ददौ तु सः।
ततस्तु पुनरेवाह ब्रह्मा विज्ञापयन्प्रभुम्॥५५॥
हविर्जुहोमि वह्नौ तु उपाध्यायपदे स्थितः।
ददासि मम यद्याज्ञां कर्त्तव्यो ह्यकृतो विधिः॥५६॥
तमाह शङ्करो देवं देवदेवो जगत्पतिः।
यद्यदिष्टं सुरश्रेष्ठ तत्कुरुष्व यथेप्सितम्॥५७॥

Then Viṣṇu said to Śiva– "Let me remain devoted to you. Be pleased with me." Thereafter, Śiva bestowed the position of Brahmā. Thereafter, Brahmā said to Śiva– "I would like to perform *homa* in the fire officiating in the position of priest. In case, you so permit, then let me advance the religious rites further. Let me complete the process which has not yet been completed." At this, Śiva – the god of gods said– "O best of the gods, you do whatever you want to do.

कर्त्तास्मि वचनं सर्वं देवदेव पितामहः।
ततः प्रणम्य हृष्टात्मा ब्रह्मा लोकपितामहः॥५८॥
हस्तं देवस्य देव्याश्च युयोज परमं प्रभुः।
ज्वलनश्च स्वयं तत्र कृताञ्जलिरुपस्थितः॥५९॥
श्रोतैरेतैर्महामंत्रैर्मूर्तिमद्भिरुपस्थितैः।
यथोक्तविधिना हुत्वा लाजानपि यथाक्रमम्॥६०॥
आनीतान्विष्णुना विप्रान्संपूज्य विविधैर्वरैः।
त्रिश्च तं ज्वलनं देवं कारयित्वा प्रदक्षिणम्॥६१॥
मुक्त्वा हस्तसमायोगं सहितैः सर्वदैवतैः।
सुरैश्च मानवैः सर्वैः प्रहृष्टेनांतरात्मना॥६२॥
ननाम भगवान्ब्रह्मा देवदेवमूमापतिम्।
ततः पाद्यं तयोर्दत्वा शंभोराचमनं तथा॥६३॥

मधुपर्कं तथा गां च प्रणम्य च पुनः शिवम्।
अतिष्ठद्भगवान्ब्रह्मा देवैरिन्द्रपुरोगमैः॥६४॥

O Brahmā – the god of gods, I shall act according to your instructions." On hearing this, Brahmā, the Grandsire, was pleased. He offered his salutation to Śiva and handed over the hand of the goddess Pārvatī in the hand of Śiva. The firegod presented himself on the spot with folded hands. The Vedic *mantras* appeared there in human form. He, according to the process of the performing of *yajña*, poured paddy or fried paddy in *homa*. Then adoring the Brāhmaṇas brought by Viṣṇu, he bestowed boons appropriately. Making them circumambulate the fire flames there and then delightfully entied the knot. Thereafter, Brahmā offered his salutation to Śiva – the lord of Umā. He displayed *pādya*, sipping water, *madhuparka* and the cow to the newly weds. Thereafter, Brahmā offered his salutation to Śiva. Thereafter, Brahmā stood close to lord Śiva with all the gods.

भृग्वाद्याः मुनयः सर्वे चाक्षतैस्तिलतण्डुलैः।
सूर्यादयः समभ्यर्च्य तुष्टुवुर्वृषभध्वजम्॥६५॥

Bhṛgu and other sages showered unbroken rice and gingelly seeds. The sun and the rest of the luminaries worshipped and eulogised the bull-bannered lord.

शिवः समाप्य देवोक्तं वह्निमारोप्य चात्मनि।
तया समागतो रुद्रः सर्वलोकहिताय वै॥६६॥

Śiva, then completed the sacred Vedic rites and imposed the fire on to the *Ātman*. He was thus united with Pārvatī for the welfare of the worlds.

यः पठेच्छृणुयाद्वापि भवोद्वाहं शुचिस्मितः।
श्रावयेद्वा द्विजाञ्छुद्धान्वेदवेदाङ्गपारगान्॥६७॥
स लब्ध्वा गाणपत्यं च भवेन सह मोदते।
यत्रायं कीर्त्यते विप्रैस्तावदास्ते तदा भवः॥६८॥
तस्मात्संपूज्य विधिवत्कीर्तयेन्नन्यथा द्विजाः।
उद्वाहे च द्विजेंद्राणां क्षत्रियाणां द्विजोत्तमाः॥६९॥
कीर्तनीयमिदं सर्वं भवोद्वाहमनुत्तमम्।

A person, who getting purified, shall read or listen to this episode of the marriage of Śiva or shall recite it to the Brāhmaṇas well-versed in the *Vedas*, he, achieving the chiefhood of the *Gaṇas*, enjoys bliss with Śiva. Wherever this episode is repeated to the Brāhmaṇas, Śiva always remains present there. Therefore, O Brāhmaṇas, this episode should be related after worshipping Śiva. O excellent Brāhmaṇas, after the marriage of Kṣatriyas or Brāhmaṇas and after performing *pūjā*, the episode of Śiva's marriage should be narrated. The glory of Śiva should also be recited.

कृतोद्वाहस्तदा देव्या हेमवत्या वृषध्वजः॥७०॥
सगणो नंदिना सार्धं सर्वदेवगणैर्वृतः।
पुरीं वाराणसीं दिव्यामाजगाम महाद्युतिः॥७१॥

After performing of the marriage, the bull-bannered lord Śiva, together with the gods, *gaṇas*, Nandī and Pārvatī, went to the divine city of Vārāṇasī.

अविमुक्ते सुखासीनं प्रणम्य वृषभध्वजम्।
अपृच्छत्क्षेत्रमाहात्म्यं भवानी हर्षितानना॥७२॥

The face of Umā was beaming with delight. Getting comfortably seated besides, Umā enquired about the glory of the auspicious region.

अथाहार्धेन्दुतिलकः क्षेत्रमाहात्म्यमुत्तमम्।
अविमुक्तस्य माहात्म्यं विस्तराच्छक्यते नहि॥७३॥
वक्तुं मया सुरेशानि ऋषिसंघाभिपूजितम्।
किं मया वर्ण्यते देवि ह्यविमुक्तफलोदयः॥७४॥

Then lord Śiva – the holder of the crescent moon, described the glory of the *Avimukta* region. O goddess, adored by the gods, the glory of the Avimukta region cannot be narrated by me exhaustively. This holy region is worshipped by the groups of *Ṛṣis.* O Goddess, how could I narrate the reward of the Avimuktakṣetra?

पापिनां यत्र मुक्तिः स्यान्मृतानामेकजन्मना।
अन्यत्र तु कृतं पापं वाराणस्यां व्यपोहति॥७५॥
वाराणस्यां कृतं पापं पैशाच्यनरकावहम्।
कृत्वा पापसहस्राणि पिशाचत्वं वरं नृणाम्॥७६॥
न तु शक्रसहस्रत्वं स्वर्गे काशीपुरीं विना।
यत्र त्रिविष्टपो देवो यत्र विश्वेश्वरो विभुः॥७७॥
ओंकारेशः कृत्तिवासा मृतानां न पुनर्भवः।
उक्त्वा क्षेत्रस्य माहात्म्यं संक्षेपाच्छशिशेखरः॥७८॥
दर्शयामास चोद्यानं परित्यज्य गणेश्वरान्।
तत्रैव भगवान् जातो गजवक्त्रो विनायकः॥७९॥
दैत्यानां विघ्नरूपार्थमविघ्नाय दिवौकसाम्।
एतद्वः कथितं सर्वं कथासर्वस्वमुत्तमम्॥८०॥
यथाश्रुतं मया सर्वं प्रसादाद्वः सुशोभनम्॥८१॥

The sinners, who meet with their end here, achieve *mokṣa* in the same birth. A person who commits sins at other place, his sins are also washed out at Vārāṇasī. The sins committed by a sinner at Vārāṇasī turn a person into a *Piśāca* who is then carried to hell. It is better for a person to become a *Piśāca*, after committing thousands of sins at Vārāṇasī than to attain the position of Indra a thousand times in the heaven without the pleasure of being in the city of Kāśī. No living animal is reborn if it dies in the place where lord Viśveśvara lives. He is the lord of *Oṁkāra.* He is clad in elephant hide and is ever present. After recounting the glory of the holy centre briefly, the moon-crested lord dismissed the leaders of *gaṇas* and pointed out a garden to the goddess. It was here that lord Vināyaka, the deity with an elephant face, was born, for creating obstacles in the way of Daityas and for dispelling the same in the way of the heaven dwellers. Thus, the essence of the entire story has been narrated to you. It is a splendid story and I have narrated the same, just as it had been heard by me from Vyāsa.

इति श्रीलिङ्गमहापुराणे पूर्वभागे पार्वतीविवाहवर्णनं नाम
त्र्यधिकशततमोऽध्यायः॥१०३॥

चतुरधिकशततमोऽध्यायः

Chapter 104

Prayer of the gods

ऋषय ऊचुः

कथं विनायको जातो गजवक्त्रो गणेश्वरः।
कथं प्रभावस्तस्यैवं सूत वक्तुमिहार्हसि॥१॥

Ṛṣis said–

"How was the elephant-faced Vināyaka, the leader of *Gaṇas* born? What is his power? O Sūta, it behoves you to narrate the relevant story to us."

सूत उवाच

एतस्मिन्नंतरे देवाः सेंद्रोपेंद्राः समेत्य ते।
धर्मविघ्नं तदा कर्त्तुं दैत्यानामभवन्द्विजाः॥२॥

Sūta said–

O Brāhmaṇas, Indra and Upendra, besides the gods were collected in order to create obstructions in the activities of the Daityas.

असुरा यातुधानाश्च राक्षसाः क्रूरकर्मिणः।
तामसाश्च तथा चान्ये राजसाश्च तथा भुवि॥३॥
अविघ्नं यज्ञदानाद्यैः समभ्यर्च्य महेश्वरम्।
ब्राह्मणं च हरिं विप्रा लब्धेप्सितवरा यतः॥४॥

ततोऽस्माकं सुरश्रेष्ठाः सदा विजयसंभवः।
तेषां ततस्तु विघ्नार्थमविघ्नाय दिवौकसाम्॥५॥
पुत्रार्थं चैव नारीणां नराणां कर्मसिद्धये।
विघ्नेश शङ्करं स्रष्टुं गणपं स्तोतुमर्हथ॥६॥

The *Asuras*, *Yātudhānas* and the Rākṣasas, the performers of evil deeds, besides the others of terrific habits on earth, adore lord Śiva, performing *yajñas* and charities. In order to perform their activities without obstruction, Brāhmaṇas adore Viṣṇu and Brahmā for achieving the desired boons. Thus, they achieve everything they like. O excellent gods, we shall also be worthy of achieving success always. It behoves you to eulogise him in order to create Vighneśa – the leader of Gaṇas, for creating obstacles for them and for the sake of granting sons to the women and achievement of holy rites by men.

इत्युक्त्वान्योन्यमनघं तुष्टुवुः शिवमीश्वरम्।
नमः सर्वात्मने तुभ्यं सर्वज्ञाय पिनाकिने॥७॥

After thus speaking to one another, they prayed to sinless lord Śiva. Salutation to the universal soul, the bearer of Pināka and the omniscient one.

अनघाय विरिञ्चाय देव्याः कार्यार्थदायिने।
अकायायार्थकायाय हरेः कायापहारिणे॥८॥

Salutation to sinless Viriñca and to the deity who bestows on the goddess everything that is purposeful, to the one who is without body, the one whose body is of great substance, to the one who removes the body of Viṣṇu.

कायांतस्थामृताधारमण्डलावस्थिताय ते।
कृतादिभेदकालाय कालवेगाय ते नमः॥९॥

Salutation to you, stationed as nectar in the body; salutation to Kāla or time differentiated as Kṛta etc. Salutation to the force of Kāla, salutation to you.

कालाग्निरुद्ररूपाय धर्माद्यष्टपदाय च।
कालीविशुद्धदेहाय कालिकाकारणाय ते॥१०॥

Salutation to a form of Kāla, Agni and Rudra. Salutation to the one indicated by eight words, starting with *Dharma*.

कालकंठाय मुख्याय वाहनाय वराय ते।
अंबिकापतये तुभ्यं हिरण्यपतये नमः॥११॥

Salutation to Nīlakaṇṭha, salutation to the one with a prominent vehicle. Salutation to the husband of Ambikā, salutation to Hiraṇyapati.

हिरण्यरेतसे चैव नमः शर्वाय शूलिने।
कपालदण्डपाशासिचर्मांकुशधराय च॥१२॥

Salutation to Hiraṇyareta. Salutation to Śarva – the carrier of a trident. Salutation to the carrier of a skull, *daṇḍa*, noose, sword, shield and the goad.

पतये हैमवत्याश्च हेमशुक्लाय ते नमः।
पीतशुक्लाय रक्षार्थं सुराणां कृष्णवर्त्मने॥१३॥

Salutation to the husband of the daughter of Himavān. Salutation to the one having the snow white complexion. Salutation to the one with yellow semen. Salutation to the one who transforms himself into fire for the protection of the gods.

पञ्चमाय महापञ्चयज्ञिनां फलदाय च।
पञ्चास्यफणिहाराय पञ्चाक्षरमयाय ते॥१४॥

Salutation to Pañcama. Salutation to the one who bestows boon of *Mahāpañca yajña*. Salutation to the own having a fine hooded snake as a garland around his neck. Salutation to the five-syllabled one.

पञ्चधा पञ्चकैवल्यदेवैरर्चितमूर्तये।
पञ्चाक्षरदृशे तुभ्यं परात्परतराय ते॥१५॥

Salutation to the five Kevalyadeva. Salutation to the Pañcākṣara-dṛṣṭi form and salutation to the one who is the greatest.

षोडशस्वरवज्राङ्गवक्त्रायाक्षयरूपिणे।
कादिपञ्चकहस्ताय चादिहस्ताय ते नमः॥१६॥

Salutation to Vajrāṅga vaktra with sixteen tunes. Salutation to the imperishable one. Salutation to the one whose hands are made of words starting with '*ka*' and the five letters beginning with '*c*'.

टादिपादाय रुद्राय तादिपादाय ते नमः।
पादिमेंढ्राय यद्यङ्गधातुसप्तकधारिणे॥१७॥

Salutation to you, O Rudra, whose right and left legs are constituted with the five letters beginning with '*ṭ*' and five letters beginning with '*t*'. Salutation to the one whose *liṅga* is constituted to be of five letters beginning with '*p*', salutation to the one who holds seven limbs and seven constituents lymph etc. constituted with the letter beginning with '*y*'.

शांतात्मरूपिणे साक्षात्क्षदंतक्रोधिने नमः।
लवरेफहळाङ्गाय निरङ्गाय च ते नमः॥१८॥

Salutation to the one who has Ātman as his form ending with '*s*'. Salutation to the one whose anger is constituted by the letter '*h*' and ending with '*kṣa*'. Salutation to the one whose limbs are constituted by the letters '*l*', '*v*', '*r*', '*h*' and '*ś*'. Salutation to the one who is devoid of limbs.

सर्वेषामेव भूतानां हृदि निःस्वनकारिणे।
भ्रुवोरंते सदा सद्भिर्दृष्टायात्यंतभानवे॥१९॥

Salutation to the one who causes sound in the heart of all living beings. Salutation to the one who is always seen by the devotees in between the eyebrows. Salutation to the one with numerous rays.

भानुसोमाग्निनेत्राय परमात्मस्वरूपिणे।
गुणत्रयोपरिस्थाय तीर्थपादाय ते नमः॥२०॥

Salutation to the one whose eyes are constituted by the sun, moon and fire. Salutation to the deity of the form of supreme soul. Salutation to the one who is stationed above the three *guṇas*; salutation to the one whose feet represent the holy centre.

तीर्थतत्त्वाय साराय तस्मादपि पराय ते।
ऋग्यजुःसामवेदाय ओंकाराय नमोनमः॥२१॥

Salutation to you – the greater than the greatest. Salutation to *Ṛk*, *Yajuḥ* and *Sāma* Vedas. Salutation to *Oṁkāra*.

ओंकारे त्रिविधं रूपमास्थायोपरिवासिने।
पीताय कृष्णवर्णाय रक्तायात्यंततेजसे॥२२॥

Salutation to the one who stays above, after creating threefold form in *Oṁkāra*. Salutation to the yellow one, having dark complexion; salutation to the red one and the one with enormous resplendence.

स्थानपञ्चकसंस्थाय पञ्चधाण्डबहिः क्रमात्।
ब्रह्मणे विष्णवे तुभ्यं कुमाराय नमोनमः॥२३॥

Salutation to the one who has five abodes (earth, water, fire, wind and ether). Salutation to one of the excessive five ways within the cosmic Egg and without in order. Salutation to Brahmā, Viṣṇu, to you, as well as Kumāra Kārttikeya.

अंबायाः परमेशाय सर्वोपरिचराय ते।
मूलसूक्ष्मस्वरूपाय स्थूलसूक्ष्माय ते नमः॥२४॥

Salutation to the lord of Umā. Salutation to you who move above all. Salutation to you having subtle form at the root. Salutation to both subtle as well as gross.

सर्वसङ्कल्पशून्याय सर्वस्माद्रक्षिताय ते।
आदिमध्यांतशून्याय चित्संस्थाय नमोनमः॥२५॥

Salutation to the one who is devoid of conceptions, to you having been protected from all, to you devoid of beginning, middle and end, besides the one having been lodged in *cit.*

यमाग्निवायुरुद्रांबुसोमशक्रनिशाचरैः।
दिङ्मुखेदिङ्मुखे नित्यं सगणैः पूजिताय ते॥२६॥

Salutation to the one who is always worshipped by Yama, Agni, Vāyu, Rudra, Varuṇa, Soma, Indra, and Nirṛti, besides the guardians of all the quarters.

सर्वेषु सर्वदा सर्वमार्गे संपूजिताय ते।
रुद्राय रुद्रनीलाय कद्रुदाय प्रचेतसे।
महेश्वराय धीराय नमः साक्षाच्छिवाय ते॥२७॥
अथ शृणु भगवन् स्तवच्छलेन
कथितमजेंद्रमुखैः सुरासुरेशैः।
मखमदनयमाग्निदक्षयज्ञक्ष-
पणविचित्रविचेष्टितं क्षमस्व॥२८॥

Salutation to you having been adored by everyone and everything, besides in all the paths always. Salutation to Rudra, Rudranīla, Kālarudra, Pracetas. Salutation to bold Maheśvara. Salutation to Śiva, O lord, O destroyer of sacrifice of Kāma, O Yama, O Agni and the *yajña* of Dakṣa. Listen, forgive the deceptive utterances and the peculiar activities pursued by the leaders of the Devas, as well as the Asuras, besides the other leaders like Viṣṇu and Indra.

सूत उवाच

यः पठेतु स्तवं भक्त्या शक्राग्निप्रमुखैः सुरैः।
कीर्तितं श्रावयेद्विद्वान् स याति परमां गतिम्॥२९॥

Sūta said–

A devotee who faithfully reads these hymns, glorified by the Devas, the chiefs of whom are Indra and Agni, or the one who narrates these hymns himself, attains the greatest goal.

इति श्रीलिङ्गमहापुराणे पूर्वभागे देवस्तुतिर्नाम
चतुरधिकशततमोऽध्यायः॥१०४॥

◆

पञ्चाधिकशततमोऽध्यायः

Chapter 105

Birth of Vināyaka

सूत उवाच

यदा स्थिताः सुरेश्वराः प्रणम्य चैवमीश्वरम्।
तदांबिकापतिर्भवः पिनाकधृङ् महेश्वरः॥१॥
ददौ निरीक्षणं क्षणाद्भवः स तान्सुरोत्तमान्।
प्रणेमुरादराद्भरं सुरा मुदार्द्रलोचनाः॥२॥

Sūta said–

When all the gods took their respective seats, after offering prayer to lord Śiva, then lord Śiva, the carrier of the Pināka bow, cast a glance over all the audience present there. The gods whose eyes were soaked in tears, then offered their salutation to the lord.

भवः सुधामृतोपमैर्निरीक्षणैर्निरीक्षणात्।
तदाह भद्रमस्तु वः सुरेश्वरान् महेश्वरः॥३॥

After casting a nectar like glance at the gods, he thus spoke to them– "Let all of you meet with welfare."

वरार्थमीश वीक्ष्यते सुरा गृहं गतास्त्विमे।
प्रणम्य चाह वाक्यपतिः पतिं निरीक्ष्य निर्भयः॥४॥

Then Bṛhaspati, the preceptor of the gods, fearlessly offered his salutation to Śiva – his master and said– "The gods have arrived here to seek a boon from you.

सुरेतरादिभिः सदा ह्यविघ्नमर्थितो भवान्।
समस्तकर्मसिद्धये सुरापकारकारिभिः॥५॥

You are requested to do something for the creation of obstructions in the activities of the Daityas.

ततः प्रसीदताद्भवान् सुविघ्नकर्मकारणम्।
सुरापकारकारिणामिहैष एव नो वरः॥६॥

You do something so that the demons are unable to create any obstructions in our activities. This is the boon desired by us. You kindly bestow this boon with delight."

ततस्तदा निशम्य वै पिनाकधृक् सुरेश्वरः।
गणेश्वरं सुरेश्वरं वपुर्दधार सः शिवः॥७॥

On hearing these words, the Pināka bearer Śiva took to the form of Vināyaka or Gaṇeśvara.

गणेश्वराच्च तुष्टुवुः सुरेश्वरम् महेश्वरम्।
समस्तलोकसंभवं भवार्त्तिहारिणं शुभम्॥८॥

Then the Gaṇeśvaras as well as the Sureśvaras praised lord Śiva, who removes the miseries of the people of the world.

इभाननाश्रितं वरं त्रिशूलपाशधारिणम्।
समस्तलोकसंभवं गजाननं तदांबिका॥९॥

At his instance, Pārvatī gave birth to Gaṇeśa who had the face of an elephant and who held a trident and a noose in his hands.

ददुः पुष्पवर्षं हि सिद्धा मुनींद्रा-
स्तथा खेचरा देवसंघास्तदानीम्।
तदा तुष्टुवुश्चैकदंतं सुरेशाः
प्रणेमुर्गणेशं महेशं वितंद्राः॥१०॥

At that point of time, the gods, the *Ṛṣis* and the *Siddhas*, dropped the rain of flowers from the sky. The alert gods offered their salutation to Maheśa and Gaṇeśa offering prayer to them both at the same time.

तदा तयोर्विनिर्गतः सुभैरवः समूर्त्तिमान्।
स्थितो ननर्त्त बालकः समस्तमङ्गलालयः॥११॥

The infant who was born with the union of Śiva and Pārvatī danced before all.

विचित्रवस्त्रभूषणैरलंकृतो गजाननो महेश्वरस्य।
पुत्रकोऽभिवंद्य तातमंबिकाम्॥१२॥

The small child of Śiva with wonderful types of costumes and ornaments, offered salutation to his parents.

जातमात्रं सुतं दृष्ट्वा चकार भगवान्भवः।
गजाननाय कृत्यांस्तु सर्वान्सर्वेश्वरः स्वयम्॥१३॥

Glancing at his son, lord Śiva himself performed the birth rites of the child.

आदाय च कराभ्यां च सुसुखाभ्यां भवः स्वयम्।
आलिंग्याघ्राय मूर्धानं महादेवो जगद्गुरुः॥१४॥

Then Śiva, the preceptor of the world, delightfully, with his own hands, lifted up the child and embraced him. Then smelling his head, he blessed him saying.

तवावतारो दैत्यानां विनाशाय ममात्मज।
देवानामुपकारर्थं द्विजानां ब्रह्मवादिनाम्॥१५॥

"O my son, you have incarnated for the destruction of *asuras* and for the welfare of the gods as well as the Brāhmaṇas, who are devoted to Brahman.

यज्ञश्च दक्षिणाहीनः कृतो येन महीतले।
तस्य धर्मस्य विघ्नं च कुरु स्वर्गपथे स्थितः॥१६॥

You, while staying in the heaven, create obstructions in the sacrifices performed without *dakṣiṇā*.

अध्यापनं चाध्ययनं व्याख्यानं कर्म एव च।
योऽन्यायतः करोत्यस्मिन् तस्य प्राणान्सदा हर॥१७

You can take out the lives of those who unjustly read or teach.

वर्णाच्च्युतानां नारीणां नराणां नरपुङ्गव।
स्वधर्मरहितानां च प्राणानपहर प्रभो॥१८॥

Those who fall from their own *varṇa* and the men and women fallen from their *dharma*, should be destroyed.

याः स्त्रियस्त्वां सदा कालं पुरुषाश्च विनायक।
यजंति तासां तेषां च त्वत्साम्यं दातुमर्हसि॥१९॥

O Puruṣottama Vināyaka, such of the men and the women who adore you always, you bestow your *Sāyujya* (proximity) to them.

त्वं भक्तान् सर्वयत्नेन रक्ष बालगणेश्वर।
यौवनस्थांश्च वृद्धांश्च इहामुत्र च पूजितः॥२०॥

O Bāla-Gaṇeśvara, besides these whosoever young and old are adorable here, besides your devotees should be well-looked after making all the efforts.

जगत्रयेऽत्र सर्वत्र त्वं हि विघ्नगणेश्वरः।
संपूज्यो वंदनीयश्च भविष्यसि न संशयः॥२१॥

By so doing, you will become adorable as Vigna-Gaṇeśvara always. There is no doubt about it.

मां च नारायणं वापि ब्रह्माणमपि पुत्रक।
यजंति यज्ञैर्वा विप्रैरग्रे पूज्यो भविष्यसि॥२२॥

O son, such of the people, who adore me, Viṣṇu and Brahmā, they will adore you first of all, besides the Brāhmaṇas in the *yajñas.*

त्वामनभ्यर्च्य कल्याणं श्रौतं स्मार्तं च लौकिकम्।
कुरुते तस्य कल्याणमकल्याणं भविष्यति॥२३॥

Such of the people, who shall perform rites for their own welfare without worshipping you first, besides the Vedic and *Smārta* rites or other worldly performances, they would achieve failure instead of success.

ब्राह्मणैः क्षत्रियैर्वैश्यैः शूद्रैश्चैव गजानन।
संपूज्य सर्वसिद्ध्यर्थं भक्ष्यभोज्यादिभिः शुभैः॥२४

O elephant-faced one, O Gajānana, you are worthy of being worshipped by the Brāhmaṇas, Kṣatriyas, Vaiśyas and the Śūdras alike by offering the excellent eatables and food stuffs for the achievement of all the *siddhis.*

त्वां गंधपुष्पधूपाद्यैरनभ्यर्च्य जगत्रये।
देवैरपि तथान्यैश्च लब्धव्यं नास्ति कुत्रचित्॥२५॥

There is nothing to be achieved by the Devas and others anywhere in the three worlds, without first worshipping you, offering fragrance, flowers and incense.

अभ्यर्चयंति ये लोका मानवास्तु विनायकम्।
ते चार्चनीयाः शक्राद्यैर्भविष्यंति न संशयः॥२६॥

Those people, those human beings who adore you, are undoubtedly to be worshipped by Indra and others.

अजं हरिं च मां वापि शक्रमन्यान्सुरानपि।
विघ्नैर्बाधयसि त्वां चेन्नार्चयंति फलार्थिनः॥२७॥

In case, those who are desirous of achieving of the welfare do not worship you, you will trouble them variously, even if it be Brahmā, Viṣṇu, Indra and the gods including myself.

ससर्ज च तदा विघ्नगणं गणपतिः प्रभुः।
गणैः सार्धं नमस्कृत्वाप्यतिष्ठत्तस्य चाग्रतः॥२८॥

Then lord Gaṇapati created Vighneśvaras and his *gaṇas.* Then he bowed before the lord and stood in front of him.

तदा प्रभृति लोकेऽस्मिन्पूजयंति गणेश्वरम्।
दैत्यानां धर्मविघ्नं च चकारासौ गणेश्वरः॥२९॥
एतद्वः कथितं सर्वं स्कंदाग्रजसमुद्भवम्।
यः पठेच्छृणुयाद्वापि श्रावयेद्वा सुखीभवेत्॥३०॥

Ever since that time, Gaṇeśvara is being worshipped in this world. Thereafter, Gaṇeśvara created obstacles in the activities of the Daityas. I have thus narrated the story of the birth of Gaṇeśa – the elder brother of Skanda, in detail. Whosoever shall read it, recite it or make others to listen to it, shall always meet welfare.

इति श्रीलिङ्गमहापुराणे पूर्वभागे विनायकोत्पत्तिर्नाम
पञ्चाधिकशततमोऽध्यायः॥१०५॥

षडधिकशततमोऽध्यायः

Chapter 106

Description of Tāṇḍava dance of Śiva

ऋषय ऊचुः

नृत्यारंभः कथं शंभोः किमर्थं वा यथातथम्।
वक्तुमर्हसि चास्माकं श्रुतः स्कंदाग्रजोद्भवः॥१॥

The *Ṛṣis* said–

We have heard about the story of Vināyaka – the elder brother of Skanda. Now you tell me, how did lord Śiva start the Tāṇḍava dance? How did he do it? You kindly speak out the same to us verbatim.

सूत उवाच

दारुकोऽसुरसंभूतस्तपसा लब्धविक्रमः।
सूदयामास कालग्निरिव देवान्द्विजोत्तमान्॥२॥

Sūta said–

A Rākṣasa named Dāruka was born in the *asura* family and achieved great prowess with the performing of his *tapas.*

दारुकेण तदा देवास्ताडिताः पीडिता भृशम्।
ब्रह्माणं च तथेशानं कुमारं विष्णुमेव च॥३॥
यमर्मिद्रमनुप्राप्य स्त्रीवध्य इति चासुरः।
स्त्रीरूपधारिभिः स्तुत्यैर्ब्रह्माद्यैर्युधिः संस्थितैः॥४॥
बाधितास्तेन ते सर्वे ब्रह्माणं प्राप्य वै द्विजाः।
विज्ञाप्य तस्मै तत्सर्वं तेन सार्धमुमापतिम्॥५॥
संप्राप्य तुष्टुवुः सर्वे पितामहपुरोगमाः।
ब्रह्मा प्राप्य च देवेशं प्रणम्य बहुधानतः॥६॥
दारुणो भगवन्दारुः पूर्वं तेन विनिर्जिताः।
निहत्य दारुकं दैत्यं स्त्रीवध्यं त्रातुमर्हसि॥७॥

He resembled the fire of dissolution which emerges at the time of dissolution at the end of the *yuga* or aeon. He killed many Devas and the Brāhmaṇas. Then the gods were terrified with Dāruka who took refuge with Brahmā, Īśāna, Kumāra, Viṣṇu, Yama and Indra. On coming to know that the *asura* could meet with his death at the hands of a female, he was confronted in a battle with a female by Indra and others in the guise of women. Still, they were overpowered by him. O Brāhmaṇas, the gods then approached Brahmā and narrating the entire situation to him, they then proceeded to the abode of Śiva – the lord of Umā. The gods were led by Brahmā. All of them praised Śiva. Brahmā, lowering in reverence to Śiva again and again, submitted to him– "O lord, Dāruka is a terrible person who has defeated all the people. He is destined to be killed by a woman. Therefore, you protect us by killing Dāruka."

विज्ञप्तिं ब्रह्मणः श्रुत्वा भगवान् भगनेत्रहा।
देवीमुवाच देवेशो गिरिजां प्रहसन्निव॥८॥

Listening to the prayer of Brahmā, Śiva – the destroyer of the eyes of Bhaga, smilingly spoke to Pārvatī, the daughter of Himavān.

भवतीं प्रार्थयाम्यद्य हिताय जगतां शुभे।
वधार्थं दारुकस्यास्य स्त्रीवध्यस्य वरानने॥९॥
अथ सा तस्य वचनं निशम्य जगतोरणिः।
विवेश देहे देवस्य देवेशी जन्मतत्परा॥१०॥

"O goddess with a beautiful face, I now request you to kill Dāruka, who is destined to be killed by a woman." On hearing the words of lord Śiva, Pārvatī entered the body of Śiva. She did so to have a birth from Śiva.

एकेनांशेन देवेशं प्रविष्टा देवसत्तमम्।
न विवेद तदा ब्रह्मा देवाश्चेंद्रपुरोगमाः॥११॥

She entered into the body of Śiva by one *aṁśa*, but Brahmā, Indra and other gods, could not know about it.

गिरिजां पूर्ववच्छंभोर्दृष्ट्वा पार्श्वस्थितां शुभाम्।
मायया मोहितस्तस्याः सर्वज्ञोपि चतुर्मुखः॥१२॥

Finding Pārvatī standing by their sides as before, even Brahmā and other gods were overpowered by her *Māyā*.

सा प्रविष्टा तनुं तस्य देवदेवस्य पार्वती।
कंठस्थेन विषेणास्य तनुं चक्रे तदात्मनः॥१३॥

Then Pārvatī, entering the body of Śiva, turned herself like the complexion of the poison lodged in the throat of Śiva.

तां च ज्ञात्वा तथाभूतां तृतीयेनेक्षेणेन वै।
ससर्जः कालीं कामारिः कालकंठीं कपर्दिनीम्॥१४

Knowing about it, Śiva – the enemy of Kāmadeva, produced Kālī from his third eye, with a blue throat.

जाता यदा कालिमकालकंठी
जाता तदानीं विपुला जयश्रीः।
देवेतराणामजयस्त्वसिद्ध्या
तुष्टिर्भवान्याः परमेश्वरस्य॥१५॥

At the appearing of Kālī with a blue throat, Vijayaśrī (the goddess of victory), was also produced at the same time. Then, both Pārvatī and Śiva became sure of the defeat of Dāruka.

जातां तदानीं सुरसिद्धसंघा
दृष्ट्वा भयाद्दुद्रुवुरग्निकल्पाम्।
कालीं गदालंकृतकालकंठी-
मुपेन्द्रपद्मोद्भवशक्रमुख्याः॥१६॥

With the emerging of Kālī with a black throat and issuing fire flames from her mouth, all the humans, gods and *siddhas*, including Brahmā, Viṣṇu and Indra fled in fright.

तथैव जातं नयनं ललाटे
सितांशुलेखा च शिरस्युद्ग्रा।
कंठे करालं निशितं त्रिशूलं
करे करालं च विभूषणानि॥१७॥

She had an additional eye in the forehead, a crescent moon lodged over her head, the terrific poison in the throat and held a horrible trident in her hand. She was adorned with all the suitable ornaments over all the limbs of her body.

सार्धं दिव्यांबरा देव्याः सर्वाभरणभूषिताः।
सिद्धेंद्रसिद्धाश्च तथा पिशाचा जज्ञिरे पुनः।१८॥

The lords of the Siddhas and the Piśācas were also born with the goddess, who were clad in divine garments and adorned with the divine costumes.

आज्ञया दारुकं तस्याः पार्वत्या परमेश्वरी।
दानवं सूदयामास सूदयन्तं सुराधिपान्॥१९॥

At the command of Pārvatī, Kālī – the supreme goddess, killed the terrific demon Dāruka, who used to kill the gods by attacking on them.

संरंभांतिप्रसङ्गाद्वै तस्याः सर्वमिदं जगत्।
क्रोधाग्निना च विप्रेंद्राः संबभूव तदातुरम्॥२०॥
भवोपि बालरूपेण श्मशाने प्रेतसंकुले।

O excellent Brāhmaṇas, the entire universe was in the grip of terror from the anger of the fire of the goddess Kālī. Observing this, Śiva took to the form of a child and was lodged in a cremation ground full of the goblins.

रुरोद मायया तस्याः क्रोधाग्निं पातुमीश्वरः॥२१॥

Then he started crying in order to remove the anger of Pārvatī.

तं दृष्ट्वा बालमीशानं मायया तस्य मोहिता।
उत्थाप्याघ्राय वक्षोजं स्तनं सा प्रददौ द्विजाः॥२२॥

O Brāhmaṇas, spotting the child who in reality was lord Īśāna – Śiva himself, Kālī herself was overpowered with his *Māyā*. She picked up the child, kissed him, smelt his head and held him against her breast.

स्तनजेन तदा सार्धं कोपमस्याः पपौ पुनः।
क्रोधेनानेन वै बालः क्षेत्राणां रक्षकोऽभवत्॥२३॥

The child, while sucking milk from the breast, also sucked her anger. In this way, the child became the protector of that area.

मूर्तयोऽष्टौ च तस्यापि क्षेत्रपालस्य धीमतः।
एवं वै तेन बालेन कृता सा क्रोधमूर्च्छिता॥२४॥

Thereafter, the Kṣetrapāla was turned into eight forms. Thus, the horrible anger of Kālī was pacified.

कृतमस्याः प्रसादार्थं देवदेवेन ताण्डवम्।
संध्यायां सर्वभूतेन्द्रैः प्रेतैः प्रीतेन शूलिना॥२५॥
पीत्वा नृत्तामृतं शंभोराकंठं परमेश्वरी।
ननर्त सा च योगिन्यः प्रेतस्थाने यथासुखम्॥२६॥
तत्र सब्रह्मका देवाः सेंद्रोपेंद्राः समंततः।
प्रणेमुस्तुष्टुवुः कालीं पुनर्देवीं च पार्वतीम्॥२७॥
एवं संक्षेपतः प्रोक्तं ताण्डवं शूलिनः प्रभोः।
योगानंदेन च विभोस्ताण्डवं चेति चापरे॥२८॥

Lord Śiva – the trident holder, also felt delighted in order to please her. Therefore, he performed the *tāṇḍava* dance with the goblins in the evening. On the other hand, Parameśvarī, consuming the nectar like dance by her throat, also danced in creation ground with *yoginīs*, surrounded by the gods from all the sides, including Brahmā, Viṣṇu and Indra. All of them offered their salutation to Kālī. They praised her. Thus, I have described the *Tāṇḍava* dance of Śiva, briefly. Other people say that the *Tāṇḍava* dance of Śiva is meant for the *yogic* bliss.

इति श्रीलिङ्गमहापुराणे पूर्वभागे शिवताण्डवकथनं नाम षडधिकशततमोऽध्यायः॥१०६॥

* * *

सप्ताधिकशततमोऽध्यायः

Chapter 107

The story of Upamanyu

ऋषय ऊचुः
पुरोपमन्युना सूत गाणपत्यं महेश्वरात्।
क्षीरार्णवः कथं लब्धो वक्तुमर्हसि सांप्रतम्॥१॥

The *Ṛṣis* said–

O Sūta, how could Upamanyu achieve the prominent position among the *gaṇas* of Maheśvara? How could he achieve the ocean of milk? You kindly relate the relevant story to us.

सूत उवाच
एवं कालीमुपालभ्य गते देवे त्रियंबके।
उपमन्युः समभ्यर्च्य तपसा लब्धवान्फलम्॥२॥

Sūta said–

O excellent sages, at the departure of lord Śiva, giving birth to Kālī, then Upamanyu worshipped him and achieved the reward.

उपमन्युरिति ख्यातो मुनिश्च द्विजसत्तमाः।
कुमार इव तेजस्वी क्रीडमानो यदृच्छया॥३॥
कदाचित्क्षीरमल्पं च पीतवान्मातुलाश्रमे।
ईर्ष्यया मातुलसुतो ह्यपिबत् क्षीरमुत्तमम्॥४॥
पीत्वा स्थितं यथाकामं दृष्ट्वा प्रोवाचमातरम्।
मातर्मातर्महाभागे मम देहि तपस्विनि॥५॥
गव्यं क्षीरमतिस्वादु नाल्पमुष्णं नमाम्यहम्।

O excellent Brāhmaṇas, there was an ascetic known by the name of Upamanyu, who was as illustrious as Kumāra Kārttikeya. He, in his childhood, playing in the *āśrama* of his maternal uncle, consumed a little quantity of milk, though his maternal uncle's son consumed the excellent quality of milk to his full satisfaction, out of jealousy. Finding his cousin taking milk to his satisfaction, Upamanyu said to his mother– "O dearest ascetic mother, you give me the sweet cow's milk in the morning, which should be hot and in huge quantity. I offer my salutation to you."

सूत उवाच

उपलालितैवं पुत्रेण पुत्रमालिंग्य सादरम्॥६॥
दु:खिता विललापार्ता स्मृत्वा नैर्धन्यमात्मनः।
स्मृत्वास्मृत्वा पुनः क्षीरमुपमन्युरपि द्विजाः।
देहिदेहीति तामाह रोदमानो महाद्युतिः॥७॥

Sūta said–

When thus prayed by the son with all the humanity, then mother embraced her boy against her chest, kissing him at the same time. O Brāhmaṇas, the illustrious boy, then prayed for the milk again and again. The mother, having been reminded of her absolute poverty, started crying, feeling disgusted.

उंछवृत्त्यार्जितन्बीजान्स्वयं पिष्ट्वा च सा तदा।
बीजपिष्टं तदालोड्य तोयेन कलभाषिणी॥८॥
ऐह्येहि मम पुत्रेति सामपूर्वं ततः सुतम्।
आलिंग्यदाय दु:खार्ता प्रददौ कृत्रिमं पयः॥९॥
पीत्वा च कृत्रिमं क्षीरं मात्रा दत्तं द्विजोत्तमः।
नैतत्क्षीरमिति प्रांह मातरं चातिविह्वलः॥१०॥

Then the sweet-tongued mother collected the scattered paddy from the fields. She grounded them and created artificial milk. Then she called the boy and gave out the artificial milk to him. After consuming the milk, the boy getting upset, spoke to his mother– "This is not the milk."

दु:खिता सा तदा प्राह संप्रेक्ष्याघ्राय मूर्धनि।
संमार्ज्य नेत्रे पुत्रस्य कराभ्यां कमलायते॥११॥

Observing this, the mother smelt out of affection the head of her son and then washed his lotus like eyes with her hands.

तटिनी रत्नपूर्णास्ते स्वर्गपातालगोचराः।
भाग्यहीना न पश्यंति भक्तिहीनाश्च ये शिवे॥१२॥

Then she said to him– "There is a river full of gems between the heaven and the nether world. Such of the unfortunate people who are deprived of the devotion of Śiva, cannot achieve those gems.

राज्यं स्वर्गं च मोक्षं च भोजन क्षीरसंभवम्।
न लभंते प्रियाण्येषां नो तुष्यति सदा भवः॥१३॥

Such people cannot achieve the kingship, heaven, *mokṣa* and the food of milk, without the pleasure of Śiva. Those who always delight Śiva, they achieve such pleasures.

भवप्रसादजं सर्वं नान्यदेवप्रसादजम्।
अन्यदेवेषु निरता दु:खार्त्ता विभ्रमंति च॥१४॥

Everything is achieved by the grace of Śiva and not by the grace of the other gods.

क्षीरं तत्र कुतोऽस्माकं महादेवो न पूजितः।
पूर्वजन्मनि यद्दत्तं शिवमुद्यम्य वै सुत॥१५॥
तदेव लभ्यं नान्यत्तु विष्णुमुद्यम्य वा प्रभुम्।
निशम्य वचनं मातुरुपमन्युर्महाद्युतिः॥१६॥
बालोऽपि मातरं प्राह प्रणिपत्य तपस्विनीम्।
त्यज शोकं महाभागे महादेवोस्ति चेत्क्वचित्॥१७
चिराद्वा ह्यचिराद्वापि क्षीरोदं साधयाम्यहम्।
तां प्रणम्यैवमुक्त्वा स तपः कर्तुः प्रचक्रमे॥१८॥

Where from shall we have the milk? We have not at all adored lord Śiva. O son, whatever we had given to Śiva in earlier birth, the same is to be got back by us. By giving something to Viṣṇu and others, nothing can be achieved." Listening to the words of his mother, the immensely illustrious son offered his salutation to his mother, while crying. She was feeling extremely painful. Then he said– "O virtuous mother, don't grieve. In case, there is Śiva somewhere, I shall surely get from him the ocean of milk."

तमाह माता सुशुभं कुर्वीति सुतरां सुतम्।
अनुज्ञातस्तया तत्र तपस्तेपे सुदुस्तरम्॥१९॥

Thus speaking to his mother, Upamanyu, offering his salutation to her, got ready for performing *tapas*. Then the mother said– "O son, you perform the auspicious *tapas* completely. With the permission of his mother, Upamanyu performed very hard penances.

हिमवत्पर्वतं प्राप्य वायुभक्षः समाहितः।
तपसा तस्य विप्रस्य विधूपितमभूज्जगत्॥२०॥

He reached the mountain Himavān and concentrating his mind, consuming air alone, performed *tapas*, which shook the entire universe.

प्रणम्याहुस्तु तत्सर्वे हरये देवसत्तमाः।
श्रुत्वा तेषां तदा वाक्यं भगवान्पुरुषोत्तमः॥२१॥
किमिदंत्विति संचित्य ज्ञात्वा तत्कारणं च सः।
जगाम मंदरं तूर्णं महेश्वरदिदृक्षया॥२२॥
दृष्ट्वा देवं प्रणम्यैवं प्रोवाचेदं कृताञ्जलिः।
भगवान् ब्राह्मणः कश्चिदुपमन्युरितिश्रुतः॥२३॥
क्षीरार्थमदहत्सर्वं तपसा तं निवारय।
एतस्मिन्नंतरे देवः पिनाकी परमेश्वरः।
शक्ररूपं समास्थायं गंतुं चक्रे मतिं तदा॥२४॥

The excellent gods then bowed in reverence to lord Viṣṇu and apprised him of the factual position. Listening to their words, lord Viṣṇu thought– "What is all this?" After deep thinking, he understood the cause of it and at once proceeded on to Mandara mountain in order to have an audience with Śiva. Viṣṇu also offered his salutation to Śiva, lowering his head and said– "A Brāhmaṇa boy, with the performing of *tapas*, has burnt out everything for the sake of the ocean of milk. You better stop him." Listening to the prayer of Viṣṇu, lord Śiva – the carrier of Pināka bow, then resolved to go to Upamanyu in the form of Indra.

अथ जगाम मुनेस्तु तपोवनं
गजवरेण सितेन सदाशिवः।
सह सुरासुरसिद्धमहोरगैरमर–
राजतनुं स्वयमास्थितः॥२५॥

Then Śiva, the lord of gods, mounted over the white elephant and reached the hermitage of Upamanyu, accompanied by the gods, Asuras, Siddhas and the Serpents.

सहैव चारुह्य तदा द्विपं तं
प्रगृह्य वालव्यजनं विवस्वान्।
वामेन शच्या सहितं सुरेन्द्रं
करेण चान्येन सितातपत्रम्॥२६॥

He was mounting over the elephant as Indra, with Pārvatī as Śacī. The sun stood to the right holding a fan. The white umbrella was held by him in his left hand.

रराज भगवान् सोमः शक्ररूपी सदाशिवः।
सितातपत्रेण यथा चंद्रबिंबेन मंदरः॥२७॥

Lord Sadāśiva, in the form of Indra, with the white umbrella, appeared as Indra with Śacī and the Mandara mountain looked like the solar disc.

आस्थायैवं हि शक्रसमस्वरूपं परमेश्वरः।
जगामानुग्रहं कर्त्तुमुपमन्योस्तदाश्रमम्॥२८॥

Thus lord Śiva, taking to the form of Indra, reached the cottage of Upamanyu, in order to bless him.

तं दृष्ट्वा परमेशानं शक्ररूपधरं शिवम्।
प्रणम्य शिरसा प्राह मुनिर्मुनिवराः स्वयम्॥२९॥
पावितश्चाश्रममश्चायं मम देवेश्वरः स्वयम्।
प्राप्तः शक्रो जगन्नाथो भगवान्भानुना प्रभुः॥३०॥

Seeing lord Śiva in the form of Śakra, Upamanyu then offered his salutation to the lord, thinking– "My cottage has been purified with the arrival of Indra here, the god of gods."

एवमुक्त्वा स्थितं वीक्ष्य कृताञ्जलिपुटं द्विजम्।
प्राह गंभीरया वाचा शक्ररूपधरो हरः॥३१॥

Finding the Brāhmaṇa boy so uttering, he spoke to Upamanyu gracefully, who stood there with folded hands.

तुष्टोस्मि ते वरं ब्रूहि तपसानेन सुव्रत।
ददामि चेप्सितान्सर्वान्धौम्याग्रज महामते॥३२॥

The lord said– "O Suvrata, the elder brother of Dhaumya, I am Indra, the lord of the three worlds. I am adored by all the three worlds. I am pleased with your *tapas*. You ask for anything you desire, which would be given to you."

एवमुक्तस्तदा तेन शक्रेण मुनिसत्तमः।
वरयामि शिवे भक्तिमित्युवाच कृताञ्जलिः॥३३॥

At these words of Indra, the intelligent ascetic said– "I am desirous for the devotion of Śiva."

ततो निशम्य वचनं मुनेः कुपितवत्प्रभुः।
प्राह सव्यग्रमीशानः शक्ररूपधरः स्वयम्॥३४॥

On hearing the words of the sage, Śiva, in the form of Indra, was annoyed. He said to Upamanyu in anger.

मां न जानासि देवर्षे देवराजानमीश्वरम्।
त्रैलोक्याधिपतिं शक्रं सर्वदेवनमस्कृतम्॥३५॥

"O Devarṣi, you do not know me. I am Indra, the lord of the Devas.

मद्भक्तो भव विप्रर्षे मामेवार्चय सर्वदा।
ददामि सर्वं भद्रं ते त्यज रुद्रं च निर्गुणम्॥३६॥

O Brāhmaṇa sage, you be devoted to me and worship me always. I shall bestow everything on you. Let you meet with welfare. Discard Rudra who is devoid of virtues.

ततः शक्रस्य वचनं श्रुत्वा श्रोत्रविदारणम्।
उपमन्युरिदं प्राह जपन्पञ्चाक्षरं शुभम्॥३७॥

Listening to the words of Indra which were painful for the ears, Upamanyu, reciting the *Pañcākṣara mantra*, said– "*Oṁ Namaḥ Śivāya.*"

मन्ये शक्रस्य रूपेण नूनमत्रागतः स्वयम्।
कर्त्तुंदैत्याधमः कश्चिद्धर्मविघ्नं च नान्यथा॥३८॥

I believe that some degraded deity has arrived in the form of Indra. This is not otherwise.

त्वयैव कथितं सर्वं भवनिंदारतेन वै।
प्रसङ्गाद्देवदेवस्य निर्गुणत्वं महात्मनः॥३९॥

By denouncing Śiva, you have highlighted his virtues. You have spoken of everything by denouncing Śiva. In this context, you have termed the lord of gods as the one who is devoid of virtues.

बहुनात्र किमुक्तेन मयाद्यानुमितं महत्।
भवांतरकृतं पापं श्रुता निंदा भवस्य तु॥४०॥

What is the use of excessive talk. I think that I must have done some bad deeds in my earlier birth. You have termed him as the one devoid of virtues. As a result of this, I had to hear the denouncement of Śiva.

श्रुत्वा निंदां भवस्याथ तत्क्षमादेवसंत्यजेत्।
स्वदेह तं निहत्याशु शिवलोकं स गच्छति॥४१॥

By listening to the denouncer of Śiva, the concerned person should be killed at once. Besides, one should also end his life thereafter, and by so doing, he reaches the place of Śiva.

यो वाचोत्पाटयेज्जिह्वां शिवनिंदारतस्य तु।
त्रिः सप्तकुलमृद्धृत्य शिवलोकं स गच्छति॥४२॥

A person who denounces Śiva from his mouth, his tongue should be pulled out and by so doing, he himself and his twenty one generations, go to the abode of Śiva.

आस्तां तावन्ममेच्छायाः क्षीरं प्रति सुराधमम्।
निहत्य त्वां शिवास्त्रेव त्यजाम्येतत्कलेवरम्॥४३॥

Leave aside my desire for milk, I shall kill you and then destroy my own body.

पुरा मात्रा तु कथितं तदध्यमेव न संशयः।
पूर्वजन्मनि चास्माभिरपूजित इति प्रभुः॥४४॥

The words spoken to me by my mother were undoubtedly true. We people did not worship Śiva in our earlier births."

एवमुक्त्वा तु तं देवमुपमन्युरभीतवत्।
शक्रं चक्रे मतिं हंतुमथर्वास्त्रेण मंत्रवित्॥४५॥

By thus speaking fearlessly, Upamanyu, who was well-versed in the *mantras,* then resolved to kill Indra with the *Atharva* weapon.

भस्माधारान्महातेजा भस्ममुष्टिं प्रगृह्य च।
अथर्वास्त्रं ततस्तस्मै ससर्ज च ननाद च॥४६॥

Then the illustrious Upamanyu, took out some fist full of ash out of the heap of the ashes and sanctifying it with the *Atharva-mantra,* threw it at Indra, uttering a loud roar at the same time.

दग्धं स्वदेहमाग्नेयीं ध्यात्वा वै धारणां तदा।
अतिष्ठच्च महातेजाः शुष्केंधनमिवाव्ययः॥४७॥

Then the illustrious Upamanyu, concentrated over the eternal soul of lord Śiva, got ready to burn his body in the fire.

एवं व्यवसिते विप्रे भगवान्भगनेत्रहा।
वारयामास सौम्येन धारणां तस्य योगिनः॥४८॥

Finding the boy indulging in such an activity, Śiva – the destroyer of the eyes of Bhaga, stopped him with the use of *Soma-astra.*

अर्थर्वास्त्रं तदा तस्य संहृतं चंद्रिकेण तु।
कालाग्निसदृशं चेदं नियोगान्नंदिनस्तथा॥४९॥
स्वरूपमेव भगवानास्थाय परमेश्वरः।
दर्शयामास विप्राय बालेंदुकृतशेखरम्॥५०॥

Then at the command of Nandī, the *moon-astra* stopped the performance of the *Atharva-astra* resembling the fire of the time of dissolution.

क्षीरधारासहस्रं च क्षीरोदार्णवमेव च।
दध्यादेरर्णवं चैव घृतोदार्णवमेव च॥५१॥
फलार्णवं च बालस्य भक्ष्यभोज्यार्णवं तथा।
अपूपगिरयश्चैव तथातिष्ठन् समंततः॥५२॥

All round the boy, there appeared thousands of milk currents, the ocean of milk, the ocean of curd, the ocean of *ghee*, the ocean of fruits, the ocean of various edibles, food stuffs and the mountains of *apūpas.*

उपमन्युमुवाच सस्मितो
भगवान्बंधुजनैः समावृतम्।
गिरिजामवलोक्य सस्मितां
सघृणं प्रेक्ष्य तु तं तदा घृणी॥५३॥

The merciful lord then looked at Upamanyu smilingly and also at the daughter of mountain. Then he looked at the boy Upamanyu with compassion, who was surrounded by his kinsmen, and then said.

भुंक्ष्य भोगान्यथाकामं बांधवैः पश्य वत्स मे।
उपमन्यो महाभाग तवांबैषा हि पार्वती॥५४॥

"Look here, O Upamanyu, you can enjoy with your kins as you like. Pārvatī is your mother.

मया पुत्री कृतोस्यद्य दत्तः क्षीरोदधिस्तथा।
मधुनश्चार्णवश्चैव दध्नश्चार्णव एव च॥५५॥

आज्योदनार्णवश्चैव फललेह्यार्णवस्तथा।
अपूपगिरयश्चैव भक्ष्यभोज्यार्णवः पुनः॥५६॥

You have been adopted by me as my son now. Therefore, the ocean of honey, the ocean of milk, the ocean of curds, the ocean of rice soaked in *ghee*, the ocean of fruits, the ocean of edibles, food stuffs and baked pies, all belong to you.

पिता तव महादेवः पिता वै जगतां मुने।
माता तव महाभागा जगन्माता न संशयः॥५७॥

O sage, your father is now Mahādeva, who is the father of the universe. Undoubtedly, your highly virtuous mother is the mother of universe.

अमरत्वं मया दत्तं गाणपत्यं च शाश्वतम्।
वरान्वरय दास्यामि नात्र कार्या विचारणा॥५८॥

I have bestowed eternal-ship to you and also declared you to be the permanent lord of the *gaṇas*. Now you ask for some other boon. Don't hesitate in this respect. I shall grant you everything, whatever is desired by you."

एवमुक्त्वा महादेवः कराभ्यमुपगृह्य तम्।
आघ्राय मूर्धनि विभुर्ददौ देव्यास्तदा भव॥५९॥

Thus speaking, lord Mahādeva lifted him up with his own hands, smelt his head and entrusted his care to Umā.

देवी तनयमालोक्य ददौ तस्मै गिरीन्द्रजा।
योगैश्वर्यं तदा तुष्टा ब्रह्मविद्यां द्विजोत्तमाः॥६०॥

O excellent Brāhmaṇas, then the goddess felt delighted at her son. Pārvatī bestowed the fortunes of *Yoga* and *Brahmavidyā* to him.

सोपि लब्ध्वा वरं तस्याः कुमारत्वं च सर्वदा।
तुष्टाव च महादेवं हर्षगद्गदया गिरा॥६१॥

Upamanyu, on receiving the boons, besides the eternal boyhood, praised lord Śiva in a choked voice.

वरयामास च तदा वरेण्यं विरजेक्षणम्।
कृताञ्जलिपुटो भूत्वा प्रणिपत्य पुनः पुनः॥६२॥

He then adored lord Śiva with folded hands again and again. Then he asked for a boon of the eyes without *Rajoguṇa.*

प्रसीद देवदेवेश त्वयि चाव्यभिचारिणी।
श्रद्धा चैव महादेव सान्निध्यं चैव सर्वदा॥६३॥
एवमुक्तस्तदा तेन प्रहसन्निव शङ्करः।
दत्वेप्सितं हि विप्राय तत्रैवांतरधीयत॥६४॥

"O lord of the gods, let me have eternal faith and closeness with you." At these words of Upamanyu, lord Śiva smilingly bestowed the desired boons to him and then disappeared in full view of all those who were present there.

इति श्रीलिङ्गमहापुराणे पूर्वभागे उपमन्युचरितं नाम
सप्ताधिकशततमोऽध्यायः॥१०७॥

अष्टोत्तरशततमोऽध्यायः

Chapter 108

Glory of Pāśupata vrata

ऋषभ ऊचुः

दृष्टोऽसो वायुदेवेन कृष्णेनाक्लिष्टकर्मणा।
धौम्याग्रजस्ततो लब्धं दिव्यं पाशुपतं व्रतम्॥१॥

The *Ṛṣis* said–

The elder brother of Dhaumya was seen by Kṛṣṇa – the son of Vasudeva, of unqualified activities. From him, he acquired the celestial holy rites of Pāśupata.

कथं लब्धं तदा ज्ञानं तस्मात्कृष्णेन धीमता।
वक्तुमर्हसि तां सूत कथां पातकनाशिनीम्॥२॥

O Sūta, how was the knowledge acquired

from him by the intelligent Śrī Kṛṣṇa? You, therefore, recount the story which destroys all the sins.

सूत उवाच

स्वेच्छया ह्यवतीर्णोपि वासुदेवः सनातनः।
निंदयन्नेव मानुष्यं देहशुद्धिं चकार सः॥३॥

Sūta said–

Although, the eternal lord had incarnated on earth of his own accord as the son of Vasudeva, yet he disposed the human form, and therefore, performed the purificatory rites for the body.

पुत्रार्थं भगवांस्तत्र तपस्तप्तुं जगाम च।
आश्रमं चोपमन्योर्वै दृष्टवांस्तत्र तं मुनिम्॥४॥

For obtaining sons, the lord wanted to perform the penance and for that purpose, he went to the hermitage of the sage Upamanyu and met the sage there.

नमश्चकार तं दृष्ट्वा धौम्याग्रजमहो द्विजाः।
बहुमानेन वै कृष्णस्त्रिः कृत्वा वै प्रदक्षिणम्॥५॥

O Brāhmaṇas, on meeting Upamanyu, the elder brother of Dhaumya, Kṛṣṇa circumambulated him thrice and bowed to him respectfully.

तस्यावलोकनादेव मुनेः कृष्णस्य धीमतः।
नष्टमेव मलं सर्वं कायजं कर्म्मजं तथा॥६॥

With the mere sight of the intelligent sage, all the impurities of Śrī Kṛṣṇa, arising from his mental body as well as the physical body, perished.

भस्मनोद्धूलनं कृत्वा उपमन्युर्महाद्युतिः।
तमग्निरिति विप्रेंद्रा वायुरित्यादिभिः क्रमात्॥७॥
दिव्यं पाशुपतं ज्ञानं प्रददौ प्रीतमानसः।
मुनेः प्रसादान्मान्योऽसौ कृष्णः पाशुपते द्विजाः॥८

O leading Brāhmaṇas, repeating the *mantras* starting with *Agniḥ* and *Vāyuḥ* in due order, Upamanyu of great lustre, applied ashes over his body. Then with a delightful mind, the sage gave him the perfect divine knowledge, pertaining to Paśupati. O Brāhmaṇas, it was due to the favour of the sage that Śrī Kṛṣṇa was initiated honourably in the divine rites of Paśupati.

तपसा त्वेकवर्षान्ते दृष्ट्वा देवं महेश्वरम्।
सांबं सगणमव्यग्रं लब्धवान्पुत्रमात्मनः॥९॥

By means of the penance, he saw lord Maheśvara at the end of the year. On meeting the lord together with Pārvatī and the *gaṇas*, he obtained a son, known as Sāmba, who was quite peaceful.

तदाप्रभृति तं कृष्णं मुनयः संशितव्रताः।
दिव्याः पाशुपताः सर्वे तस्थुः संवृत्य सर्वदा॥१०॥

Ever since then, all the divine sages with holy rites, besides the devotees of Pāśupata, stood there surrounded by Śrī Kṛṣṇa.

अन्यं च कथयिष्यामि मुक्त्यर्थं प्राणिनां सदा।
सौवर्णीं मेखलां कृत्वा आधारं दण्डधारणम्॥११॥
सौवर्णं पिंडिकं चापि व्यजनं दण्डमेव च।
नरैः स्त्रियाथ वा कार्यं मषीभाजनलेखनीम्॥१२॥
क्षुराकर्त्तरिका चापि अथ पात्रमथापि वा।
पाशुपताय दातव्यं भस्मोद्धूलितविग्रहैः॥१३॥
सौवर्णं राजतं वापि ताम्रं वाथ निवेदयेत्।
आत्मवित्तानुसारेण योगिनं पूजयेद्बुधः॥१४॥

I shall narrate another holy rite that bestows perpetual salvation upon all the living beings. The devotee should make a golden girdle, a shaft-receptacle or support, a gold block spherical in shape and a fan with a handle. Then the man or a woman should make the ink-pot and a pen. He should then have a knife or scissor or a vase. The devotee should dust his body with ashes and give these articles to a devotee of Paśupati. He should dedicate a gold, silver or a copper vase, according to his capacity and then worship the *yogins.*

ते सर्वे पापनिर्मुक्ताः समस्तकुलसंयुताः।
यांति रुद्रपदं दिव्यं नात्र कार्या विचारणा॥१५॥

All these persons shall be liberated from their sins along with the members of their families and go to the auspicious region of Rudra. There is no doubt about it.

तस्मादनेन दानेन गृहस्थो मुच्यते भवात्।
योगिनां संप्रदानेन शिवः क्षिप्रं प्रसीदति॥१६॥

Therefore, by means of the charitable gifts, a householder is liberated from the bondages of the worldly existence. In case, the gifts are donated to the *yogins*, Śiva gets delighted.

राज्यं पुत्रं धनं भव्यमश्वं यानमथापि वा।
सर्वस्वं वापि दातव्यं यदीच्छेन्मोक्षमुत्तमम्॥१७॥

A person desirous of salvation should make charitable gifts of kingdom, son, riches, horse, a vehicle or all his possessions.

अध्रुवेण शरीरेण ध्रुवं साध्यं प्रयत्नतः।
भव्यं पाशुपतं नित्यं संसारार्णवतारकम्॥१८॥

One should make all the earnest efforts to achieve the fixed goal through his physical body that is uncertain and unfixed. The excellent, eternal *Pāśupata vrata*, is the cause of redemption from the ocean of worldly existence.

एतद्वः कथितं सर्वं संक्षेपान्न च संशयः।
यः पठेच्छृणुयाद्वापि विष्णुलोकं स गच्छति॥१९॥

Thus, everything has been properly mentioned to you. The one who reads this or listens to it, undoubtedly goes to the world of Śiva.

इति श्रीलिङ्गमहापुराणे पाशुपतव्रतमाहात्म्यं नाम
पूर्वभागेऽष्टोत्तरशततमोऽध्यायः॥१०८॥

* * *

समाप्तश्चायं पूर्वभागः।

श्रीशङ्करार्पणमस्तु॥

Thus ends the 1st half of Liṅga Mahāpurāṇa

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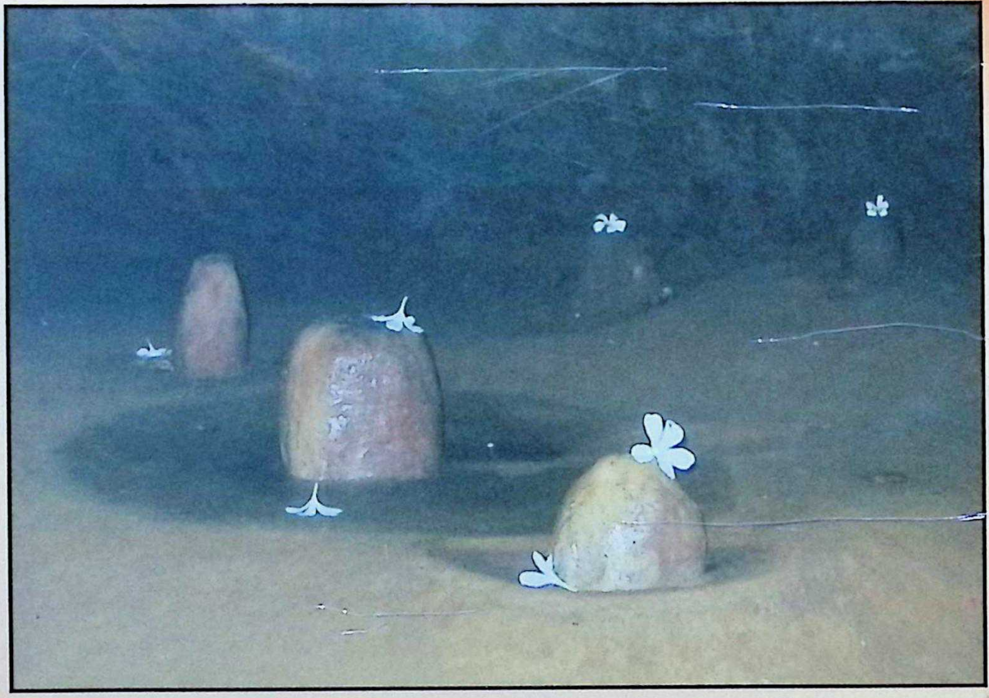

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